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## ERRATA.

- PAGE 3, line 14, *for* internal, *read* external.  
" 16, note <sup>i</sup>, line 3, *for* xi. *read* ii.  
" 37, note <sup>k</sup>, line 3 of the quotation from Homer, *for* Λάμπρον, *read* Λάμπρον.  
" 52, note <sup>u</sup>, line 10, *for* Denetia, *read* Demetia.  
" 88, line 15, *for* Οδ, *read* Όο.  
" 99, at the end of note <sup>a</sup>, *add* —(H.)  
" 104, line 6, *for* πατ. Αμβρορ, *read* πατ Αμβρορ.  
" 112, note <sup>l</sup>, line 16, *for* Gadran, *read* Gadarn.  
" 169, line 1, *dele* comma after "insula."  
" 221, line 3, *for* Mælmura, *read* Maelmura.  
" Ibid, note <sup>p</sup>, line 4, *for* Albannach, *read* Albanach.  
" Ibid, line 22, and page 222, note <sup>q</sup>, line 5, *for* Gaelic *read* Ibero-Celtic.  
Addit. Notes, page xxxix. line 27, *for* bending, *read* blending.  
" page xlv. note <sup>b</sup>, line 9, *for* so Ur-bruide of his Bruide, *read* so each Ur-bruide of his Bruide.  
" page liv. note <sup>r</sup>, *for* Gaelic, *read* Gaelic.  
" page lxi. note <sup>b</sup>, last line, *for* beautiful, *read* beatified; and in the corresponding Welsh line, *for* gwynoydig, *read* gwynvydig.

GEORGE I ETRIE, ESQ., LL.D., K. H. A., V. P. K. I. A.

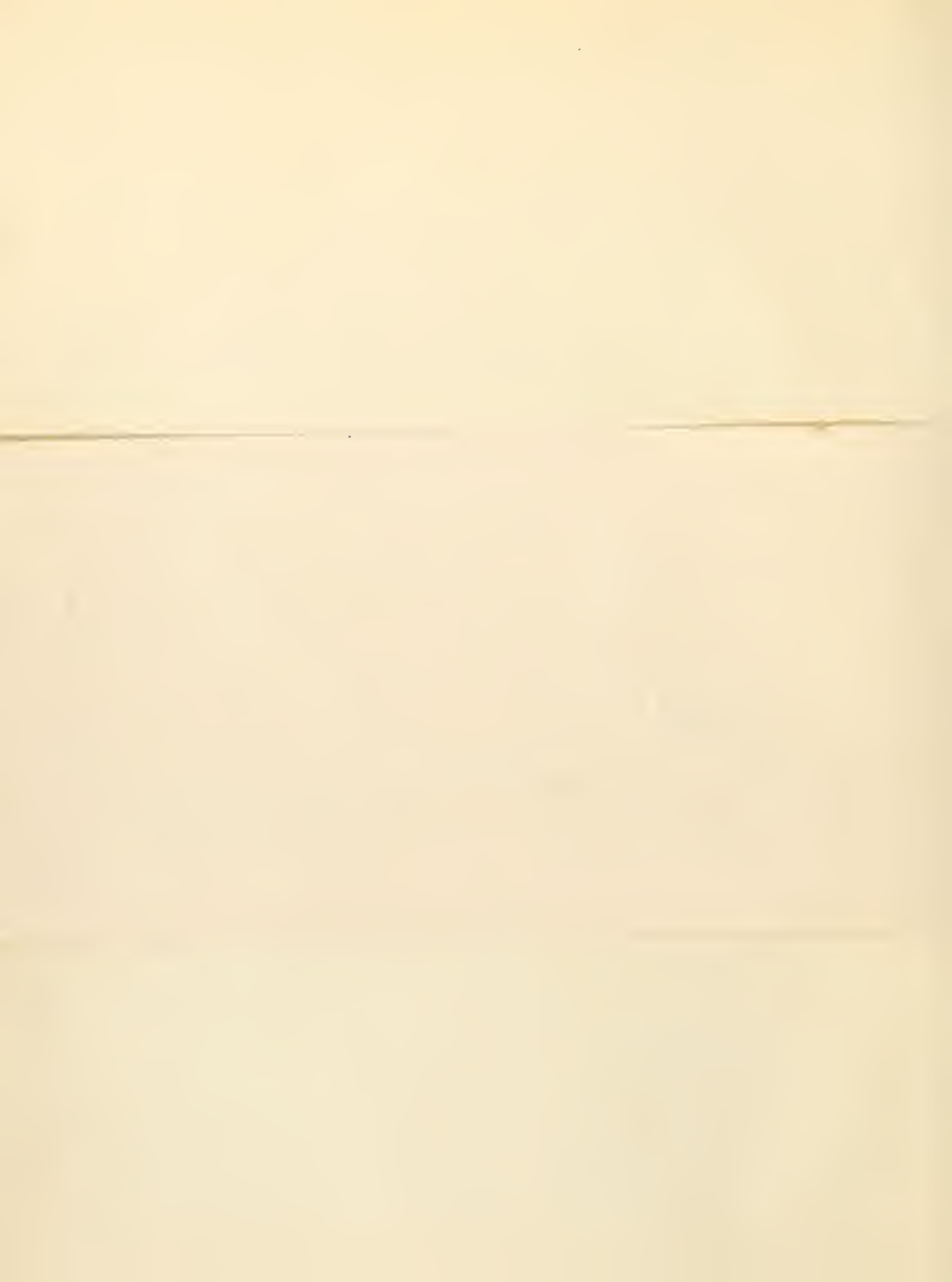
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## EDITOR'S PREFACE.

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THE Text of the following work is taken principally from a collation of three MSS., which are referred to in the Notes by the letters D., B., and L.

1. The first of these, denoted by D., is a miscellaneous volume, containing various tracts and fragments of the fourteenth, fifteenth, and sixteenth centuries; it was formerly in the possession of the celebrated antiquaries, Duald Mac Firbis and Edward Lhwyd, whose autographs it possesses; and it is now preserved in the Library of Trinity College, Dublin, Class II., Tab. 3. No. 17.

The volume contains a copy of the celebrated code of Brehon Laws called the *Seanchus Mor*<sup>a</sup>, with a copious gloss of great value. This is followed by several other tracts and fragments of tracts on Brehon Law, of different dates, and by various scribes, some of whom have given their names.

<sup>a</sup> For an account of the *Seanchus Mor*, with several extracts from this very MS. of it, and from another copy also in Tri-

After  
nity College, see Dr. Petrie's Essay on Tara Hill, in the Transactions of the Royal Irish Academy, vol. xviii. pp. 71-80.

After the Law Tracts follow several miscellaneous pieces on historical and religious subjects, short anecdotes of Irish saints, poems, and historical romantic tales. Of these the most curious are : 1. The tract called *Seanchur na pelec*, or the History of the Cemeteries, containing an account of the most celebrated burial-places of the Pagan Irish ; 2. The History of the plebeian Tribes called *Aitheach Tuatha*, who were subjugated by King *Tuathal Teachtmair*, in the second century of the Christian era ; 3. A List of the ancient Tales or historical Romances which were wont to be recited by the Bards at Entertainments, in presence of Kings and Chieftains ; 4. A List of the celebrated Women of Antiquity ; with many other tales, tracts, genealogies, and poems, of the greatest value for the illustration of Irish history, language, and topography.

The copy of the *Leabhar Breathnach*, or British Book, contained in this MS., occurs in p. 806<sup>b</sup>, and was probably written in the fourteenth, or early part of the fifteenth century.

This is the copy of the Irish version of the *Britannia* of Nennius, which has been made the basis of the text of the following work, and is denoted by D. in the notes. Its errors, however, have been corrected, as far as the Editor was able to correct them, by collation with the other MSS. to which he had access ; and such interpolations as occurred in the other MSS., when judged of any value, have been inserted in their proper places. All these deviations from the text of D. have been mentioned in the notes.

2. The second MS. (denoted by B.) is the copy of the Irish Nennius, which is contained in the Book of Ballymote, in the Library of the Royal Irish Academy, written in the fourteenth century.

The

<sup>b</sup> Or rather *column* 806. The MS. is written some parts of it in double columns and some parts not : the whole has been

paged by Edward Lhwyd, each column, wherever columns occurred, being counted for a page.

The order of the sections in this MS. differs considerably from that of D., and it also contains several interpolations. The Editor has numbered the sections in the printed text of the work, in order to enable him with greater facility to refer to them.

The order of the copy in the Book of Ballymote is as follows : It begins with the section *Ego Nennius*, marked sect. i. p. 25, *infra*. Then follows the chapter "On the Origin of the Cruithnians," which has been given in the Additional Notes, No. XX., p. xci. After which follow sections II., III., and IV., as in the printed text.

After section IV. this MS. interpolates the prose account, sections XXVII. and XXVIII., followed by the poem on the Origin and History of the Picts or Cruithnians, which has been published section XXX. p. 126, *infra*.

Then follow sections V. to XIV., inclusive, in the same order as in the text ; but after section XIV. is interpolated the Legend of St. Cairnech, which will be found in the Appendix, No. I., p. 178.

After this we have the history of the Saxon conquest, sect. XV.; the miracles of St. German, sects. XVI., XVII.; and the story of Ambrose Merlin and the Druids, sects. XVIII., XIX.; followed by the history of the wars of Gortimer (or Gortighern, as he is called in this copy), sects. XX. to XXIV., inclusive, in the same order as in the text.

At the end of this last section recording the battles of Arthur, and briefly noticing the conversion of the Saxons to Christianity, the copy of this work in the Book of Ballymote ends ; and its completion is notified by the words *Ἔμπερ δὲ τὸν ὁρεατνοχάρ*, which are literally "Finit to the Breathnochas," where the scribe evidently wrote *Finit* for *Finis*. It appears also from this note that the title then given to this book was "The Breathnochas," which would be equivalent to *Britanismus*, if we may be permitted to coin such a word.

3. The next authority which has been employed in the formation of the text is the copy of this work in the Book of Lecan, a MS. written in the year 1417<sup>c</sup>. To this copy is prefixed, but in a more recent hand, the title *Leabhar breatainach annro rir*, which has been adopted in the title page of the present volume, and which expresses what the Irish understood by the Latin titles, "Eulogium Britanniae," and "Historia Britonum."

This copy, which is denoted by L. in the notes, begins with sect. II., *Britannia insula*, &c., p. 27, *infra*, omitting the list of British cities. Then follows the chapter on the origin of the Picts, which will be found in the Additional Notes, No. XX. p. xciii. Section III. is omitted altogether, and then follow sects. IV. to VIII., inclusive. Sections IX. and X. are omitted in this place. Then comes the account of the adventures of the Gaedhil, sects. XI. to XV., inclusive<sup>d</sup>, followed by another copy of the history of Roman and Saxon Britain, sects. VI., VII., VIII., which is headed, *Do reancur breatan anro boearta*, "Of the history of Britain, here follows;" but the title prefixed to sect. VIII., in the former copy of this chapter, is omitted here.

Then follow sects. IX., X., with the title *Do gabalaib Epienn amal murear Nemur* [*sic*] *annro*, as in the text, p. 42. After which comes another copy of the history of the adventures of the Gaedhil, sects. XI.–XIV., with the title *Do imtheachtuib Gaedhal anro boofita*; but a portion of sect. XIV. is wanting after the words *tuglatair leo iapdian tairpechou*, p. 72, line 9.

About

<sup>c</sup> This date may be collected from the MS. itself. See also Mr. O'Donovan's note to the Annals of the Four Masters, at the year 1417.

<sup>d</sup> The account of the sons of Cruithne,

in section x., differs considerably in this copy from that given above, p. 50. See Additional Notes, No. XX., p. xciv., where the more important variations are noticed.

About ten leaves are here wanting in the Book of Lecan, which is now preserved in the Library of the Royal Irish Academy, although it originally belonged to Trinity College<sup>e</sup>, where nine of the missing leaves were discovered by Mr. Curry, bound up with other MSS., (Class II. Tab. 2. No. 17). One leaf, however, which contained the continuation of sect. XVI. is lost, and the next page begins with the words *ip in loingear pin tamig a mgean co h-Engirτ*, p. 84, l. 16, to the end of sect. XVII.

Then follows the account of Dun Ambrose and of the contest of Ambrose Merlin with the Druids, sects. XVIII. XIX.; then the wars of Gortimer or Gortighern, sect. XX. to XXII., with the short account of St. Patrick, sect. XXIII., and the remainder of the history of the Saxons from the death of Gortighern (sect. XXIV.) to their conversion to Christianity.

This was also regarded by the scribe who copied the Book of Lecan as the conclusion of the work, for he has written the word *pinirτ* at the end of sect. XXIV. But there follow immediately the tracts on the wonders of Britain, sect. XXV., and on the wonders of the isle of Man, sect. XXVI.

After this begins what seems to have been intended as a new edition of the work<sup>f</sup>. It commences with the chapter *Ego Nennius*, sect. I., followed by the chapter on the origin of the Picts, which has been given in the Additional Notes, No. XX., p. xcv.

Then

<sup>e</sup> The Book of Lecan is entered among the MSS. of Trinity College in the Catalogus Manuscriptorum Angliæ et Hiberniæ, published at Oxford, 1697 (No. 117, p. 22), and still bears the Library marks, D. 19. It was carried off in the reign of James II. to Paris, but was restored to Ireland at the instance of General Vallan-

cey, and by him deposited in the Library of the Royal Irish Academy. See O'Reilly, Trans. Ibero-Celtic Society, p. cxvii.; Mac Geoghegan, Hist. d'Irlande, tom. i. p. 39.

<sup>f</sup> This new edition appears, from its contents, to have had special reference to Pictish history.

Then follows "*Britannia insula*," &c., sect. ii., with the list of cities, and sections iii. iv., as far as the words *míc lafech*, p. 32, line 11.

Next we have the account of the origin of the Picts (sects. xxvii. to xxix., inclusive), with the title *Do Chpuithnechab anpreo, do peip na n-eolach*<sup>g</sup>. Section xxix., containing the account of the manner in which the Picts, after their settlement in North Britain, obtained their women from the Milesians of Ireland, is peculiar to the Book of Lecan.

Then follows the poetical account of the Picts, sect. xxx., wanting, however, the last two stanzas.

With this poem the second copy of the Irish Nennius in the Book of Lecan concludes.

4. A fragment of this work is also to be found in the remains of the *Leabhar na h-Uidhri*, preserved in the Library of the Royal Irish Academy. It begins on the first page of the second leaf now remaining in that MS., with the words *act ceana ol pe*, &c., p. 94, line 15, and concludes at the end of sect. xxiv., which in this MS. was also the termination of the work. This fragment is referred to in the notes, pp. 95-113, by the letter U. The *Leabhar na h-Uidhri* is a MS. of the twelfth century.

5. Another copy of the *Leabhar Breathnach* is to be found in the Book of Hy-Many, or the Book of the O'Kellys, as it is called by O'Reilly, a MS. of the early part of the fifteenth century, transcribed by Faelan Mac an Gabhan, whose death is recorded by the Four Masters at the year 1423. This MS. is not now accessible to Irish scholars in Dublin, and it has not been possible to consult it for the present work, although it is believed to be in existence in the possession of a private collector in England. In O'Reilly's time it belonged to Sir William Betham.

We

<sup>g</sup> See p. 120, note c.

We learn from O'Reilly<sup>h</sup>, that at the commencement of this copy of the work there is or was "a memorandum," stating "that Nennius was the author, and that Giolla Caoimhghin translated it into Scotie."

Giolla Caoimhghin died about A. D. 1072, or shortly after, as has been inferred from his chronological poem, beginning *Annalaib anall uile*, which brings down the series of events to that year.

If, therefore, he is to be taken as the original translator of Nennius<sup>i</sup>, we may probably fix the middle of the eleventh century as the earliest period at which the "*Historia Britonum*" appeared in an Irish version.

In its original form, the work, as we have seen, terminated at the end of sect. xxiv.; and all that follows must be regarded as subsequent interpolations, although, probably, added at the same period as the translation or edition, put forth by Giolla Caoimhghin.

The first of these additions contains the section on the Wonders of the Island of Britain, and that on the Wonders of the Isle of Man. This is also found added to some copies of the Latin of Nennius<sup>k</sup>, with a chapter, omitted in all the Irish copies, on the Wonders of Ireland.

The tract on the history of the Picts (sects. xxvii.—xxix.), with the curious poem (sect. xxx.), now for the first time printed, is also to be regarded as an addition made to the original work. The Book of Ballymote, although it omits the *Mirabilia*, has preserved these sources of Pictish history, of which the prose portion was known to Pinkerton, through a very faulty transcript, and still more erroneous

<sup>h</sup> Transactions of the Ibero-Celtic Society, p. cxxii.

<sup>i</sup> Mr. Herbert, however, has shown that there is some reason to attribute the first attempt at a translation of the His-

toria to an earlier author.—See his remarks, *Introd.* p. 21.

<sup>k</sup> See Mr. Herbert's note <sup>m</sup>, pp. 113-114.

neous translation, but the poem appears to have escaped his notice. Although the text is corrupt in many places, in both the MSS. that have been employed in editing it, yet it is hoped that its publication, even in the imperfect state in which we have it, will be regarded as a service of some value to the student of Scottish history.

The next interpolation or addition is an Irish version of the document already known to the readers of Innes and Pinkerton, under the title of the “Chronicon Pictorum.” This curious fragment occurs only in the manuscript D.; but another copy of it has been given in the Additional Notes<sup>1</sup>, from a MS. in the Bodleian Library<sup>m</sup> which preserves a considerable fragment of the Psalter of Cashel, and evidently contained formerly a copy of the Leabhar Breathnach, or Irish version of Nennius, of which the leaf containing the Pictish Chronicle is now the only remnant.

Next follows (sect. xxxiii. p. 168), an abridged translation of the beginning of the history of the Venerable Bede. This document occurs also immediately after the Pictish Chronicle, in the Bodleian MS. It is of very little value, but as it appears to have been connected with the work, and to have been regarded as a part of it in the manuscript D., which has been principally followed, it was thought right to include it in the present volume.

The Appendix contains some other documents of the same kind, not so immediately connected with the Leabhar Breathnach in any of the MSS., but tending to illustrate the history to which it relates, and the traditions prevalent at the period when it was compiled. The first of these documents is the Legend of St. Cairnech, which,

as

<sup>1</sup> No. XVIII. p. lxxv.

<sup>m</sup> See an account of this MS., by the Editor, in the Proceedings of the Royal Irish Academy, vol. ii. p. 33; and some

further remarks on it by Mr. O'Donovan, in his Introduction to the Book of Rights, published by the Celtic Society, p. xxviii. *et seq.*

as we have seen, occurs only in the Book of Ballymote, having been interpolated in the copy of the Irish Nennius there preserved, immediately after the account of the final conquest of Britain by the Romans. It relates to the history of the sixth century, although it is evidently a compilation of a much later period.

The next document inserted in the Appendix is an account of the Wonders of Ireland, chiefly from the Book of Ballymote. This tract is not without interest, as a curious collection of ancient fables and traditions, not very unlike the celebrated *Otia imperialia* of Ger-vase of Tilbury, and compiled probably about the same period. It proves, incidentally, that the stories of Irish wonders told by Giraldus Cambrensis, for which Lynch has so severely, and, as it now appears, so unjustly censured him, were not his own inventions, but copied, with some embellishments of his own, from the genuine traditions of the Irish people.

The poem of Maelmura of Fathain, on the history of the Milesian or Gadelian invasion of Ireland, is now published for the first time, and it was thought worth while to add to it the contemporaneous poem on the history of the Albanian Scots, known under the name of the "Duan Albanach," although this latter poem has already been published by Pinkerton, by Doctor O'Connor, and more recently by Mr. Skene, in the "Collectanea de Rebus Albanicis," edited by the Iona Club.

Thus the present work will be found to contain three specimens of the bardic sources of British and Irish history, written, one of them in the ninth, and the others probably in the eleventh century, containing the traditions, as they were then currently received, of the origin of the Pictish and Milesian tribes, and the succession of the early kings of Scotland. Two of these poems are now published for the first time; and the third is presented to the reader in, it is

hoped, a very much more correct version than those which accompanied the former publications of it.

In conclusion, the Editor has to acknowledge his very great obligations to Mr. O'Donovan and Mr. Curry, for the invaluable assistance they have afforded him throughout the following work. Without them he could not have executed it; and to them he is indebted for the greater part of the historical and topographical information which is collected in the notes. For many valuable references to ancient Glossaries, and other MSS., containing philological and historical illustrations of obscure or obsolete words and phrases, he is specially indebted to Mr. Curry.

The Editor has preserved the orthography of the original, without any attempt at correction, or even at uniformity; and in the case of proper names, he has retained, even in the English translation, the spelling of the Irish. This seemed necessary, in order to give the English reader a fair representation of the age to which the original belongs. Thus the Picts are called Cruithnians; the Gaels, Gaedhil; Ireland, Eri; and Scotland, Alba<sup>n</sup>.

The Notes marked (*H.*) have been contributed by Mr. Herbert. For those marked (*T.*) the Editor is responsible.

JAMES H. TODD.

TRINITY COLLEGE,  
*April 8th, 1848.*

<sup>n</sup> In some few instances this rule, from inadvertence, has not been adhered to.—  
See pp. 41, 43, 47, 53, 59.

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## INTRODUCTION.

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THE Irish MS. of which a translation is here given professes to be, and after a fashion is, translated from the *Historia Britonum* by Nennius. Little is known of that author (if not rather, editor), and, as usual, the less we know the more we are obliged to say; for knowledge soon tells its tale.

That the *Historia Britonum* sometimes bears the name of Gildas, may be sufficiently accounted for by these circumstances: that the first genuine tractate of St. Gildas, concerning the Britons, was commonly called his *Historia*; and that a fabulous history of the Britons was formerly extant under that name. But it can be further explained by the nature of that title, for name indeed it is not, but an Irish title, so liberally bestowed upon the religious and learned, that Dr. C. O'Connor said there were not less than 1000 persons adorned with it. *Script. Rerum Hib.* 1, 198. Therefore, when we have shewn its original author to be closely connected with Ireland, we shall have removed any wonder at his being entitled Gildas. Its total dissimilitude to the works of St. Gildas of Ruiz is apparent;

and it also differs in its contents<sup>a</sup>, and in some portion of its spirit, from that other fabulous history which is cited with admiration in Geoffrey of Monmouth by the name of Gildas. Its printed editions are by T. Gale, Oxon, 1691; by C. Bertram, jointly with St. Gildas, and a production given by him to the world under the name of Ricardus Corinæus, Copenhagen, 1757, in the title, and 1758 in the colophon; by the same, with 1758 in the title, and without colophon, which edition I have never seen; by W. Gunn, B. D., London, 1819; and by Jos. Stevenson, London, 1838.

The *Historia Britonum*<sup>b</sup> had two or more publishers in succession. That is to say, transcribers of it made more or less of change and addition; and sometimes took no pains to inform the world that they were mere transcribers, and not the authors. The edition rendered into Irish is that by Nennius, styling himself a disciple of St. Elbod or Elbodug, and styling the priest Beulan his master. Some copies have a long Prologus, which declares that he published his work "in A. D. 858, being the twenty-fourth year of Mervyn, King of the Britons." Mervyn Vrych or the Speckled, King of Man in his own right, and of Wales in that of Essyllt his queen, reigned over the latter country from 818 to his death in 843. See Powell's *Cambria*, pp.

<sup>a</sup> As to its contents, the matters cited by Geoffrey were there related *satis prolixè*; therefore they were no casual paragraphs, missing out of our MSS. Galfrid. lib. i. cap. 17, ii. cap. 17. And as to its spirit, it evidently sought to magnify the Britons at the expense of the Romans, from which temper our *Historia* is nearly exempt; iv. cap. 3. It is not cited by name in cap. 4, but the identity of the sources is pretty obvious. I know not whether the references to Gildas are by

Geoffrey, a free translator, or by his original. In i. cap. 17, the Welch copy called Tysilio omits the reference, p. 116. But in ii. cap. 17, it quotes Gildas by name, p. 139. Neither can we say with entire certainty in what language it was; but probably in Latin.

<sup>b</sup> The Archdeacon of Huntingdon in one place cites it as *quidam author*, and in another as Gildas *Historiographus*. Henr. Hunt. p. 301-13, in *Script. post Bedam*, Franc. 1601.

pp. 24-8; Warrington, 1, pp. 205-10; Brut y Tywysogion, pp. 475-8. He alone of that name was *Rex Britonum*; though Mervyn, third son of Rodri Mawr, held Powys from 873 to 877<sup>c</sup>. The year 858 fell fifteen years after his death; which argument would prove the forgery of the Prologus, were it not for the ignorance, then so prevalent, of the current year of our Lord. It is, however, a mere swelling out and amplification of the shorter prologue, in a bombastic phraseology which Nennius did not employ, and it is not credible that both are genuine. But the shorter prologue, or Apologia, is to be received as genuine. It begins, as in the Irish version, "Ego Nennius Sancti Elbodi discipulus aliqua excerpta scribere curavi," &c.; but it is interpolated from the longer prologue, and otherwise altered, in that version. It is to be received, first, from the absence of internal evidence to its prejudice; secondly, from the absence of internal evidence. And I wonder that Mr. Stevenson should urge, for such, that it occurs not in MSS. anterior to the twelfth century; when from his own shewing we collect, that there exists only one MS. anterior to circiter 1150; one, not two, for the MS. of Marcus Anachoreta *could not* contain it, and is not strictly to the purpose. The document cannot suffer from the silence of MSS. that do not exist. Thirdly, there is no motive for the forgery. Great or even well-known names have been assumed, in order to give currency to fictions; such as Orpheus, Berosus, Ovid, Tully, Ossian, and (if you please) Gildas. But Nennius was nobody at all, his name does not exist elsewhere, and no other works belong to him. What was to be gained by inventing his name? The fabricator of a work may invent an ideal author for it. But here we must suppose, that the genuine work of some other man was by forgery ascribed to a Nobody, to an unknown person, claiming no rank or distinction, and made to avow his modern date.

<sup>c</sup> Brut y Tywysog, p. 481-2. Others give other years; but the question is not relevant.

date. The rejection of this document would therefore appear to me uncritical, and needlessly destructive of fact and document. Falsehood is most usually built upon a basis of truth; and the Apologia or lesser prologue was the substratum upon which the larger one was erected. That fiction was, however, partly founded upon the contents of the book itself, which, in cap. xi. Gale, p. 14, Stevenson, purports to be published in A. D.  $437 + 418 + 3 = 858$ ; and in the same chapter makes mention, though irrelevantly to that date, of King Mervyn, and of the fourth year (not the twenty-fourth) of his reign. Such are the sources of the false Prologus.

The name, which Geoffrey, Archdeacon of Monmouth, writes Nennius, is Nynniaw or Nynyaw in all the Welch copies of the chronicles. But it is not a name, whereof the etymon or significancy appears. Those chronicles have a legend, that one Nennius was brother of Cassivellaunus, fought against Cæsar, and took his sword from him, slew Labienus, but died himself of his wounds in fifteen days after. Galfrid. Monumet. iv. cap. 3-4; Brut Tysilio, &c., p. 173-6. To connect those statements with our historians would have exceeded all effrontery, but that of John Bale. That centuriator maintains, that Nennius, brother of Cassivellaunus, wrote a beautiful history of the origin and progress of the Britons, which another Nennius, Abbot of Bangor, translated into Latin and continued. Cent. i, fol. 13, fol. 36, 7th ed. 1548. Mr. Gunn's observation, that Nennius is described by Geoffrey, i. cap. 17, iv., cap. 3 and 4, and by Tysilio, Coll. Cambr. pp. 30 and 75, as a British historian, was made inadvertently, being at variance with the fact. Gunn's Preface, p. 19. Geoffrey's author makes no allusion to Nennius the historiographer; though he has borrowed things, either from the Historia, or from sources common to both. This name (written Ninnius and Ninius in some copies) is in all probability the same as that of Ninia, the Apostle of the South Piets, and founder of the Church of Candida Casa, so called by

William

William of Malmesbury, and Nynia by Alcuin and Beda. *Vide* Ussher, Brit. Eccles. p. 161, or ed. ii. p. 137. Ninianus has been his common appellation among subsequent writers. He had a brother, St. Plebeias. Johan. Tinmuth, ap. Ussher addenda, p. 1059, or ed. ii. p. 506. Two kings were said in the Welch mythologies to have formerly reigned over part of South Wales, and to have been transformed into oxen for their sins. Their names were Nynniaw and Peibiaw. See Mabinogi of Killwch, p. 281; note, p. 351. Some genealogies of King Arthur include the name of this Nynniaw. From Nynniaw and *Peibiaw*, John of Tinmouth, or those to whom he was indebted, probably derived the idea of the brother saints Nynniaw and *Plebiaw*. St. Finnian of Maghbile was sent in his youth to a place in Britain called Magnum Monasterium, by John of Tinmouth, Rosnat, Alba, and Monasterium Albium, in Colgan. A. SS. i. pp. 438–9, and civitas quæ dicitur Candida in Colgan, *ib.* 634. Its abbot is styled Monennus, Monennius, Nennius, and Nennio. Colg. *ib.* Ussher, p. 954 or 494. But Finnian's instructor at Candida is called by his biographer, and in ancient hymns, Mugentius. Colg. *ib.* 634. In the life of St. Eugenius he is called Nennio, qui Mancenus dicitur, de Rosnatensi monasterio. Colg. *ib.* p. 430. num. 4. Dr. Lanigan concluded that Mo-nennius or Nennio was no other than Ninia, the founder of Candida Casa, who was confounded with the existing abbot, by reason of its being called his monastery. See Lanigan's Eccles. Hist. i, 437, ed. ii. The address of Alcuin's epistle was, *Ad Fratres S. Niniani de Candidâ Casâ*. Besides the coincidence of *candida* and *alba*, it might have been added that the Gaelic name Rosnat, *promontory* of learning, agrees with the Whithern or Whithorn, *candidum cornu*, of the Northumbrians. Of the various Irish saints named Ninnidh or Nainnidh, and sometimes Latinized into Nennius, I take no account, as they belong to another nation; and it is uncertain if it be the same name, the more so as the Gaelic appellation

of

of St. Ninia is Ringen or Ringan. Ussher, p. 661; Chalmers's Caledonia, i. 135. Nor do the Irish copies of the Historia seem to recognize the name of Nemnius, as having a known equivalent; for they give it, Numnus, Nemnus, Nemnius, Neimnus, Nemonus, and Nenamnis. I do not know if the name in question hath any historical instances, besides those of the Apostle of the Picts and our historian.

His discipleship unto St. Elbod now demands consideration. The four chronicles annexed to that of the kings of Britain do not clearly define Elbod's date. He is said to have flourished in 755 and 770. Brut y Tywysog, p. 473, p. 391. Warrington fixes his appointment to the primacy of North Wales (seated at Bangor) about A. D. 762. The Bonedd y Saint, p. 42, says that he was son of Cowlwyd, and bishop [of Caergybi<sup>d</sup> or Holyhead] in 773. He died in 800, according to the Brut y Tywysog, p. 392, and John Brechva, p. 474; and in 809 according to the Brut y Saeson, p. 474; Brut y Tywysog, *ibid.* The Annals of St. David's, carried down to 1285, say, anno 770, *Pascha mutatur apud Britones emendante Elbodu homine Dei*; and A. D. 811, *Ellodu* (sic) *episcopus Venedotiae obiit*. Anglia Sacra, 11, p. 648. The date of 755 related to North Wales, and this of 770 perhaps relates to South Wales; another South-Welchman, Ieuan Brechva, quotes it. Elbodu (whence Elvodugus) is no doubt Elbod Ddu, i. e. Elbod the Black, meaning either swarthy or black-haired. Godwin, in his book de Præsulibus, has not numbered him among the bishops of Bangor, which he might have done. He seems, by these accounts, to have been in activity towards the middle of the eighth century, and to have departed this life in the first, or ninth, or at latest eleventh year of the ninth century. But the book of

<sup>d</sup> H. Llwyd, in his Commentariolum, his birthplace, and erroneously described p. 85, note, observes that Caergybi was as his see.

of Nennius exhibits the date of A. D. 858, in its eleventh chapter, as being the third year of the existing cycle of nineteen years or forty-fifth cycle from the Nativity, and the actually current year. His professed acquaintance with the Roman annalists and chronographers, and with those of the Angli, which must include Beda himself, and his computation of it by the Paschal cycles, give to his statement of the *annus Domini* a credit, which is wanting to quotations of that æra by other editors of the *Historia Britonum*; and in the same sentence he correctly states, that St. Patrick visited Ireland in the twenty-third cycle<sup>e</sup>. Therefore I believe him not to have been far, if at all wrong; and to have written in the reign of Rodri Mawr. Nennius was also an author not far advanced in years, for his magister or teacher, Beulan, was not only living, but still actively influencing his conduct. Therefore there appears a disparity of date between Elbod and his disciple.

But I do not deduce from his words, that Nennius did learn under Elbod or Elbodu, or even that he was born when that person died. Mere individuals can have only personal disciples; but founders of a rule, like Benedict, or of a doctrine, like Arius, are said to have disciples in those who espouse their systems. Now St. Elbod was the author of the greatest revolution known in the Welch Church between the fifth and sixteenth centuries. By his influence and authority the churches of Wales were first led into conformity with the Latin communion; and the celebrated Paschal schism, after 350 years of duration, began to be abandoned. But  
this

<sup>e</sup> I would not take his words (xxiii. *cycli decemnovennales usque ad adventum S. Patricii in Hiberniam, et ipsi anni efficiunt numerum 437 annorum*) so rigidly, as that Patrick came in 437, at the ex-

piration of the cycle, but rather as the fact is. For if he had been as ignorant as the other British chronologists, he would probably have missed the true cycle.

this change (which, contrary to the order of events in Ireland, began in the north and was most resisted in the south) was not suddenly completed, nor without violent dissensions among the clergy and people; to which cause may be ascribed the various years in which this affair is said, either generally, or with distinction of north and south, to have been decided, viz.: 755, 768, 770, 777. Yet though "in A. D. 777, Easter was changed in South Wales" (*Brut y Tywys.* p. 474), that change was not as yet realized there in 802. See Ussher, *Index Chronol.* And the death of Elbod, in 809, is said to have been a signal for fresh disputes on the subject. *Brut y Tywys.* p. 475. Between<sup>f</sup> 842 and 847, it was still a topic of private discussion, though perhaps no longer of national contention. The memory of their old ritual was long cherished among the Welch; who erroneously imagined that their discipline had been that of St. John and the Seven Churches of Asia, and therefore paid a peculiar honour to that apostle, and sometimes called their religious peculiarities *the ordinances of John*. See Beda, *Hist. Eccl.* iii. cap. 25; Probert's *Triads*, p. 79; *Triodd Doethineb Beirdd*, num. 219, p. 314; *Llewelyn Vardd*, *Canu y Gadvan*, v. 5, ab ult. In the spurious prologus, Nennius is made to entitle himself *Dei gratiâ, S. Elbodi discipulus*, and I think its writer understood Nennius as I do; not meaning to thank God for giving him, personally, so learned a tutor; but to profess, that by God's grace he was reunited to the catholic communion of the west, which the Paschal differences had disturbed for several centuries. He was not a disciple of John, but a disciple of Elbod. It is observable that Nennius (as distinct from Marcus) computes his own date by the decemnovennial or Latin cycle, as that established

<sup>f</sup> Vita S. Johan. Chrysostomi, cit. Rice Rees on Welch Saints, p. 66, note. That Britain, not Ireland or Scotland, was the

scene of those discussions, appears from the date. For even Iona had then conformed 130 years.

established in his country when he wrote ; and we verify thereby the fact, that he was an Elbodian.

It is commonly said, that Nennius was a monk or even abbot of Bangor is y Coed, studied under the celebrated Dunawd Gwr or Dionotus, and was one of those who escaped from the massacre of the monks by Ethelfrid, King of Northumbria, in 607. There is not a single date in any of the various copies of the *Historia*, which lays claim to an earlier century than the ninth. And the chief motive for reverting to this obsolete idea is to observe, that the entire notion of his belonging to Bangor, and his title of Nennius Bannochorensis, was probably a mere delusion, founded upon his being a disciple of Elbod, who was styled Archbishop of Gwynedd, and was Bishop of Bangor Vawr in Arvon, a place remote from the abbey of Bangor is y Coed in Cheshire, or, more correctly speaking, in Flintshire. I have detected no indications of his town or province.

He had for instructor a priest by name Beular, or rather Beulan<sup>g</sup>, of whom a little more has been said than he merits. "I omitted (saith Nennius) the Saxon<sup>h</sup> genealogies, cum inutiles magistro meo, id est Beulario presbytero, visæ sunt." Cap. 65. Some have called him Samuel Beulan ; but others will have it, that Beulan had, by his wife Læta, a son Samuel, who wrote commentaries upon Nennius. Gale repeatedly speaks of this Samuel as an interpolator ; Mr. Bertram of Copenhagen becomes quite impassioned on the subject ; while the oracles from Mr. Pinkerton's tripod pronounce that both Nennius and Samuel are equally vile. But neither father nor son have any historical existence, other than what the former owes to the  
above

<sup>g</sup> *Peu llan, regio ecclesiæ, or regio culta.*

<sup>h</sup> That omission is supplied in some MSS. at considerable length. We are probably not to understand that they were composed subsequently to Nennius ; but

that, being then in existence, the Saxon genealogies were not received by him into his compilation ; at least, they appear to me to mention no person subsequent to the eighth century.

above text of Nennius, and both of them to notes in prose and verse appended to one or two of the MSS. The principal record of Samuel is in the following production, contained in a Cambridge MS. of about the beginning of the thirteenth century, marked Ff. 1. 27, p. 20; which Mr. Stephenson (Pref. p. xxvi.) has printed in a form meant to be explanatory, but rather needing explanation. I believe I have restored them to the form in which the document exhibits them.

"Versus Nennini ad Samuelem filium magistri sui Beulani presbyteri, viri religiosi, ad quem historiam suam scripserat.

"Adjutor benignus caris doctor effabilis fonis<sup>i</sup>,

.i. Samueli

"Gaudium honoris isti catholicâ lege magni,

"Nos omnes precamur, qui ros sit tutus utatur.

.i. Beulani

"Xpiste<sup>j</sup> tribuisti patri Samuelem, letâ matre.

.i. mater

.i. Samuel

"Ymnizat hæc semper tibi longævus Ben servus tui.

"Zonâ induæ salutis istum pluribus annis<sup>ii</sup>.

"Versus ejusdem Nennii.

"Fornifer qui digitis scripsit ex ordine trinis

Incolumis obtalmis sitque omnibus membris.

En vocatur Ben notis litteris nominis quini."

Then follows the false statement about the twenty-fourth year of Mervyn Vrych, extracted from the spurious Prologus. The initials of the *words* in the first three lines, from *adjutor* to *utatur*, go through the alphabet to U, and the initials of the last three *lines* go on to Z; the change occurring at the sacred initial X. How to construe them; what *fornifer* can mean; what Ben<sup>j</sup> means, who is so called, and why; and what the *nomen quinum* is; are mysteries. The only thing plain from them is the origin of Samuel's mother *Leta*, in verse 4;

*letâ*

<sup>i</sup> Fonis for the Greek *φωνῆς*.

<sup>j</sup> *Sic*. The p in Xpiste is the Greek Rho.

<sup>ii</sup> This verse stands thus in the MS., Zonâ induæ salutis istum *tis* pluribus annis. The *tis* begins a line, and the writer

thought he had closed the preceding one with *istum salu* —. Mr. Stevenson has erroneously printed *Amen*, for annis.

<sup>jj</sup> Gualtherus in his *Alexandreis* lib. iv. says, "Successit Ben Num Moisi post bella sepulto."

*lætá matre*, his mother being glad! In spite of these obscure sayings it is not apparent to me, that Samuel, son of Beulan and Læta, is a different person from Nennius himself. For the words added to cap. 3 in one of Gale's MSS., wherein Samuel's name occurs (and wherein alone it occurs, so far as I am made aware, with the exception of those verses) are these: "I, the Samuel, that is to say the child, of my master, that is to say of Beulan the priest, wrote it in this page, yet this genealogy was not written in any volume of Britain, but was in the writing of . . . . writer." Gale, p. 119. Bertram, p. 187: "Samuel, id est infans, magistri mei, id est Beulani presbyteri, in istâ paginâ scripsi," &c. Here we see, that Samuel is only a figurative phrase for one dedicated to divine studies from his tender years. "And the child Samuel ministered to the Lord before Eli." But there is an obvious delicacy in not saying "Eli mei" instead of "magistri mei," for the priest and kind patron of Samuel was a feeble and imperfect character. The youth of Nennius, and his not having passed the inferior orders, may also be inferred from this passage; as well as from cap. 65. Therefore the writer of the verses could not mean Nennius, but might mean Beulan, by longævus Ben. If these things be so (and I see them no otherwise) we shall be quit<sup>k</sup> of Samuel Beulanus, Samuel Beulani filius, Samuel Britannus, &c.; and Beulan himself remains, only known for his contempt of Saxon genealogy.

But another man besides Nennius, and before him, had published the *Historia Britonum*, Marcus the Anachoret. To him that *Historia* is ascribed in the famous MS. of the tenth century, published by Mr. Gunn. It was penned in A. D. 946, being the fifth and last year of Edmund, King of England; pp. 45, 62, 80. The frequent

repetition

<sup>k</sup> See Bale, Cent. fol. 37, a., 38, a. Med. et. Inf. Latin. vi. p. 417, in *Samuel*. Leland de Script. Brit. cap. 48. Fabricii Pitseus cit. *ibid*.

repetition of this date, and some changes in the catalogue of cities, shew the writer to have been an Englishman or Anglo-Saxon. Mr. Gunn, in his title page, says it was edited by Mark in the tenth century. But Mark flourished early in the ninth; and it is only his transcriber, who gives us his own date in the tenth. Marcus was a Briton born, and educated in Ireland, where he was for a long time a bishop, but he settled in France, where (for aught that appears) he ended his days. Heric of Auxerre (in a prose Life<sup>1</sup> of Germanus, which mentions an event of A. D. 873, but was certainly published before October, 877) reports, that he and divers other persons had formerly heard, from the lips of Marcus, a narrative concerning Germanus; which Heric retails, with as little variation<sup>m</sup> from the same narrative in the *Historia Britonum* (Marcus, pp. 62-5; Nennius, cap. 30-4), as could be expected in such oral repetitions. Therefore the heading of the Petavian MS. derives potent confirmation, from the fact that Marcus could repeat the substance of it by heart. Mr. Stevenson's adverse supposition is not an absurd one, that the transcriber of A. D. 946, having read Hericus de *Miraculis Germani*, and seen there the substance of this story, thence inferred that Marcus wrote the *Historia*, and so asserted it. It may be replied that, if he did read Hericus he would have seen that he quoted no book, but only conversations; and that Marcus himself in those conversations, referred

<sup>1</sup> Heric also formed, out of the most ancient Life of Germanus, by his cotemporary Constantius Monachus, a poem which entitles him to a high rank among modern Latin versifiers; upon the strength of which Mr. Stevenson has dubbed him Constantius Hericus. Præf. p. xiii.

<sup>m</sup> Nothing is more natural, than for Heric, after many years, to substitute

*natio Britonum* for the phrase, so strange to his ears, of *regio Powysorum*. The main discrepance is the expulsion of the tyrant, instead of the burning him with fire from heaven. It is astonishing that Gale should annotate "Vide Ericum in Vitâ Germani, quem hæc ex Nennio sumpsisse constat," when the contrary is declared in such very express terms.

referred to no such historical work, but to the original sources of it. "The aforesaid bishop, whose probity whosoever hath experienced will by no means hesitate to believe his words, assured me, with the addition of an oath, that these things were contained in *Catholicis litteris* in Britannia." But the words *litteræ Catholice* do not apply to such a compilation as this; but to the *acta* or *gesta* of their saints, which were preserved in particular churches

However, there are broader reasons to be considered, than the mere assertion of the MS. The *Historia* is the work of a Briton. None other is likely to have been in possession of so many British traditions; and the Irish, in particular, seem to have held<sup>a</sup> opposite traditions. Besides, he plainly signifies himself such, in a phrase which the Anglo-Saxon scribe cannot have introduced, where he quotes British legends "*ex traditione nostrorum veterum.*" Marcus, p. 53. Yet the work of this British man is that of an Irish author, addressing himself peculiarly to the Irish people, and exclusively Irish in the religious part of his feelings. This appears in his notices of Irish history; in his copious notice of St. Patrick; but chiefly and most demonstratively in the fifty-third page of Marcus<sup>o</sup>. There the epochs of Patrick, Bridget, and Columkille, the three patrons of all Ireland, are commemorated; whereas the whole work does not contain the name of David, Iltutus, Dubricius, or any British saint whatsoever. Nothing can be more certain than the author's close connexion with Ireland. This truth was appreciated, or perhaps was known, by those transcribers<sup>p</sup> who assigned the *Historia* to Gildas Hibernicus; for its author, though not an Irishman, was really an Hibernian Gildas, or man of religion and learning. But all

<sup>a</sup> For they derived the Britons from Britan Maol, son of Fergus Red-side, son of Nemedius.

<sup>o</sup> Cap. 11, Gale; 16, Stevenson.

<sup>p</sup> See Casimir Oudin, *Script. Eccl.* ii.

all the premises are true of Marcus, who was *natione Brito*<sup>a</sup>, *educatus verò in Hiberniâ*, and had been an Irish bishop. For though Heric's words, "*eiusdem gentis episcopus*" are equivocal, the doubt is solved by those of the Ekkehards or Eccards of St. Gallen<sup>r</sup>: "*Marcus Scotigena episcopus Gallum tanquam compatriotam suum Româ rediens visitat.*" So that if we determine to reject Marcus, the alleged author of this production, it will only be to seek for some other man precisely corresponding in circumstances. Nennius, on the other hand, is neither recorded, nor doth he seem, to have had connexion with Ireland; he was not an Irish religionist, but an Elbodi discipulus; and he refers to the scripta Scotorum Anglorumque as to things equally foreign to himself.

We have now to compare the date of Marcus with that of the *Historia*. After mentioning *Britannia insula*, Heric proceeds to mention the holy old man Marcus, a bishop of the same nation, who was by birth a Briton, but was educated in Ireland, and, after a long exercise of episcopal sanctity, imposed upon himself a voluntary pilgrimage, and having so passed into France, and being invited by the munificence of the pious King Charles, spent an anachoretic life at the convent of Saints Medard and Sebastian; a remarkable philosopher in our days, and of peculiar sanctity. Eccard Junior explains to us that his pilgrimage was to Rome, and that on his return from thence he visited the Abbey of St. Gall. His sister's son, Moengal, accompanied him, whom they afterwards named Marcellus, as a diminutive from Marcus. At the request of Grimaldus the Abbot of St. Gallen, and at the persuasion of his nephew, he consented to tarry

<sup>a</sup> Hericus de Mirac. Germ. ap Labbe, Bibl. Manusc. i, p. 555.

<sup>r</sup> Ekkehardus Junior de casibus Monast. Sangallensis ap. Goldasti Rerum Alaman-

nicae, tom. i. p. 12. In Ekkehardi Minimi Vita Notkeri, cap. 7, *ibid.* p. 230, there are similar words.

tarry there, which raised a mutiny among their servants, who desired to return home. But they pacified their retinue by distributing among them the bishop's money, mules, and horses. The commencement of this sojourn fell between A. D. 841 and the June of 872<sup>s</sup>, such being the limits of Grimald's abbacy. After a time Marcellus was made master of the abbey school, and of the boys who were training up to the monastic life, including Notkerus, who was afterwards called Balbulus, in which situation he distinguished himself in music and other sciences. But Marcus afterwards seceded to the abbey of St. Medard at Soissons. At the time, between 473 and 477, when Heric was writing this, Marcus was no more; for Labbe's reading, *exercebat vitam*, though changed by the Bollandists to *exercet*, is confirmed by "*multis coram referre solitus erat*," by the phrase *nostro tempore*, and by the description of him as having then been "*sanctus senex*." But his entire sojourn at St. Gallen succeeded his sojourn at Rome. And his journey to Rome was undertaken "*post longa pontificalis sanctitatis exercitia*;" the commencement of which exercitia could not, canonically, have preceded the completion of his thirtieth year; but cannot, according to the laws of probability, be fixed to its earliest possible epoch. From all which circumstances, it is by no means improbable, that the birth of Marcus ascended into the eighth century.

Such

<sup>s</sup> Ratpertus de Monast. S. Gallensi, pp. 6-9, *ibid.* Notker the Lisper was placed under Marcellus, when a boy. But Notker died in 912, *nimiâ ætate ingravescente*, and *in senectâ bonâ plenus dierum beato fine deficiens*, consoling himself with the reflection that "man's days at the most are an hundred years."—Eccclus. xviii. 9. Therefore I place his birth at least eighty years before, or in 832; and if he was a

boy of fifteen when Marcellus took him in hand, the latter was master of the abbey school in 847. If Notker died at 85, 84, 83, &c., we shall draw so much nearer to 841, our chronological limit. But he could scarcely be appointed, before his uncle and he had made some considerable sojourn at the abbey. See Ekkehardi Minimi Vita Notkeri, cap. 32.

Such being the chronology of Marcus himself, we require the date of the book ascribed to him. Here it must be observed, that during and before the first half of the ninth century, the æra of Christ<sup>t</sup> was recently introduced and ill understood, among the British and Irish; whereat we need not complain, seeing how imperfectly it was worked out by Beda himself. "The Christian æra (saith Mr. Carte) was not then, at its first coming into use, so well understood as it hath been since." Their use of the two Christian æras or years of redemption, viz. the Nativity and the Passion, sometimes one, sometimes the other, and sometimes both, increased the confusion of their Dominical dates. But the plain root of the evil was, that they did not know, and could not tell, what year of our Lord the current year was. If the Christian æra were now of recent introduction, seldom mentioned, and not to be found in one book out of a thousand, few of us could tell what year thereof it is. It would be a fact of learned and not obvious attainment; and was more so to those whose learning was scanty. They knew how many years the reigning prince had reigned; but they did not know what year of Christ that was. So the English transcriber of Marcus gives us his date sufficiently, viz., the *quintus Eadmundi regis Anglorum*, but absurdly adds that it was A. D. P. 946 and A. D. N. 976; and twice again states, that it was 547 years after A. D. P. 447, which makes<sup>u</sup> A. D. N. 1024. Yet this imbecility does not affect the date, which is consistently given. Marcus nowhere gives an *express* date, that we can convert into the *Annus Domini*. But we have his assertion that,

" from

<sup>t</sup> Upon this subject see the learned preface to the Ogygia, and O'Connor in Script. Rer. Hib. xi. p. 20. And, for specimens of absurd anachronism in that æra, see Gale's second appendix to Nennius, p. 118, and the *Æræ Cambro-Britannicæ* an-

nexed to Moses Williams's edition of Lhwyd's *Commentariolum*.

<sup>u</sup> According to his computation, which allows only thirty years between the Nativity and Passion.

“from the time when the Saxons came into Britain, unto the fourth year of King Mervyn, 428 years are computed;” being in truth about fifty-one years too many. Now the fourth year of Mervyn Vrych, or 822, was no epocha, either in general or local history; and no motive can be conjectured for his computation stopping at that year of the reign, except that it was the then current year. We must, therefore, dismiss entirely his miserable attempts at Christian chronology, and take the plain fact, that he was writing *quarto Mermeni* [*Mervini*, Nenn.] *regis*. p. 53. Therefore the book was in progress of composition in the year 822, which agrees sufficiently well with what we know of Marcus. It equally agrees with the date<sup>v</sup> of 820 *et deinceps*, assigned to Gildas Hibernicus. The *Historia* seems to have been originally composed, whilst a certain Fernmael, son of Tudor, was Lord of Buellt and Guortigerniawn; from which passage and others, I conjecture the author to have come from those parts of Wales, and to have had some acquaintance or connexion with that descendant of Vortigern. All copies agree that Fernmael was eleventh in descent from Pascent, youngest son of Vortigern. Therefore if we suppose Pascent's son, Briacat, to be born at the time of Vortigern's death, which Owen calls 481, and Blair 484, and we may call 480, then Fernmael's birth, at thirty years to the generation, will fall upon 780, and the forty-second year of his life will coincide with 822. Therefore this date, which our ignorance when Fernmael lived and died deprives of any direct utility, seems at least to be consistent with the *quartus Mervini regis*, or 822. It is remarkable, that while Nennius retains the assertion that Fernmael was actually reigning (*regit modò*) the text of Marcus exhibits *regnavit*. p. 78. Nennius, cap. 52. But that is the handywork of the scribe of 946, who was particularly tenacious of his own date, and would not have Fernmael for his contemporary.

<sup>v</sup> Cave de Script. Eccles. ii. p. 16, ed. 1745.

contemporary. The year 822 is, therefore, the lowest date of the original *Historia*. But it is also the highest, unless we are disposed to look for some other nameless Brito-Ilibernian, anterior to Marcus, as a tortoise for the elephant. That such a one may have existed is, of course, possible; but perhaps criticism, having found exactly what it wants, will do better to acquiesce.

It results, that Marcus compiled this credulous book of British traditions, for the edification of the Irish, *circ.* A.D. 822; and one Nennius, a Briton of the Latin communion, republished it with additions and changes, *circ.* A.D. 858. We should, however, keep in mind, that we have not the text of Marcus upon which Nennius worked, but a text which was tampered with about ninety years after Nennius wrote; and, therefore, the Marcian text of the Petavian MS. is not, in every trifling instance where they differ, the oldest of the two.

But another edition or revisal of the *Historia* succeeded that of Nennius; and its author has introduced his own date with precision, yet with an utter ignorance of the Christian æra. What more he introduced besides the date does not appear, but perhaps nothing of moment. It occurs in the enumeration of the six ages of the world, that precede the British history. "From the Passion of Christ 800 years have elapsed, but from his Incarnation 832, down to the thirtieth year of Anarawd, King of Mona, who now rules the region of Wenedotia or Gwynedd<sup>w</sup>." In truth Anarawd or Honoratus, son of Rodri Mawr, reigned over Gwynedd from 876 to 913, and the thirtieth year of his reign was the year 906, and the same in which that scribe was writing; being just seventy-four years out of his reckoning. *Brut y Tywys.* p. 482-5. And as he republished with an interpolated

<sup>w</sup> "Wenedociæ regionis, id est *Guer-* bridge manuscript, Fl. i. 27, it is *Guer-*  
*met,*" apud Gale, malè. In the Cam- net.

terpolated date the Nennian edition, so (we have seen) did another person, in A. D. 946, send forth again the older Marcian edition.

It will strike every reader, that this work was peculiarly dealt with. It was treated as a sort of common land, upon which any goose might graze. Mere transcribers seem to have played the editor, if not the author. The dates thrice introduced by the Petavian scribe are not annexed in the way of colophon, but are interwoven into the solid text, in complicated sentences, and with elaborate miscalculation. Nennius himself no where states, that he was republishing, with a limited amount of change and addition, the *Historia* of the Brito-Irish compiler. It seems to have been regarded as the album or common-place book of Britannia, to which any one might laudably add such passages as he knew of; and elucidate or obscure, according to his ability, what he found already there. It was no rule to expunge what the predecessors had stated, even when stating the contrary; from which cause inconsistencies disfigure the text. So Marcus having stated that St. Patrick went to Ireland in A. D. 405, Nennius has faithfully republished it; but almost in the next sentence of the same chapter he states, that there were twenty-three decemnovennial cycles unto St. Patrick's advent, in a true sense, I believe, but certainly in one utterly discordant with the previous text. In like manner, Fernmael, son of Tudor, continued to be living and reigning in 858, and in the thirtieth of Anarawd, or 906, and was not killed off till 946. This common-place book of Britain seems rather analogous to the histories about St. Patrick, which Tirechan has strung together under the name of *Annotaciones*. The *Historia Britonum* merits such a title equally well, and the like of it is signified by its writers in their phrase of *Experimenta*, cap. 1, 3, and 12, Gale; pp. 48, 53, Gunn. This state of the case tends to absolve Nennius from the charge of imposture in appropriating the labours of another; for the mode of proceeding with this book seems

to have been understood. In his Apology he speaks of his own work or publication, as being one, "quod multi doctores atque librarii scribere tentaverint," authors and transcribers classed together; and complains, that "nescio quo pacto difficiliter reliquerint," each transcribing doctor leaving it less intelligible than he found it; which misfortune he ascribes to frequent wars and pestilences, instead of the more proximate cause, viz.: the accumulated blunders of ill-instructed men. He apologizes for presuming "post tantos hæc tanta scribere," and he can scarcely apply the words "post tantos" generally to the historians of Britain, for he had complained that there were next to none; but the "*hæc tanta*" is to be taken literally for the very book in hand. In his concluding chapter he mentions his omission (at Beulan's suggestion) *to write* the Saxon genealogies, seemingly of earlier date than his own, "nolui ea scribere," adding, "but I have written of the cities and remarkable things of Britain, as other writers wrote before me." The same observations apply to this passage. Lastly, when he says of a Trojan genealogy<sup>x</sup>, "*hæc genealogia non est scripta in aliquo volumine Britanniae, sed in scriptione . . . scriptoris fuit,*" he clearly means "in any previous copy or edition of this *book of Britain*;" and in fact it is absent from the text of Marcus. The Irish version now published, is actually entitled, in the Books of Lecan and Hy-Many, "Leabhar Breathnach," i. e. *Volumen Britannicum*, or Book of Britain. The vast avidity with which Geoffrey of Monmouth was received by the world prevents our wondering that transcripts of this book had been multiplied within about thirty-six years, as seems to have been the case.

This condition of affairs offers a great excuse for our Irish translator, if he be found to introduce many things illustrative of British history, that were not in any transcript of the Latin book from which

<sup>x</sup> Cod. Bened. in Gale, Var. Lect. p. 119.

which he professes to take his own, or as Nennius hath it, "in aliquo volumine Britanniae." It were indeed more hard to excuse him, for giving expressly "as recorded by Nennius" certain details of Irish history which Nennius did not record, but for the great likelihood that the same thing happened in Ireland as in Britain, viz.: that the successive editorial transcribers of the Irish Nennius inserted words of their own. In which case, that false heading may not have been the work of any man who knew it to be false. There is some reason to think, that the Irish translation was made by a certain Guanach, and that the text, as now printed, was revised by a later hand. For after a translation of considerable closeness and fidelity from Nennius, it is written, "it was in this way that our noble elder Guanach deduced the pedigree of the Britons, from the chronicles of the Romans." *Infra*, p. 37. But a work, actually commencing with the words "Ego Nemnius [Nennius] Elvodugi discipulus," could never mean to rob that author of his matter, and falsely ascribe it to a certain Guanach. It is, therefore, apparent that Guanach was either the Irish translator, or an editor of the translation; and that this annotation proceeds from an editor of junior date and calling him his elder<sup>v</sup>. The "chronicles of the Romans," employed by Guanach, are nothing more than the Latin copies of the *Historia Britonum*; which is stated by Nennius himself (in the Irish translation, as well as in the original, of his *Apologia*) to be partly collected from the *Annals of the Romans* and the *Chronicles of the Saints*. The earliest MS. of the Irish Nennius, so far as is known to its editor, is of the twelfth century. But the epoch

<sup>v</sup> According to O'Reilly (*Irish writers*, p. 120) there is a memorandum prefixed to the copy of the *Leabhar Breathnach*, in the Book of Hy-Many, which says that Nennius was the author, and Giolla Caoimhghin (who died in 1072) the trans-

lator. This would furnish increased evidence to the employment of a plurality and succession of hands. The Book of Hy-Many has passed into the hands of some private collector, and is no longer accessible.—(*T*.)

epoch of the translation does not seem to transpire from any internal evidence.

A. H.

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P. S.—A partial elucidation of the very obscure verses in page 10 is due to the kindness and ingenuity of the Rev. S. R. Maitland, who observes that the last line, if we read it “En vocatur Ben notis litteris nominis *quinis*,” not *quini*<sup>2</sup>, will apply to the name Benlanus (though not to Beulanus), which spelling is mentioned in Fabricius, and that of Benlanius in Pitseus. For Benlanus, understanding (notis, i. e. subintellectis) the other five letters, lanus, will leave Ben; or, by changing notis to motis, i. e. removed, the sense becomes more explicit. Indeed the MS., which has Beulani plainly written in red ink, has another *u* written above in black ink, and the red *u* scored under with black; which shows that attention had been attracted to the first syllable of the name. Benllan signifies Caput Ecclesiæ. Mr. Maitland thinks that magni in the second line had its origin in magri, the contraction of magistri. And also that the inexplicable word forniifer should be formiter, i. e. “recté, secundum formam vel legem.” Du Cange. Upon the whole, a more obscure and enigmatical composition will scarcely be met with.

A. H.

<sup>2</sup> It is written in the MS. q<sup>i</sup>ni; and tr<sup>i</sup>nis, t<sup>1</sup>nis.

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leabhar breathnach annso sis.

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leabhar



## Leabhar breathnach annso sis.

**E**zo nemni; elotuz discipulus aliqui excerpta recipere cupiunt .i. po deithmigez zo pa rgybaind apante do lamarta, 7 me Nenam-nir dorybail Eludaz, daz po dermaid beaz 7 aineazna in ceneoil

\* *Liber Britannicus*.—Leabhar breznac, “the British Book;” this title is given to the following work in the Books of Lecan and Hy-Many. The initial words, *Ezo Nemniur Eloougi*, are a fac-simile from the Book of Lecan.—(T.)

<sup>b</sup> *Ego Nennius*, &c. Numnus, D., Neimnus, B., Nemonus, D., *a secunda manu*.—(T.) The following are the true words of the *Apologia Nennii*: “I Nennius, a disciple of St. Elbod, have taken the pains to write certain extracts, which the dulness of the British nation had cast aside, because the doctors of the island Britannia had no skill, and did not place any commemoration in books. But I have collected all that I could find, as well out of the Annals of the Romans, as out of

the chronicles of the holy Fathers [that is, Jerome, Eusebius, Isidore, Prosper, interpol. in some MSS.], and from the writings of the Scots and Angles, and from the traditions of our own ancestors (*veterum*); which thing (*quod*) many doctors and scribes have attempted to write, but have left more difficult; I know not wherefore, unless it be on account of the frequent mortalities and continual disasters of war. I beg that every reader, who reads this book, will forgive me, that I have ventured to write such considerable things as these after such considerable persons, like a chattering bird, or like some incompetent judge (*invalidus arbiter*). I defer to him, who may know more in this branch of knowledge than I do.” That



## LIBER BRITANNICUS<sup>a</sup>.



GO Nemnius<sup>b</sup> Elvodugi<sup>c</sup> discipulus, aliqua<sup>d</sup> excerpta<sup>e</sup> scribere curavi, i. e. I have taken pains<sup>f</sup> to write certain fragments, and I am Nenamnis<sup>g</sup> a disciple of Eludach<sup>h</sup>, because the folly and ignorance<sup>i</sup> of the nation of Britannia have given to oblivion the history and origin of its first people, so that they are

*veterum* means ancients or ancestors, not aged men, appears from cap. 13, Gale and Bertram, 17 Stevenson. I conceive *invalidus arbiter* to mean a judge, acting without the limits of his jurisdiction.—(H.)

<sup>c</sup> *Elvodugi*.—Elodugi L. See the Introductory Remarks, p. 6.—(T.)

<sup>d</sup> *Aliqua*.—Αἰλια, D., for *alia*; Irish scribes frequently write Latin words in conformity with the rule of Irish orthography called *Caol le caol, agus leathan le leathan*; of this we have another example here in the word *cupauai* for *curavi*.—(T.)

<sup>e</sup> *Excerpta*.—Οἱρερτα, L., Ὀιρερρτα, B.—(T.)

<sup>f</sup> *I have taken pains*.—Θειριονιγυρτα, B., Θειχερτοιγερα, L., from *θειριδε*, care, diligence.—(T.)

<sup>g</sup> *Nenamnis*.—Nemnur, B. The Book of Lecan does not give the name in this place.—(T.)

<sup>h</sup> *Eludach*, or Eludag. Ευλοδαχ, B. Ὀρεαβυλ αἰλε φοδαχ, L.—(T.)

<sup>i</sup> *Folly and ignorance*.—Θεαρ αἰγυρ αenec, B., where *aenec* is probably for *amfeich* or *ameolaic*, ignorance. Θεαρ αἰγυρ εἰγνα, the habit and knowledge, D. The Latin copies read “*quæ hebetudo gentis Britanniae*,” &c. The reading in the text is from L.—(T.)

ceneoil ʔreatainia peancara ʔ bunadana na cetdanne cona pilic [i pɔraite] a ʔʒribandab nać a lebpaib. Meppe imoppo, po comtinolira na peancara puapara in analtaib na Roman, ay na cponicib na ppuithe noeb .i. Appuidir ʔ Cipine ʔ Eapebiu, in analtaib Saxan ʔ ʒædiil, ʔ ina puapap o zionocol ap n-appa fein.

II. ʔritonia inrola a ʔritonia pilio Irocon dicta ep̄t .i. o ʔritan pater inir ʔretan, no atberaid apaille ʒomad o'n ti ay ʔritap no pateā .i. an ced conpal po bai a Romancaib. Albion imoppo po b'e ced ainm inir ʔreatan. Ochť ced mile cemenđpot inir ʔreatan. ʒa ced mile ceminđ ina leťet. Ochť p̄rim-cath-iaćā .xx. inđte, ʔ ate andro a n-annanđā [do p̄ir eolach ʔretan].  
Caep

<sup>j</sup> *Commemorated.*—A pɔraiteameach, L. Omitted in D. “Neque ullam commemorationem in libris posuerunt.”—(T.)

<sup>k</sup> *Brought together.*—Comēimiol, L., Comēimoiuip, B., “coacervavi.”—(T.)

<sup>l</sup> *Isidore.*—The Irish always corrupted foreign names. Thus Isidore is Epuidir, L., Eppuidir, B. Jerome is Cipene, L., Cipine, B. (the C having probably been aspirated to represent *Hieronymus*). Eusebius is Ebpeuiip, L., Euebiuip, B. The readings of D are given in the text. The Latin adds *Prosper*, who is not mentioned in any of the Irish copies.—(T.)

<sup>m</sup> *Gaels.*—It is worthy of note that the Latin word *Scoti* or *Scotti*, is uniformly translated ʒædiil, Gadelli or Gaels, throughout this work. ʒædiil is the name by which the Irish and Highlanders of Scotland designate themselves to the present day. The Welch also call themselves Gwydhil, and their country Tir Gwydhil.—(T.)

<sup>n</sup> *Tradition.*—The word zionocol is here evidently used to represent the Latin “ex traditione veterum nostrorum.” It signifies, conveyance, handing down from one to another, tradition; the verb ziođ-nacaim, to deliver, is in use in modern Irish. A h-analtaib ʒæidel puapap o zionocol h-e iap n-appaandab, L. Ocuip ina puapap o ziođnacul ap n-appaata, B. —(T.)

<sup>o</sup> *Britonia insola.*—This section is repeated twice in L. first at the beginning, and again near the end; the readings of the former of these copies will be denoted by L<sup>1</sup>. those of the second by L<sup>2</sup>. The second alone contains the list of cities.—(T.)

<sup>p</sup> *A Britinia.*—Omitted L<sup>1</sup>.; a ʔpetone, L<sup>2</sup>.; a ʔritone, B.—(T.)

<sup>q</sup> *Dicta est.*—Dacanā, D., the Irish equivalent word put instead of the Latin. —(T.)

<sup>r</sup> *Or some say . . . named.*—Omitted,

are not commemorated<sup>l</sup> in writings nor in books. But I have brought together<sup>k</sup> the histories that I found in the Annals of the Romans, out of the chronicles of the learned saints, viz.: Isidore<sup>l</sup>, and Jerome, and Eusebius, in the Annals of the Saxons and Gaels<sup>m</sup>, and what I discovered from the tradition<sup>n</sup> of our own old men.

II. Britonia insola<sup>o</sup> a Britinia<sup>p</sup> filio Isocon dicta est<sup>q</sup>, i. e. the island of Britain is named from Britan, or some say that it was from one Brutus it was named<sup>r</sup>, i. e. the first consul<sup>s</sup> that was of the Romans; but Albion<sup>t</sup> was the first name of the island of Britain. Eight hundred thousand paces *is* the length<sup>u</sup> of the island of Britain. Two hundred thousand paces *is* its breadth. Eight and twenty principal caers [or cities] *are* in it; and these following<sup>v</sup> are their names, according to the learned of Britain<sup>w</sup>:—

Caer-Gortigern.

B. L<sup>2</sup>. Νο αὐβεραιὸ ἀποίτε ἢ ο Ὀριετῦρ πο ἡ-ανμνίγεαθ, L<sup>1</sup>. The name of Britain is here derived from Brutus the first Roman consul; but in another part of this work it is said to have been derived from Brutus, son of Silvius, son of Ascanius, son of Æneas.—(T.)

<sup>s</sup> *The first consul.*—*First* is omitted in all the Latin copies, and rightly. For L. Junius Brutus is not here alluded to; and consul is said, in a general way, for a person of power and dignity. See Mr. Gunn's note vi. p. 94, &c.; Du Cange in *Consul* and *Consulatus*; Galfrid. Monumet. i. cap. 13, x. cap. 4, &c. Marcus Anachoreta, p. 80. Tywysawg appears to be the British equivalent; Bruttus Tywysawg o Ruvein; Hanes Grufudd ab Cynan, p. 584. The fable of Brute the Trojan was not devoid of a slight foundation in the Roman tra-

ditions; for Junius Brutus was descended from a Trojan who accompanied Æneas; but the name Junius, rather than the surname Brutus, was Trojan. See Dion. Hal. Ant. iv. cap. 68.—(H.)

<sup>t</sup> *Albion.*—This name does not occur in any of the Latin editions. It is not of Latin origin, and has no reference to the Latin word *albus*; nor is its origin and meaning known. It does not appear that the Greek geographers gave any explanation of their word Ἀλβίων.—(H.)

<sup>u</sup> *Eight hundred . . . . . the length.*—Omitted, B. L<sup>2</sup>. Cemenθ omitted B. L<sup>1</sup>. L<sup>2</sup>. —(T.)

<sup>v</sup> *These following.*—Ἰ τὰς πό λεις, B. L<sup>2</sup>. (T.)

<sup>w</sup> *According to the learned of Britain.*—This clause occurs only in L<sup>2</sup>. B. adds here, cetur.—(T.)

Caer Gorthigern. Caer Gruptur. Caer Mencept. Caer Luill. Caer Medguind. Caer Colun. Caer Gupoir. Caer Abrog. Caer Caradog. Caer Brut. Caer Macod. Caer Lunnand. Caer Oen. Caer Ilangin. Caer Pheup. Caer Don. Caer Lomnoperuirc. Caer Grugan. Caer Sant. Caer Legun. Caer Gmduud. Caer breatan. Caer Leirindoin. Caer Penora. Caer Druithgolgod. Caer Luitcoit. Caer Upnoch. Caer Eilimon.

III. Irit mda a cathraća genmota rin, [diarmede a paća 7 a cairtel cumacća]. Ceithri cemela aittreabaid mīr breatan, .i. Gaedil 7 Cruithnig 7 breatnais 7 Saxan. Indri Guta ria anear, Abomia aniar etarpu 7 Eire .i. Manand, 7 indri Orcc ria atuid. [Archaio h-Ere peac mīr breatan riar deap co pota.

\* *Caer-Gortigern*.—The names of the cities are given in B. thus: C. Gorthirgind, C. Gutais, C. Luaill, C. Meguaid, C. Colon, C. Gustint, C. Abroc, C. Caratoc, C. Graat, C. Machuit, C. Ludain, C. Ceisi, C. Giraigon, C. Pheus, C. Mincip, C. Leoinarphuis, C. Grucon, C. Sent, C. Leigion, C. Guent, C. Breatan, C. Lerion, C. Pensa, C. Gluteolcoit, C. Luitcoit, C. Urtach, C. Celimeno. The names, as given in L<sup>2</sup>, are C. Gorthigearnd, C. Gutais, C. Luaill, C. Meagnaid, C. Cholon, C. Gustaint, C. Abrog, C. Charadoc, C. Graad, C. Macaid, C. Lugain, C. Cose, C. Girangon, C. Peus, C. Minchip, C. Leonaaird puise, C. Grugoin, C. Sent, C. Legion, C. Guhent, C. Bretan, C. Lergum, C. Pennsa, C. Druithcolcoit, Luiteoit, C. Urtocht, C. Ceilimon. Most of these variations are doubtless attributable to error or ignorance in the transcribers,

but they are worth preserving, as it is possible sometimes, even from a blunder, to obtain a clue to the true orthography—(T.)

The twenty-eight caers do not occur till the close of the Latin Nennius; but, in the corresponding place of the MS. of 945, from Marcus, the names of thirty-three cities occur, p. 46. As Nennius gives one name, Verulam, which is not in that copy, the latter must have given six which Nennius did not receive; but the confusion of texts prevents my saying which they were. Caer Gurcoe and Caer Teim (Thame?) were two of them. Archbishop Ussher has commented upon this catalogue in his *Primordia*, pp. 59, 65, or 33–5 of edit. 2, (Works, vol. v. p. 82). The Irish translator has, in some cases, left it difficult to identify his names; and, on the other hand, many of the explanations by Llwyd,

Caer-Gortigern<sup>x</sup>. Caer-Grutus. Caer-Mencest. Caer-Luill. Caer-Medguid. Caer-Colun. Caer-Gusdirt. Caer-Abrog. Caer-Caradog. Caer-Brut. Caer-Machod. Caer-Lumaind. Caer-Oen. Caer-Iranging. Caer-Pheus. Caer-Loninoperuisc. Caer-Grugan. Caer-Sant. Caer-Legun. Caer-Gnidiud. Caer-Breatan. Caer-Leiridoin. Caer-Pendsa. Caer-Druithgolgod. Caer-Luiticoit. Caer-Urnocht. Caer-Eilimon.

III. Numerous are<sup>y</sup> its caers [*or cities*] besides these; innumerable its raths [*or forts*] and its fortified castles<sup>z</sup>. Four races inhabit the island of Britain, viz.: the Gaels, the Cruithnachs<sup>a</sup> [*Picts*], the Britons, and the Saxons. The island Guta<sup>b</sup> is to the south of it; Abonia<sup>c</sup>, i. e. Manaind, is on the west between them and Eri [*Ireland*]; and the islands of Oreck are to the north of it. Eri extends beyond the

Camden, Ussher, and earlier authors, are light and vague conjectures.—(II.) See Additional Notes, No. 1.

<sup>y</sup> *Numerous are*.—Ιπτε (or Ιπαο, B. L<sup>2</sup>), a synthetic union of the assertive verb, ιπ, *it is*, and ιαο or ιατε, *they*. See O'Donovan's Irish Grammar, p. 161.—(T.)

<sup>z</sup> *Innumerable . . . . . castles*.—This clause is inserted from B. L<sup>2</sup>. L<sup>2</sup> reads οcup πο βο διαρμιτχι α παθα, &c. The Latin reads: "In ea sunt viginti octo civitates et innumerabilia promontoria, cum innumeris castellis ex lapidibus et latere fabricatis." It is evident, therefore, that the Irish translator understood *promontoria* to mean *raths* or *forts*; for nothing was more common than to convert a promontory into a fort, by casting up an intrenchment across the narrow neck that united it to the main land. The remains of many such are still to be seen in Ireland. The word *promontorium*, however,

is sometimes used to denote a *mound* or *hill*, and therefore may have signified also a fort of the ordinary kind. See Du Cange, *in voce*.—(T.)

<sup>a</sup> *The Cruithnachs*.—The well-known Irish name for the Picts or ancient inhabitants of Scotland. Duaid Mac Firbis considers the word as synonymous with the Latin *Pictus*. See Additional Notes, No. II.—(T.)

<sup>b</sup> *Guta*.—Γουεαο, B. Γουεθρια, L.—(T.) Guta is the Isle of Wight, in Latin Vectis or Vecta, in Welch Gwyth. The Latin Nennius says, "Gueid vel Guith, quod Latinè *divortium* dici potest." However Ynys Gwyth is simply the Channel Island. "Three principal islands are united to Ynys Prydain, Orc, Manaw, and Gwyth." Triads, 3rd series, No. 67.—(II.)

<sup>c</sup> *Abonia*.—Εβον Μαρια, B. Εβονια, L. The Isle of Man.—(T.) See Additional Notes, No. III.

բօժա. Ծենա՞ծ ւմօրրօ ւմր Ծրետա՞ր բա՛ճ հ-Երոմն բաք-շւա՞ծ Կօ  
 շա՞ն].

Ծաւրմա՛լէ [ծոն] ա լօժա [աջար ա րթօժա.] Ծա քրիմ-քրստի ւժու  
 1. Ծամր 7 Տաբրաւն; ւր բօքրա-բաւեւ քօլաւն լոնգա 7 Բալլա  
 ւմր Ծրետա՞ն [Կօ քօժա՞ն 7 ճօ մաւմն ւմօրք Ծրետա՞ն աւլէ].

Րօ լւրատ Ծրետաւն ւմ ն-ւմր ււլէ ար տւր ծա շաւաւն, օ մււր  
 ն-լիտ Կօ մււր ն-Օրք [7 քօ ալլա՞ծ 7 արրօքքօր.]

IV. Լար ն-ծւլնօ տրա ծա րաժա՞ծ ւմ ծօմա՞ն ա տր [ւմր տր  
 maccu

<sup>d</sup> *But the island . . . . north east.*—This passage is inserted from B. L. The verb *benaw* signifies to draw out, to prolong. O'Reilly (Dict. v. *beanam*) quotes a passage from the *Leabhar Mac Partholain*, in which the word is applied to drawing a sword.—(T.)

<sup>e</sup> *And its rivers.*—Inserted from B. L. as is also the expletive particle *ոնօ*, *vero*, *autem*.—(T.)

<sup>f</sup> *Sabraind.*—The Sabrina or Severn. King Loocrine (saith the Galfridian Chronicle) deserting his wife Gwenddolen, took a concubine, Estrildis, by whom he had a daughter, Sabrina. But Gwenddolen, levying war against her husband, slew him, and flung the two ladies into the river; the younger of whom bequeathed to it her name. Lib. ii. cap. 5. But Havren (the name of Sabrina and of the Severn) signifies *a harlot*; and therefore cannot refer to the innocent daughter, but relates to Estrildis herself. This renders it probable (as Mr. Carte suspected) that the fable, in its existing shape, was composed in Armorica; where the word havren does not seem to be known.

The real etymology of the Sabriana or Sabrina, Celticè Havren, is, no doubt, from *hav*, (Irish, *բամ* or *բամբա*) summer; part of the adjoining country being called the *Gwlad yr Hav*, or Land of the Summer, Anglicè Summersetshire. This passage of the *Historia* is taken from the words of Gildas in cap. i, including that melancholy word which is omitted in the Irish, “per quæ *olim* rates *vehebantur*,” &c.—(H.)

<sup>g</sup> *Upon them.*—Լր բօքրա-բաւեւ, B. Լր բօքրա-բաւե, L. “It is upon these very rivers.” The emphatic *բաւեւ* or *բաւեւ*, gives an additional force, “upon the *self-same* rivers.” The word is not to be found in the common dictionaries, but it is the ancient form of *բան* or *բան*. *Բօքրա-բաւեւ* would be written, in the modern Irish language, *օքրա-բան*.—(T.)

<sup>h</sup> *With the jewels . . . . . Britain.*—This clause is added from B. L. The word *ււլէ* occurs only in L. The Latin copies read “per quæ *olim* rates *vehebantur* ad portandas divitias pro causa navigationis.”—(T.)

the island of Britain far to the south-west. But the island of Britain extends beyond Eri far to the north-east<sup>d</sup>.

Innumerable are its lochs and its rivers<sup>e</sup>. Two principal rivers *are* in it, viz.: Tamus and Sabraind<sup>f</sup>; it is upon them<sup>g</sup> that the ships and barks of the island of Britain sail, with the jewels and wealth of the whole island of Britain<sup>h</sup>.

The Britons at first filled the whole island with their children, from the sea of Icht<sup>i</sup> to the sea of Oreck, both with glory and excellency<sup>j</sup>.

IV. Now after the deluge the world was divided<sup>k</sup> into three *parts*;

<sup>i</sup> *From the sea of Icht, &c.*—Understand from the British channel, or sea of the Portus Icius or Itius, to that of Orkney. “Dathi went afterwards, with the men of Erin, across Muir n-Icht (sea of Icht) towards Leatha (Britanny),” &c.—*Genealogies, &c. of Hy-Fiachrach*, p. 19. So in the Duan Albanach, verse 10, (Pinker-ton’s Inquiry, ii. 321), “Britus tar mhuir n’Icht.” Where Adamnan speaks of St. Germann’s crossing the Sinus Vallicus (Channel of Gaul) to visit Britain, he gives a Latin equivalent. Vita Columb. ii. cap. 34. The Portus Icius has been confounded with Calais and Boulogne; but is now conjectured to be the same as Vissent or Witsant, a neighbouring village. Some of the Latin copies have it, “from Totness to Caithness,” but others have no termini assigned.—(H.)

<sup>j</sup> *With glory and excellency.*—This passage is inserted from L.—(T.)

<sup>k</sup> *Was divided.*—Ro πανδαο, B. L. In the text δα or δο, as it is often spelt,

is used for πο.—(T.) This chapter is made up from chapters 13 and 14 of the old Latin editions, at pp. 53–4, of the Marcian. The three sons of Alanus are, Hisicion, Armenon, and Neugio or Negno. The former is probably Tuiscon, father of Mannus, from whom all the Germans derived themselves. Tacit. Germ. cap. 2. For he is said to be father of Francus and Alamannus; for which latter our translator has improperly put Albanus. Armenon relates to Armenia; Negno or Neugio (here Negua), from whom he derives the Saxons, to I know not what. It is scarcely worth while to mention the Rugii. Cibidus or Cebidus (here Cebetus) to the Gepidæ. Walagothus (here Uilegotus) either to the Balti or Amali (Visigoths or Ostrogoths), but nothing indicates to which. In the genealogy from Alanus to Lamech, inclusively, the Latin copies give twenty names, and the Irish only sixteen; but it is useless to supply such mere gibberish.—(H.)

maccu Nae] .i. Өорайр 7 Арррац 7 Арриа. Sem an n-Ариа. Cam an Арррац. Iapeth an Орайр. Ipe cet fear do pil Iapeth tannic [ap tur] in n-Өорайр .i. Alanur co n-a tpi macaib .i. Iracon 7 [Gothur no] Армion 7 Negua. Ceithiri meic ag Iracon .i. Ppandur, Romanur, Һpirtur, Albanur. Армон [umoppo] .u. meic Iair, Gortur, Uilegotur, Cebetur, Һurğandur, Longobaridur. Tpi meic Negua, Uandalur, Saxo, [Boaur. Saxo mac Negua ip uada ataid Saxain]. Һpirtur, umoppo, ip uad Һreatain, mac pandein Iracoin, [mic Alan], mic Pethuir, mic Ogaman, mic Tai, mic Һuibb, mic Semoib, mic Атаэт, mic Аотх, mic Abair, mic Roa, mic Арриа, mic Iobaith, [mic Ioban], mic Iapeth, mic Nae, [mic Laimiach]. Ip amlaid pin at fiaðar a peancaraib Һreatan.

V. Innirdar umoppo a n-analtair na Romanach. Aemiar mac Anacir do tiachtain iar toğail Tpai co h-Өatail, 7 tugardar  
 Luina

<sup>1</sup> *Between . . . . . of Noe.*—Inserted from B. L.—(T.)

<sup>m</sup> *At the beginning.*—Inserted from L<sup>1</sup>. where the words are in a different order: Ced fear thanic in n-Өорайр ap tur do pil Iaped. In B. the clause ap tur do pil Iaped is omitted. There are two copies of this section in L., both very corrupt.—(T.)

<sup>n</sup> *Gothus or Armion.*—The words Gothur no are inserted from L<sup>1</sup>. Armenon, B. Armen, L<sup>1</sup>. Armeon, L<sup>2</sup>.—(T.)

<sup>o</sup> *Now.*—Umoppo, inserted from B. L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>p</sup> *Burgantus.*—Һurğandur, B. L<sup>1</sup>. L<sup>2</sup>. Pungandus in D. is evidently an error of the scribe for Burgandus. The Latin copies of Nennius read Burgoandus.—(T.)

<sup>q</sup> *Boarus . . . . . descended.* This

clause is inserted from B. L<sup>1</sup>. L<sup>2</sup>. Its omission in D. is an evident error of the scribe.—(T.)

<sup>r</sup> *He is the son of Isacon.*—Saidein is for pin or é pen, which signifies *he*. The insertions between brackets in the Irish text are from B. and L. Ioban, son of Japheth, occurs in B. L<sup>1</sup>. and L<sup>2</sup>., but Jobaith is omitted. In the Latin copies Semoib is called Simeon, and Mair is inserted between him and Aurthach, who is evidently the same as Athact (or Ethacht, B. L<sup>1</sup>. or Echtacht, L<sup>2</sup>) in the Irish copies, whose name is written *Etha* in some MSS. of the Latin. Between Asra, or Ezra, and Iobaath, the Latin copies insert Izrau and Baath, which are most probably corrupt repetitions of Ezra and Jobaath.—(T.)

*parts*; between the three sons of Noe<sup>l</sup>, viz.: Eoraip, Affraic, and Asia. Sem *was* in Asia; Cam in Affraic; Jafeth in Eoraip. The first man of the race of Jafeth that came into Eoraip at the beginning<sup>m</sup> was Alanius, with his three sons; viz.: Isacon, Gothus or Armion<sup>n</sup>, and Negua. Isacon had four sons, Francus, Romanus, Britus, Albanus. Now<sup>o</sup> Armion had five sons, Gotas, Uilegotas, Ceбетus, Burgandus<sup>p</sup>, Longobardus. Negua *had* three sons, Vandalus, Saxo, Boarus. It is from Saxo, son of Negua, that the Saxons are *descended*<sup>q</sup>; but it is from Britus the Britons *come*. He is the son of Isacon<sup>r</sup>, the son of Alanius, the son of Fethuir, the son of Ogaman, the son of Tai, son of Boidhbh, son of Semoibh, son of Athacht, son of Aoth, son of Abar, son of Raa, son of Asra, son of Iobaith, son of Ioban, son of Japeth, son of Noe, son of Laimiach. Thus it is recorded in the histories of Britain<sup>s</sup>.

V. Furthermore<sup>t</sup> it is related in the Annals of the Romans<sup>u</sup>, that Aenius the son of Anacis arrived in Italy after the destruction of Troy, and took to wife Lavina the daughter of Ladin, son of Pan, son of

<sup>s</sup> *The histories of Britain*. In the Latin, "Hanc peritiam [*al. genealogiam*] inveni ex traditione veterum, qui incolæ in primo fuerunt Britannia."—(T.)

<sup>t</sup> *Furthermore*.—Here we revert to the third chapter of Nennius, from which chaps. v., vi., vii., above are translated. Essarc is Assaracus, and Airic or Airic-ton-dus is Erichthonius. Britan exosus is that same son of Silvius (viz. Brutus), who, as the Druid had prophesied, would be "exosus omnibus hominibus." The account in Marcus, pp. 48, 50, is different, and a more obscure composition—(H.)

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<sup>u</sup> *Annals of the Romans*.—The whole of this and the next two chapters occur twice in the Book of Lecan; the readings of the two copies shall be referred to as L<sup>1</sup>. and L<sup>2</sup>. In B. and L<sup>1</sup>. the reference to the British histories is separated from the foregoing chapter, and united to this; L<sup>2</sup>. reads: Cio épa acht ip amlaib peo at-piadaip Senéur épeacana n-andalaib na Roma. The reading of D., which is followed in the text, agrees with the Latin copies, in which the history of Æneas is begun thus: "In annalibus autem Romanorum sic scriptum est. Æneas post Trojanum bellum," &c.—(T.)

Λαίνα inḡean Λαίν mic Puin mic Píc mic Saúuinð ꝛc. Iar marbað Tuirnð ꝛ iar n-eḡ Λαίν in nuḡ po ḡab Aeniar nuḡ Λαίανðαι, ꝛ po cumðaiḡeð in cæthraḡ Albalongæ la h-Arcan mac Aeniaræ, ꝛ tugarðar peitiḡ, ꝛ nugarðar mac ðo .i. Siluiur, [po cetoir].

Siluiur iarðain tugarðar peitiḡ, ꝛ po ba torrach, ꝛ aḡeṛ ðo Arcan bean a meic [ðo beit torrach, .i.] alachta, ꝛ po fað teachta co [a] mac co po faðid a ḡruid ðo tabairt arðmera ar a mna co fearað in po ba mac, nó'n po ba h-inḡean po teachta. Ðo coid in ḡruid, ꝛ aḡeṛ [iar tiaçtian] in ḡruid pe h-Arcan conað mac ðo bai 'na bpoind; ꝛ aḡeṛ comað tpen, ꝛ co muirpeað a aḡhar ꝛ a maḡhar, ꝛ comað mircneach la cach. Marb tpa a maḡhar dia bpeith. Ro h-ainmmiḡeað poir .i. ḡritir, ꝛ po h-aileð iarðain.

VI. ḡritur [ðin] mac Silui mic Arcain mic Aeniaræ mic Anacir, mic Cairpen, mic Errape, mic Troir, mic h-Airic, mic Iour, mic Ðarðain, mic Iob, mic Sarpðain, mic Ceil, mic Polloir, mic ḡorapṛeir, mic Meppaim, mic Cairn, mic Nae, filu male-  
 dicci pudentir patrem, mic Nae.

Τρορ

<sup>v</sup> *Shortly after*.—Added from B.; L<sup>2</sup>. reads (instead of nugarðar mac ðo .i. Siluiur), muirtear cor b'i maḡhar Seiluiur po chedoir.—(T.)

<sup>w</sup> *It was told*.—B. L<sup>1</sup>. and L<sup>2</sup>. read (instead of aḡeṛ) muirtear.—(T.)

<sup>x</sup> *Was pregnant*.—The words ðo beit torrach, .i. are added from B. and L<sup>2</sup>. The Latin copies read here “nunciatum est *Aeneæ*, quod nurus sua gravida esset;” but one of the MSS. collated by Mr. Stevenson has *Ascanio* instead of *Aeneæ*, in conformity with the Irish version;

which is manifestly the true reading. In L<sup>1</sup>. and D., the word used to denote pregnant is alachta, which in B. is given as an explanation of torrach.—(T.)

<sup>y</sup> *Druid*.—Nennius says, cap. 3, “ut mitteret *magum suum*.—(T.)

<sup>z</sup> *After his return*.—Added from B. L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>a</sup> *That it was a son*.—Cop bo mac po bai ma bpoind, L<sup>1</sup>. L<sup>2</sup>. Ro boi mac po boi in a bpoim, B.—(T.)

<sup>b</sup> *Hated by all*.—Nennius says, “et erit exosus omnibus hominibus.”—(T.)

of Pic, son of Saturn, &c. After having slain Turn, and after the death of Ladin the king, Aenias took the kingdom of Ladianda; and the city of Alba-longa was founded by Ascan, son of Aenias, and he married a wife, and she bare him a son, viz. Silvius, shortly after<sup>v</sup>.

Silvius afterwards married a wife, and she became pregnant, and it was told<sup>w</sup> to Ascan that his son's wife was pregnant<sup>x</sup>; and he sent a messenger to his son *to say* that he would send his Druid<sup>y</sup> to give an opinion on his wife, to know whether it was a son, or whether it was a daughter she was about to bring forth. The Druid went, and after *his* return<sup>z</sup> the Druid said to Ascan, that it was a son<sup>a</sup> that was in her womb; and said that he would be powerful, and that he would kill his father and his mother, and that he would be hated by all<sup>b</sup>. In fact his mother died in giving him birth. He received a name, viz. Britus, and afterwards he was nursed<sup>c</sup>.

VI. Now<sup>d</sup> Britus *was* the son of Silvius, son of Ascan, son of Aenias, son of Anacis, son of Caipen, 'son of Essarc<sup>e</sup>, son of Tros, son of Airic, son of Idus, son of Dardain, son of Jove, son of Sardain, son of Ceil, son of Polloir, son of Zororastres, son of Mesraim, son of Cam (filii maledicti ridentis patrem), son of Noe<sup>f</sup>.

Moreover,

<sup>c</sup> *He was nursed.*—The Latin is, “et nutritus est filius, et vocatum est nomen ejus Bruto.”—(T.)

<sup>d</sup> *Now.*—Om inserted from L<sup>1</sup>. Όνα, B. Όνο, L<sup>2</sup>.—(T.)

<sup>e</sup> *Son of Caipen, son of Essarc.*—These two generations, inserted between Anchises and Tros in all the Irish copies, do not occur in the Latin. Essarc, is evidently Assarracus, and is written Αραρκε, B. Αραρις, L<sup>1</sup>. Αραρις, L<sup>2</sup>.—(T.)

<sup>f</sup> *Son of Noe.*—In the remainder of the genealogy from Tros to Noah, the Irish

copies differ from each other and from the Latin. They agree, however, in tracing the pedigree to Cham or Ham, and not to Japhet, as in the Latin copies. L<sup>1</sup> gives the pedigree thus. mic Θηριρ, mic Ερεχτονιρ, mic Όαρδαιμ, mic Ιοιβ, mic Shadapn, mic Ceil, mic Παλλοιρ, mic Σορερρορερεαρ, mic Μερραιμ, mic Caim ercond mic Naei (i.e. the accursed son of Noe), mic Λαμιαχ. L<sup>2</sup> thus: mic Θηριρ, mic Ερεχτονιρ, mic Όαρδαιμ, mic Ιοιβ, mic Shaduiρ, mic Pheil, mic Phalloir, mic Σοραροιρερεαρ, mi

Τρορ [ιμορρο] mac Αιριετονδουρ da mac λαρ .ι. Ιλιου γ  
 Αραρευ; ιρ λειρ πο cumδαγεσ Ιλιου .ι. Τροι; ιρ το πο ba mac  
 Λαμνδομ, αθααρ Ρριαμ. Αραρε ιμορρο αθααρ Capen, Capen  
 αθααρ Αναειρ, Αναειρ αθααρ Αεμαρα, Αεμαρ αθααρ Αρ-  
 cam pen, αθααρ Δριταν εχορι .ι. Δριταν μυρνεεχ. Ιρ ανλαιο  
 ριν τυγαρδαρ αρ ρενοιρ-νε uapal .ι. Ξuanach, γεmlach Δρεαταν  
 α ερionicib na Romanac.

## VII.

Meppam, mic Cam eapcomti, po  
 thib im α αθααρ, .ι. im Hae mac Λαι-  
 mīach (i. e. Cam the accursed, who  
 laughed at his father, i. e. at Noe, son of  
 Lamech.) B. gives it thus, mic Thopur,  
 mic Epectoni, mic Δαρδαν, mic Ιοib,  
 mic Sazuirb, mic Pallor, mic Sopar-  
 zper, mic Meppam, mic Cam eapcomti  
 po bith imm [ι] αθααρ, .ι. im Noe,  
 mic Λαμψiach 711b. Where the de-  
 scription of Cam is the same as in L<sup>2</sup>. for  
 bith is an evident error of the scribe  
 for thib.

In D., instead of the clause describing  
 the curse of Ham, which in the other  
 copies is given in Irish, the same thing is  
 given in Latin as in the text. The words  
 mic Hae are repeated unnecessarily, and  
 are therefore omitted in the translation.  
 Mr. Stevenson mentions three MSS. of the  
 Latin, which have a genealogy of Brutus  
 and of Tros in the margin, and in which  
 the genealogy of Brutus is made to end  
 thus: "filii Jupiter de genere Cain  
 [Cam?], filii maledicti videntis et riden-  
 tis patrem Noe."

The Latin copies make Tros the son of  
 Dardanus, son of Flise, son of Juvan, son

of Japhet. It will be seen, however, that  
 the Irish version is more nearly authentic,  
 for classical authorities make Tros the son  
 of Erichthonius, son of Dardanus, son of  
 Jupiter, son of Saturn, son of Cælus. It  
 would seem probable also that the text  
 was corrupted by British transcribers,  
 anxious, for the honour of their country,  
 to deduce the ancestry of Brutus from the  
 race of Japhet rather than from the ac-  
 cursed Ham. Pallor, the father of Ceil  
 (who is evidently *Cælus*) is probably a  
 corruption derived from the genitive case  
 of Tellus.—(T.)

<sup>g</sup> *Moreover*.—Imoppo, added from B.,  
 L<sup>1</sup>. and L<sup>2</sup>.—(T.)

<sup>h</sup> *Airic-londus*, i. e. Erichthonius; mac  
 Epectam, B.; mac Αιριετονουρ, L<sup>2</sup>. L<sup>1</sup>.  
 omits this name.—(T.)

<sup>i</sup> *Asarcus*, i. e. Assaracus; Αραρευ, L.  
 Αραρε, B. Homer gives Tros three sons;  
 (Iliad. β. 230).

Τρωα ε' Εριχθόνιος τέκετο Τρώεσσαν άνακτα  
 Τρωός ε' αυ τρεϊς παίδεις άρμόνονεσ έξέρνοντο.  
 'Ιλος τ', 'Ασσάρακός τε, και άντίθεος Γανυμήδεσ.

D. reads corruptly *Iliam*, both as the name  
 of the son of Tros and of the city. B.,  
 L<sup>1</sup>., and L<sup>2</sup>. read *Ilium* in both places,

Moreover<sup>g</sup>, Tros, son of Airictondus<sup>h</sup>, had two sons; viz., Ilium [Ilus] and Asarcus<sup>i</sup>; it was by him [i. e. by Ilus] was founded Ilium, i. e. Troy<sup>j</sup>; he had a son, Laimidoin, the father of Priam. Asarc, moreover, *was* the father of Capen, Capen *was* the father of Anacis, Anacis the father of Aenias<sup>k</sup>, Aenias the father of Ascan, the grandfather of Britan exosus, i. e. of Britan the abhorred<sup>l</sup>. It was in this way that our noble elder Guanach<sup>m</sup> deduced the pedigree of the Britons, from the Chronicles of the Romans.

## VII.

but L<sup>2</sup>. instead of *ip leip po cumdaigeo*, reads *n-il ip e po cumdaig*.—(T)

<sup>j</sup> *Troy*.—*Τροϋ*, H. *Τροι*, B. L<sup>1</sup>. *Αρθ-χιατχαip na Τpe*, L<sup>2</sup>.—(T)

<sup>k</sup> *Aenias*.—Homer makes Æneas give this genealogy thus:

Ἴλος δ' αὖ τεκεθ' υἱὸν ἀμύμονα Λαομίδοντα·  
Λαομίδων δ' ἄρα Τρώωνδ' ἔσκετο, Πριάμῳ τε·  
Δάμῳ τε, Κλυτίῳ θ', Ἰκετάονά τ', ἔζον Ἀ-  
ργος·

Ἀσάρακος δὲ Κάπῳν· ὁ δ' ἄρ' Ἀγχίσην τεκε  
παῖδα·

Ἀντίρ ἐμ' Ἀγχίσης· H. v. 236, sq.—(T)

<sup>l</sup> *The abhorred*.—*Secan-aḋair ὀριτι ex-oppi na τ-Αρειν pin*, A. *ὀριταν mipelech*, B., which may be translated thus: “the grandfather of Britus exosus, i. e. of Britain the abhorred, was that Ascan.”—(T)

<sup>m</sup> *Our noble elder Guanach*.—In B. and L. this reference to Guanach, and the Chronicles of the Romans, is written so as to relate to what follows, not to what precedes; but the words *ip anlaio pin* and the sense of the whole passage are inconsistent with this supposition, and therefore D. has been followed. Guanach is not mentioned in the Latin copies of Nennius; and therefore, as well as from his being called “our noble

elder,” we may perhaps conclude that he was an Irish historiographer; but no such Irish writer is known, nor is the name Irish; unless we suppose it to be the same as Cuan or Cuana (in the genitive case Cuanach), which was a common name among the ancient Irish. An historiographer of this name is frequently cited in the Annals of Ulster; thus “sic in libro Cuanach inveni,” at A. D. 467, 468, 471, 475, 552, 600, 602, 628; or “sic est in libro Cuanach,” A. D. 610; or “ut Cuana scripsit,” A. D. 482, 489; “ut Cuana docet,” A. D. 598; “secundum librum Cuanach,” A. D. 543. As no reference to Cuana occurs in these annals after the year 628, Ware supposes the writer so named to have flourished about that date; and Colgan doubtfully identifies him with S. Cuanna, Abbot of Lismore; Ware’s Writers, by Harris, p. 26; Colgan, Acta SS. ad 4 Feb., p. 251. All this, however, is simple conjecture; for we know nothing of the writer quoted in the Annals of Ulster except his name, unless he be the same as the Cuana, who is called “Scriba Treoit,” or of Drogheda, and

VII. Iar n-il bliathnab iarðain, do peip farðine in dpuad, do pata do ðritur beith ag faigðeopacht a fíathairi in níg .i. a athair, co pamig in t-faiged uada a toll apach in níg, 7 ðor mapb in níg fo cetoir annpín .i. a athair fein, 7 co po h-inðarbad pon [o'h] h-Éatail iarðoin for inðrib mara Torrian, 7 inðarbad ðreig h-e ar na h-inðrib a ð-cinaid Tuirnn do mapbad do Aeniar. Tanig a Fpanceab iarðain, [ocur] po cumðaiðed leir Torunir, [7 nír fúlngead andpín h-e], 7 tanig iarðain a n-mir ðreatan, copo ðab a níg, 7 co po h-ainmmiged in mór [uad], 7 ðo por lín dia claind 7 dia cineð poim. [Agur conad h-epín] topach a tpebe, do peip na Roman.

### DE RIGAIÐ ROMAN [ANDSO].

VIII. Ianur .i. Ian níg na n-Éepda, íre ced níg [po ðab] Romanchu, [agur] ír uad ainmmigep mī enair. Sadupind iarðain. loib iarðain. Ðarðan mac loib iarðain. Píccur mac loib [iarðain]. Fúnur [mac Píccur] xx. [bliaðan]. Ladm a mac .i. [bliaðan]. Aeniar a. iii. Arcan a. xxxiiii. Silunir xii. cona po mapb

whose death is recorded A.D. 738 (*Annals of Ulster*), 739 (*Tighernach*).—(T.)

<sup>n</sup> *His father*.—For .i. a athair, B. and L<sup>1</sup>. read .i. Silun. L<sup>2</sup>. adds after a athair, .i. Silunir.—(T.)

<sup>o</sup> *The temple*.—Tollapach, the hollow of the temple, in front of the ear.—(T.)

<sup>p</sup> *Died—his own father*.—The reading here followed is that of B. D. reads agur mī apaenlof ðor mapb in t-athair annpín. L<sup>1</sup>. reads agur mī poenlur co po mapb a athair annpín. And L<sup>2</sup>. agur nír aenlof cop mapb a athair annpín. The meaning of all these readings seems

to be, 7 mī po an lap co po mapb, &c., “and he stopped not (was not restrained) until he had killed his father.”—(T.)

<sup>q</sup> *By Aenias*.—L<sup>1</sup>. adds here, agur 1 pean-chocat ðpec agur Troiann fein; and L<sup>2</sup>. adds, ocur ír e cocad ðpec ocur Troiandach co pín anuap.—(T.)

<sup>r</sup> *Torinis*.—Tor-mir, B. Cathair .i. Torunir, L<sup>2</sup>. The city of Tours is intended.—(T.)

<sup>s</sup> *He was not suffered to remain there*.—This clause is added from L<sup>1</sup>. and L<sup>2</sup>.—(T.)

<sup>t</sup> *Here*.—Anðo is added from B. and L<sup>1</sup>.—(T.) The first paragraph of this chap-

VII. After many years subsequently, according to the prophecy of the Druid, it happened to Britus to be shooting arrows in presence of the king, i. e. his father<sup>a</sup>, and an arrow from him pierced the temple<sup>o</sup> of the king, and the king died immediately there, i. e. his own father<sup>p</sup>; and afterwards he was driven out of Italy, to the islands of the Torrian [Mediterranean] sea, and the Greeks expelled him out of the Islands in revenge for Turnn, who had been killed by Aenias<sup>q</sup>. After this he came to France, and Torinis<sup>r</sup> was founded by him, and he was not suffered *to remain* there<sup>s</sup>, but came afterwards into the island of Britain, where he took possession of the kingdom, and the island was named from him, and became full of his children and his descendants. And thus was it first peopled, according to the Romans.

#### OF THE KINGS OF THE ROMANS HERE<sup>t</sup>.

VIII. Janus, i. e. Jan, King of Eperda<sup>u</sup>, was the first king that took possession of the Roman territory; and it is from him was named the month of January<sup>v</sup>. Saturn after *him*. Joib [Jove] after *him*. Dardan, son of Joib, after *him*. Piccus, son of Joib, after *him*. Faunus, son of Piccus, *reigned* twenty years<sup>w</sup>. Latin, his son, fifty years. Aenias, three years. Ascan thirty-four years. Silvius twelve, until

ter, down to "son of Aenias," does not appear totidem verbis in any part of the original. The residue is gleaned from the fourth, fifth, tenth, and twenty-eighth chapters of Nennius.—(H.)

<sup>u</sup> *Eperda*.—Επερδα, L<sup>2</sup>. Hesperia was an ancient name of Italy. Hor. Od. lib. iii. 6, v. 7; lib. iv. 5, v. 38.—(T.)

<sup>v</sup> *January*.—Μῆς Ιανουαρίῳ, L<sup>2</sup>.; the other copies all read μή ενανρίῳ. The words

πο γὰρ, are inserted from B. L<sup>1</sup>. L<sup>2</sup>. Αἶγυρ from L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>w</sup> *Twenty years*.—L<sup>1</sup>. and L<sup>2</sup>. read τρεῖς βλῖσσαν, i. e. thirty years. The insertions between brackets in this passage are from B., L<sup>1</sup>, and L<sup>2</sup>. Instead of Αἶμαρ α. [i. e. annos] ιιι. Αἶμαρ α. χχχιιι.; the other copies read Αἶμαρ ιιι. βλῖσσαν, Αἶμαρ, χχχιιι. Other variations in orthography are not worth noting.—(T.)

mapb a mac, n. ʒpɪɪɪɪɪ, [amail po paɪɪɪɪɪɪɪ]. Silunɪɪ aɪɪɪɪ  
 ʒach nɪɪ o poɪn [ille], co ɪɪɪɪɪɪɪ Romal mac ɪɪɪɪɪ Rea Siluiae  
 ɪɪɪɪɪ Numɪɪɪɪɪ, mɪc ʒpɪɪɪ Silun, mɪc Auentɪne Silun, mɪc Aɪ-  
 aɪɪɪɪɪ Silun, mɪc Aʒpɪɪppae Silun, mɪc Tɪberne Silun mɪc Al-  
 banɪ Silun, mɪc Arcan Silun, mɪc ʒɪɪɪɪɪ Silun; ɪɪɪɪɪɪɪ ɪɪɪɪ  
 ɪ ʒpɪɪɪɪɪ ɪa mac Silun mɪc Arcan mɪc Aemara ɪaɪ.

ʒɪɪɪɪɪɪ a ɪɪɪɪ Roman ɪɪɪɪɪ. ʒpɪɪɪɪ a ɪɪɪɪ [ɪɪɪɪɪ] ʒpɪɪɪɪɪ  
 ɪɪɪɪ. ɪɪɪɪɪɪɪ. ʒɪɪɪɪɪɪɪ a ɪɪɪɪɪɪ a ɪɪɪɪ Roman ɪɪ ɪɪɪɪɪɪɪ.  
 heɪɪɪ ɪaʒaɪɪ ɪa ɪɪɪɪɪ mac n-ɪɪɪɪɪɪɪ, ɪ ɪɪɪɪɪ comɪɪɪ ɪɪɪɪɪ  
 ɪɪɪ aɪɪɪ ɪɪɪɪ ɪaɪɪɪ, ɪ ɪɪɪɪɪ po ɪɪɪɪɪɪ.

O ʒabail ʒpɪɪɪɪɪ ʒo ʒabail Cɪɪɪɪɪɪɪɪ a n-ɪɪɪɪɪɪ Oɪcc  
 ɪ. cccc. [ɪɪɪɪɪɪ]; ɪ po ʒabɪɪɪɪɪɪ ɪɪ ɪɪɪɪɪ ɪɪɪɪɪɪɪɪɪɪɪ  
 ɪɪɪɪ

<sup>x</sup> *As we have said.*—Added from B. L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>y</sup> *Of every king from that time.*—In *ceɪ* ɪɪɪ, B.; but the other MSS. all read ʒach or ɪaɪ ɪɪɪ. Ille is added from L<sup>2</sup>.—(T.)

<sup>z</sup> *Numitor, son of Proc Sylvius.*—Nem-ɪɪɪɪ. Numɪɪɪɪɪ, B. L<sup>1</sup>. L<sup>2</sup>. *Proc*, for Procas; it will be observed that in the Irish form of the proper names the terminations *as, es, us*, are uniformly omitted. L<sup>1</sup>. reads ʒɪc here, and L<sup>2</sup>. ʒɪcc, instead of ʒpɪɪɪ, which, however, is evidently the true reading. The list of the Silvii which follows appears to have been taken from the *Chronicon* of Eusebius, although with some variations and inaccuracies. The genealogy, as given by Eusebius, is as follows: Numitor, son of Procas Sylvius, son of Aventinus Sylvius, son of Aremulus S., son of Agrippa S., son of Tiberinus S., son of Carpentus S., son of

Capis S., son of Athys or Egyptian S., son of Alba S., son of Æneas S., son of Posthumus S., brother of Ascanius and son of Æneas. See also Dion. Hal. and Livy. Our Irish author has omitted three generations between Tiberinus and Alba; and it is probable that *Ascan* Sylvius, whom he makes the son of Posthumus, is a mistake of the scribe (although it occurs in all the MSS.) for *Æneas*. He also makes Sylvius Posthumus the grandson, instead of the brother, of Ascanius, for which there is no authority; although Livy makes Posthumus the son, not the brother, of Ascanius.—(T.)

<sup>a</sup> *Thirty-nine years.*—Probably a mistake for *twenty-nine*, which is the number of years assigned to the reign of Posthumus by the *Chronicon* of Eusebius. L<sup>2</sup>. reads ɪɪɪɪɪɪɪ ɪɪɪɪɪɪɪ aɪɪɪ, *thirty other years*, but omits the next clause contain-

until his son, viz., Britus, killed him, as we have said<sup>x</sup>. Silvius was the name of every king from that *time*<sup>y</sup> until the coming of Romul, himself the son of Rea Silvia, daughter of Numitor, son of Proc Silvius<sup>z</sup>, son of Aventine Silvius, son of Aramulus Silvius, son of Agrippa Silvius, son of Tibern Silvius, son of Alban Silvius, son of Ascan Silvius, son of Postam Silvius; he and Britus were brothers, *and they were* the two sons of Silvius, son of Ascan, son of Aenias.

Postomus *was* sovereign of the Romans, thirty-nine years<sup>a</sup>. Britus was sovereign of the island<sup>b</sup> of Britain thirty years. Postomios his brother, was sovereign of the Romans as we have said. Heli, the priest, was prince of the children of Israel<sup>c</sup>; and it was in his presence the ark was taken into captivity<sup>d</sup>, and was brought back soon after.

From the conquest of Britus to the conquest of the Picts in the islands of Orc<sup>e</sup>, were nine hundred years, and they took the northern<sup>f</sup> third

ing the length of the reign of Britus, so that there is reason to suspect that a line may have been overlooked by the scribe, and that the thirty *other* years really belonged to the omitted reign of Britus.—(T.)

<sup>b</sup> *Island*.—Inopi is added from B.—(T.)

<sup>c</sup> *Children of Israel*.—Platth mac n-aro Ippael, B. Platth fop macab h-Ippael, L<sup>1</sup>. Iomar fa h-uapal pacapz fop macab Ippael, L<sup>2</sup>.—(T.)

<sup>d</sup> *Into captivity*.—This clause relating to the captivity of the ark is omitted in all the MSS. except D., but it occurs in the Latin: “quando regnabat Bruto in Britannia, Heli sacerdos iudicabat in Israel, et tunc archa Testamenti ab alienigenis possidebatur;” and these words seem taken from the Chronicon of Eusebius, where

the capture of the ark is thus recorded: “Mortuo Heli sacerdote archa testamenti ab alienigenis possidetur.”—(T.)

<sup>e</sup> *Orc*.—Epcoad, L<sup>1</sup>. Opcaz, L<sup>2</sup>. Opc-az, B.—(T.)

<sup>f</sup> *Northern*.—In the Latin “in sinistrali plaga Britanniae.” Anciently the north was considered to be on the left hand side, and the south on the right, looking east, as the ancient Christians did in prayer. And the same language is still used in Irish, for tuaidh is properly the left hand, as well as the north; and deas signifies the right hand and the south. See Ussher, Primordia, pp. 80, 1021.—(T.) Likewise in British go-gledd, quasi-sinistralis, the north; and deheu-barth, pars dextra, the south.—(H.)

inorí bpeatan ar egin o bpeatnaib, 7 aittepeabaic ann cor andiu.

Ḫædíl iarðain po ḡabrat in rianð cetna na Cpuithneach, 7 do ponpat aentaig pe Cpuithnib a n-agaio bpeatan.

Ḫaxain po ḡabrat iarðain inor bpeatan a n-aimpir Mar-ciam in nḡ. Ḫorpiḡearinn [ðna] ba nḡ bpeatan ann .i. Lucht tpi long tanḡatai ar in Ḫearmian im ða bpatḡai .i. Oip 7 Aḡearc ḡo po dicuirpeac bpeatnu in-imlib na h-inorí.

## DE ḪABAIL ERENN AMAIL INḌISIS NEMNUS.

IX. Ceio fear do ḡab Eipinð .i. Pappalon cum mile hom-inibur .i. mile itip fipir 7 mna, 7 po forbriḡear a 'n-Eipí na n-il mileaðaib, corar maib a n-aen t-peachtmain do tam, [a n-ðigail na pinḡail do poinði for a patḡai aḡur for a matḡai].

Nemeað

<sup>g</sup> *Marcian the king*, i.e. the emperor Marcian, A.D. 450-457. The Latin reads "Regnante Gratiano secundo Equantio, Saxones a Guorthigirno suscepti sunt;" but some MSS. read, "Regnante Martino secundo quando Saxones," &c.—(*T*.)

<sup>h</sup> *The crew of three ships*.—The story is thus told in the Latin, "Interea venerunt tres ciulae a Germania expulsae in exilio, in quibus erant Hors et Hengist, qui et ipsi fratres erant."—(*T*.)

<sup>i</sup> *Island*.—Na chpíoch, L<sup>2</sup>. The repetition in the Book of Lecan ends here.—(*T*.)

<sup>j</sup> *The first man*, &c.—See Additional Notes, No. IV.

<sup>k</sup> *With a thousand men*.—Aḡur mile maille fipir, B. L. Keating quotes Nen-

nus, out of the Psalter of Cashel (which, very probably, contained a copy of this work), as his authority for the number of Partholan's companions. After giving the names of Partholan's wife and three sons, he says that there came with him an army of a thousand men, mile do ḡluaḡ i maille riu, do peip Nenniur, amail leuḡḡor a Ppatar Chaipil, "according to Nennius, as we read in the Psalter of Cashel." Mr. Dermot O'Connor, in his translation of this passage, has transformed Nennius into *Ninus*.—(*T*.)

<sup>l</sup> *They multiplied*.—Forbpearta, B. Forbpeara, L.—(*T*.)

<sup>m</sup> *In one week*.—This event, as Keating tells us, from the Psalter of Cashel, took place 300 years after the arrival of Par-

third part of the island of Britain by force from the Britons, and they dwell there unto this day.

Afterwards the Gaels took the same division *occupied by* the Picts; and they made a treaty with the Picts against the Britains.

The Saxons afterwards took the island of Britain in the time of Marcian the King<sup>g</sup>. But Gortigearn was then King of Britain, i. e. the crew of three ships<sup>h</sup> came out of Germany under two brothers, viz., Ors and Aigeast, so that they drove the Britons into the borders of the island<sup>i</sup>.

#### OF THE CONQUEST OF ERI, AS RECORDED BY NENNIOUS.

IX. The first man<sup>j</sup> that took Eri was Parrtalon, with a thousand men<sup>k</sup>, i. e. a thousand between men and women; and they multiplied<sup>l</sup> in Eri, into many thousands, until they died of a plague in one week<sup>m</sup>, in judgment for the murder that he committed on his father and on his mother<sup>n</sup>.

Nemed

tholan; see also the Annals of the Four Masters, who give A. M. 2820 as the date of this plague, and 2520 as the date of Partholan's arrival. Keating fixes the arrival of Partholan in the twenty-second year before the birth of Abraham, on the authority of an ancient poem, or 300 years after the Deluge. It never seems to have occurred to these ancient historians to explain how all this minute knowledge about Partholan and his followers could have been preserved, if they had *all* perished in the plague. O'Flaherty (Ogygia, p. 65) places the birth of Abraham in A.M. 1949, and the arrival of Partholan in A.M. 1969, on the authority of the Annals of

Clonmacnois, and Giolla Coemhan's poem beginning *Epe apð*, of which there is a copy in the Leabhar Gabhala.—(T.)

<sup>n</sup> *In judgment . . . . his mother.*—This clause is added from L. The double parricide of Partholan is not mentioned in the Latin copies. Keating speaks of it thus: *Ap i cuir umma ð-tainig Partholon a n-Érinn tpe map ðo mapð pe a aétair, agur a máétair, ag iarruib riçe ð'a bpaétair, go ð-tainig ap zeiciòð a ðiongaile, go painig Éipe, zónað aipe rin ðo cuir Dia plaig ap a ðlioct, pep mapbað naoi mile pe h-aoin peactémam oioð, a m-ðeimn Éoar.* "The cause why Partholan came into Eri was because

Nemeað iarððan þor ʒab [ren in Eirinn]. Mac raððem aþaile Aðnomann; þo ætþeab a þil þe þé cian [in Eirinn], co n-deaðaðar co h-Earðan, þor tæizeað [in cippa] na Muirðe .i. na Fomorað.

Uiri bullorum .i. Þirbolʒ iarððan ʒ Uiri Armorum, .i. Þir ʒaileom, ʒ Uiri Domniorum .i. Þri Domnann, þil Nemið annþin.

Ro ʒab in n-Eirinn iarððan Pleber Deorum .i. Tuata de Ða-nann

he had killed his father and mother, in order to obtain the kingdom from his brother, after which murder he departed, and came to Eri; but on this account God sent a plague on his race, by which were killed nine thousand men of them in one week, at Ben Hedar;" now Howth. The Four Masters, ad A. M. 2820, place this event "at the old plain of Moynalta, on the Hill of Edar," or Howth;—for *ren maiz ʒalta* Eðar; and they add, that a monument in memory of it was erected at Tallaght, near Dublin, thence called *Tamleacht munzipe Papthalan*, the Tamhleacht, or plague monument of the posterity of Partholan.—(T.)

<sup>o</sup> *Eri*.—The words *ren in Eirinn* are added from L. The arrival of Nemed is dated by the Four Masters, A. M. 2850; and by O'Flaherty (Ogygia, p. 65) A. M. 2029. ʒab, when followed by a preposition, has a neuter signification.—(T.)

<sup>p</sup> *In Eri*.—Added from B. L.—(T.)

<sup>q</sup> *The tribute*.—Added from B. L. For an account of the Irish traditions about the Nemedians, their contests with the Fomorians or mariners, and the oppressive tribute imposed upon them, see

Keating's History of Ireland. O'Flaherty dates the flight of the Nemedians, A. M. 2245. The Fomorians were "men of the sea," for so the name signifies, i. e. they were *pirates*. Keating says: *Ar aipe do ʒairzi Fomoraiz ʒioð, .i. o na m-beiz aʒ deunam foʒla ap muir. Fomoraiz, .i. fo muirib*. "For this reason they are called Fomorians, because they used to commit robbery on the sea. *Fomorians*, i. e. on the seas."—(T.)

<sup>r</sup> *Viri Bullorum*.—Uirinn, in D., is a manifest error of the scribe for Uiri. D. is the only one of the three MSS. that gives the Latin names here. *Bullum*, in the Latinity of the middle ages, signified, according to Du Cange, *Baculum pastoris*; which suggests a derivation of the name Fir-Bolʒ, that the Editor has not seen noticed. Keating derives it from *bolʒ*, a leathern bag, or pouch; and others think that this colony were Belgæ. See O'Brien's Dict. *in voce* *bolʒ*, and O'Flaherty (Ogygia, p. 73), who fixes the date of the arrival of the Fir-Bolʒ, A. M. 2657. The Four Masters place this event under A. M. 3266.—(T.) See Ad. Notes, No. V.

<sup>s</sup> *Were the race of Nemed*.—Viri Ar-

Nemed afterwards inhabited Eri°. He was the son of one Agnoman; his race dwelt long in Eri° until they went into Spain, flying from the tribute<sup>a</sup> *imposed on them* by the Muiridi, i. e. the Fomorians.

The Viri Bullorum<sup>r</sup>, i. e. the Firbolg, afterwards, and the Viri Armorum, i. e. the Fir-Gaileoin, and the Viri Dominiorum, i. e. the Fir Domnann: these *were* the race of Nemed<sup>s</sup>.

Afterwards the Plebes Deorum, i. e. the Tuatha De Danann<sup>t</sup>, took Ireland;

morum is a literal translation of Fir-Gaileoin, for *gaillian* signifies *a dart or spear*. (See O'Brien *in voce*). The Fir-Domnann are supposed to be the same as the *Damnonii* or *Daumonii*, and the fanciful derivation of their name given by Keating, is far less probable than that suggested by our author; although both are, most probably, wrong. Keating's account of these tribes of the Fir-Bolg is as follows. After noticing the five leaders of the Fir-Bolg, he says: *Αρ δο να τσπιρσοαιβ ρε γο να β-φοιρνιβ ζαυρειορ* *Φιρ δολγ, Φιρ Ομοινανν, αγυρ Γαλεοιν. Φιρ δολγ, ιμορρο, ο να βολγαιβ λεαταρ* *δο βιοδ αα ραν ηδρειγ, αζ ιομχορ* *υιρε, δα κορ φορ λεααιβ λομα, γο ν-δευνδαοιρ μοιγε μιον-ηγοεαδα φο βλαε* *διοβ. Φιρ Ομοινανν ο να διοιννε δο εοελαδιορ αν υιρ ρε να η-ιομχορ δ'ρεα-ραιβ δολγ. Γαλεοιν ερα ο να γαιβ ρο* *η-ανμνουγεαδ ιαδ, δο βριζ γυραβ ιαδ δο βιοδ α η-αρμ αζ κορναμ κατε αν εαν* *οο βιορ αζ δευναν α βρεαδμα, αγυρ ο* *να γαιβ, νο ο να ρλεαγαιβ ρα η-αρμ* *διοβ, ρο η-ανμνουγιοδ ιαδ.* "It was

these chieftains, with their followers, who were called the Fir-Bolg, Fir Dhomhnann, and Gaileoin. Fir Bolg, from the leathern bags that they had with them in Greece, for carrying mould, to lay it on the flat-surfaced rocks, so as to convert them into flowery plains. Fir Dhomhnann, from the deep pits (*doimhne*) they used to dig to obtain the mould to be carried by the Fir-bolgs. And the Gaileoin were so called from their spears; because they used to be under arms to protect them all when they were performing their task; and it was from the spears (*gaibh*), or from the lances (*sleaghailbh*) which they used as arms, that they were so called." See also the Poem beginning *Ene arar na η-ιοργαλ*, by O'Mulconry of Cruachain, in the *Leabhar Gabhala* (O'Clery's copy, Royal Irish Academy, p. 34), which was most probably Keating's authority.—(T.)

<sup>t</sup> *Plebes Deorum*, i. e. *Tuatha De Danann*.—The name *Tuatha De Danann* signifies "the people of the Gods of Danann." Danann, daughter of Dalbaoid, (whose genealogy, in thirteen descents up

nann ip oib po badar na pprim eladnaig. Eodon Luchtenur Ar-  
tirer. Credenur Fígalur. Dianur Meidicur. Eadan [dona] filia  
eiuur .i. muimi na filid. Goibnen Faber. Luz mac Eithneza  
pabadar na h-uil-dana. Dagda [mor] (mac Ealadan mic Deal-  
baith) in níg. Oghma brathar in níg, ar e a panig liru na Sgoit.

Ip iad na fíur po po bñireat cath mor for na muireaduib .i.  
for na Fomorcarb, 7 cori eaderadar rompa ma tori .i. dun po  
dainingean

to Nemed, is given by Keating), is fabled to have had three sons, Brian, Iuchar, and Incharba, famous for their sorceries and necromantic power, who were therefore called De Danann, or the Gods of Danann; and from them the people who venerated them received the name of Tuatha De Danann. See Keating. O'Flaherty dates the invasion of the Tuatha De Danann, A. M. 2737. The Four Masters, A. M. 3303.—(T.)

<sup>u</sup> *Goibnen, faber.*—In B. and L. the trades or arts practised by these “chief men of science” of the Tuatha De Danann, are given in Irish, not in Latin as in the text; and their names are also somewhat varied. *Lúctand paep. Cpeone ceapó. Diancecht liaig. Etan, dona, a h-ingem pde .i. buime na pilead. Goibnend gofa, B. Luchra in paep, agur Cpeone in ceapó, agur Dianceacht in liaig, agur Eadandana a ingean pin, .i. muime na pileo, agur Goibnecann in gobá. L. i. e. “Luchtan (or Luchra), the carpenter (or mechanic); Credne, the artist; Dianceacht, the leech (or physician); Etan (or Edandana) was his daughter,*

viz. the nurse of the poets; Goibnenn, the smith.” These personages (with the exception of Etan “the nurse of poets”) are all mentioned by Keating. Etan is thus noticed by O'Flaherty, “Eana poetria, filia Diankecht, filii Asaraci, filii Nedii, Lugadii regis amita, et soror Armedae medicae, fuit mater Dalboethii regis,” &c.—*Ogygia*, iii. c. 14, p. 179. See also the *Leabhar Gabhala* (O'Clery's copy, R. I. A.) where she is thus mentioned, p. 45: *Eatan banecech ingen Diancecht mic Eapairg Oric, mic Neitc; and again, p. 49: Eatan .i. an bampile, macair Coirppi. Airmed an banliaig di ingin Diancecht iadpide.*—(T.)

<sup>v</sup> *With whom, i. e. who had a knowledge of all the arts.*—Occa po badar, B. Uair ip aci po badar, L. This Lugh was Lugh Lamh-fhada, or the Long-handed, who instituted the games at Taillten, now Telltown, in East Meath. Keating makes him the son of Cian, son of Diancecht, &c. See also *Leabhar Gabhala*, p. 48; and O'Flaherty's *Ogygia*, part iii. ch. 13, p. 177.—(T.)

<sup>w</sup> *Son of Dealbaeth.*—This short gene-

Ireland; it was of them were the chief men of science; as Luchtenus, artifex; Credenus, figulus; Dianus, medicus; also Eadon, his daughter, viz. the nurse of the poets; Goibnen, faber<sup>u</sup>. Lug, son of Eithne, with whom<sup>v</sup> were all the arts. Dagda the Great (son of Ealadan, son of Dealbaith<sup>w</sup>) the king. Ogma, brother of the king; it was from him came the letters of the Scots<sup>x</sup>.

It was these men that defeated in a great battle<sup>y</sup> the mariners, i. e. the Fomorians, so that they fled<sup>z</sup> from them into their tower<sup>a</sup>, i. e.

a

alogy does not occur in L. or B. Mop is added from L. The genealogy of these chieftains is thus given in the Leabhar Gabhala (p. 48): Eochaidh Ollathar, diair bo h-ainm an Dagda, mac Ealathan, mic Dealbhoir, mic Net, mic Iondaoi, ceirpe ríicirðliaðan. "Eochaidh Ollathar, who had the name of the Dagda, son of Ealathan, son of Dealbaeth, son of Net, son of Iondaoi (reigned) fourscore years." Dealbhoir mac Ogma Grianoimn, mic Ealathan, mic Dealbhoir, mic Neir, mic Ionnðui, deic m-bliaðan. "Dealbaeth, son of Ogma Grianoimn, son of Ealathan, son of Dealbaeth, son of Ned, son of Iondai, (reigned) ten years. See also O'Flaherty, Ogyg. iii. c. 13, p. 179.—(T.)

<sup>x</sup> *The letters of the Scots.*—The ancient occult methods of writing were called *Ogham*. Ogma was surnamed Grianoimn-eir, the resplendent poet, which O'Flaherty Latinizes into Ogma Griananus (Ogyg. iii. c. 14, p. 179).—(T.)

<sup>y</sup> *Defeated in a great battle.*—Lit. "broke a great battle upon the mariners." Instead of ceth mop, L. reads ceth Muigi

Tuipcao, but the Irish traditions represent the battle of Moy Tuireadh as having been fought between the Tuatha De Danann, and the Firbolg; so that this reading is probably an error of some scribe.—(T.)

<sup>z</sup> *They fled.*—Taeppaz, H. Thaeppao, B. Tcheipcao, L.—(T.)

<sup>a</sup> *Into their tower, &c.*—This is stated as of the Milesians by Nennius; and the tower is said to have been of glass. The legends of glass towers, houses, ships, &c., are capable of two solutions: the one natural, and referring to a time when glass windows were a great rarity; and the other mystical, and analogous to Merlin's *prison of air*, whereof the walls, though invisible and transparent, were for ever impassable. See Roman de Merlin, cvviii. On that principle, every magic circle described by a wand of power is a tower of glass; and a circle of triliths or of stones, though it be a half-open enclosure (a point harped upon in almost every combination of British words), is a perfect and inviolable structure. From the

daingeán fop muiṛ. Co n-deachadair fip Éirenn ina n-daḡaid co muiṛ, copio cathaigreat fpiu co moṛ foppiṛ do ḡlaereat in muiṛ uile aét lucht aen luinge, ḡor ḡabadair in n-muiṛ iarṛadain. No comad iad clann Neimio im Feairḡur leiṛ-deairḡ mac Neimio do toḡailreat in top, ḡc.

X. Tainig iarṛadain dáim ochtair, cona och[τ] longairb, ip co po aiteṛeadbpaé a n-Éirinn, ḡ co po ḡab iand moṛ de.

Fip bolḡ imoppiṛ po ḡabrat Manaind ḡ aṛaile inni aṛcéana, Ára ḡ li ḡ Rachpa.

Clanda ḡaileoin, imoppiṛ, mic Éaircail po ḡabrat indri opc .i.

Irtoṛeṛh

Preiddeu Annwyn (Spoils, or Herds, of the Abyss) we may cite this passage: "I shall not win the multitude. [Under] a veil [is] the leader of hosts. Through the enclosure of glass (*caer wydyr*) they discerned not the stature (or length, *gŷrhyd*) of Arthur. Threescore bards (*cawer*) stood upon the wall. It was difficult to parley with its sentinel."—*v.* 29–32. The name of Bangor Wydrin or Glaston, belongs to this notion of vitreous castles or sanctuaries, whatever be its true origin.—(*H.*)

<sup>b</sup> *Closed upon them.*—Cop aṛoib fopairb in muiṛ, L. Cop par fop oucland in muiṛ, B.—(*T.*)

<sup>c</sup> *Ship.*—ḡairce, L.—(*T.*)

<sup>d</sup> *Or according to others.*—The second account of this event is found only in D. and is more in accordance with the Irish traditions. See Keating, and the Leabhar Gabhala. The tower, called Conaing's Tower, from Conaing, son of Faobhar, is said to have been on the island on

the north coast of Ireland now called Toppuiṛ, i.e. Tower Island, corrupted into Tory island. After the destruction of the Fomorians, another body of pirates commanded by More, son of Dela, with a fleet of thirty (some copies of Keating read sixty) ships from Africa, again occupied the island, and were again attacked by the Nemedians; but the tide coming upon them unperceived during the battle, the Nemedians were all drowned, except the crew of one boat. Nennius, as has been said, attributes this exploit to the Milesians. It would seem as if two or three different stories had been confounded together in the accounts of it that now remain. See O'Flaherty, Ogygia, iii. c. 7, p. 170.—(*T.*) Fergus Leithdearg was one of the four sons of Nemed, and father of Britan, from whom the Irish deduced the name of Britain and the pedigree of St. Patrick.—(*H.*)

<sup>e</sup> *A company of eight.*—Dáim ochtair, so written in D. and L. B. reads Ḍa-

a very strong fortress on the sea. The men of Eri went against them to the sea, so that they fought with them until the sea closed<sup>b</sup> upon them all, except the crew of one ship<sup>c</sup>; and thus they [*the Irish*] took the island afterwards. Or, *according to others*<sup>d</sup>, it was the descendants of Nemed, with Fergus Leith-dearg [*the red sided*], son of Nemed, that destroyed the tower, &c.

X. Afterwards came a company of eight<sup>e</sup>, with eight ships, and dwelt in Eri, and took possession of a great portion of it.

But the Firbolg seized upon Mann, and certain islands in like manner, Ara, Ili, and Rachra<sup>f</sup>.

The children of Galeoin<sup>g</sup>, also, the son of Ercal [*Hercules*], seized  
the

μόστρον, as if it were intended for Damochtor, a proper name, as in the Latin copies; but the verb τανγῶσαν, which is the third person plural, shews that in this MS. also the words meant a company of eight. L. and B. read only *conā longear* or *gona longir*, *with their ships*, omitting *ochz*. Some of the Latin copies read *Clam Hector*, *Clan Hektor*, and some merely *Hector*; a word which in Irish signifies *eight men*.—(T.)

<sup>f</sup> *Ara, Ili, and Rachra*.—Αρα 7 Ila 7 Recca, B. Αρα 7 Ile 7 Racca, L. The islands of Ara, Ila or Islay, and Rachlin or Rathlin, are intended. In the Latin we read “*Buile autem cum suis tenuit Euboniam insulam, et alias circiter.*” Eubonia is the Isle of Man, and Buile is most probably a corruption of *δολγ* or *Ἰρ ἑολγ*.—(T.)

<sup>g</sup> *The children of Galeoin, &c.*—That is to say the Fir-Galeoin before mentioned; being that tribe of the Firbolg who ob-

tained Leinster. The original merely says, that Istoreth, son of Istorin, occupied Dalrieda, i.e. Argyle, Lorn, and their vicinage; and has nothing about the Orkneys. The translator, in this instance, has only heaped confusion. For the name of Agathirir, grandfather of Istorin, means Agathirsus, i.e. Pictus; yet he is made a Ferbolg, and distinguished from the race of Cruithnich or Picts, in which occurs another Istoreth. I suppose the name Istorinus of Nennius to be the Irish name Starn, which occurs in the brother of Partholan (Ogygia, part i. p. 4) and the father of Simon Brec (Keating, p. 37); and which has been derived from *stair*, history. See Wood's *Primitive Inhabitants*, pp. 14, 118. The name Historeth of Nennius, transferred by our translator to the Picts, is quoted as son of Agnamhan, but Starn, father of Simon Brec, was grandson of Agnamhan, which has been interpreted *Song*. See Wood, *ibid.* p. 13.—(H.)

Irtopeeth mac Irtoipine mic Aigine mic Agathirir po rgalbreac  
amir a h-innrib Orcc .i. do cuaid Cruithne mac Ingu mic Luithe  
mic Paire mic Irtopeeth mic Agnamain mic buain mic Maip  
mic Paitheacht mic lauað mic Iafeth ; conað po gab tuarceairt  
innri ðreacan, 7 co roindreac a reët macu a fearann a reäc  
pannaib, 7 aré ainm cach a pír oib ata fori a fearann.

Seäc meic Cruithnig .i. Pib, Píðach, Fotla, Forterinn,  
Cat, Ce, Cipig. [Uc ðixit Colam cilli

Moirpeirpar do Cruithne claid  
Romped Alban a reacht rianð  
Cat, Ce, Cipeach cetach claid,  
Pib, Píðach, Fotla, Fortereanð.]

Agur co po gab Aenbeagan mac Caite mic Cruithni arðrige na  
reët rianð. Pinaäta ba plait n-Eipenn ip in pe rin, [agur] po  
gabrat giall Cruithneach.

Do cuadar coicfeap imorpo, do Cruithanruathib a h-innrib  
opcc

<sup>h</sup> *Son of Agathirir.*—Hirtoipend mac  
Hirtoipin, mic Agoin, mic Agathirir, B.  
Hirtoipeand mac Irtoipini, mic Ag-  
numna, mic Agathairir, L. The Latin  
reads, “Istorith, Istorini filius, tenuit  
Dalrieta cum suis.” It will be observed  
that the Fir-Galeoin, who a little before  
were supposed to have derived their name  
from galian, *a spear*, and who were there-  
fore called *viri armorum*, are here derived  
from Galian, the name of a man. These  
inconsistencies at least prove that the  
present work was compiled from various  
ancient sources, which were copied blindly  
by the compiler, without any attempt to  
make them hang together consistently.—  
(T.)

<sup>i</sup> *Again.*—Aurir, L. Doririr, B.—(T.)

<sup>k</sup> *Cruithne.*—Cruithne is here made to  
be a man’s name ; his genealogy is thus  
given in L.: Cruithne mac Inge, mic  
Luchta, mic Papehalon, mic Agnon,  
mic Duain, mic Maip, mic Phathec,  
mic lauað, mic Iathfech, mic Nae : in  
B. thus: Cruithne mac Cinge, mic  
Zucta, mic Papta, mic Hirtopeeth ;  
and it will be seen that in another part of  
B. the genealogy is given in another form  
more nearly agreeing with L.—(T.)

<sup>l</sup> *To his own portion.*—Literally, “and  
it is the name of each man of them that  
is on his land.” This clause is omitted in  
this place in B.—(T.)

<sup>m</sup> *As Columbkille said.*—This short poem

the islands of Orc, i. e. Istoreth, son of Istorine, son of Aigin, son of Agathirir<sup>b</sup>, were dispersed again<sup>i</sup> from the islands of Orc, *and then* came Cruithne<sup>k</sup>, son of Inge, son of Luithe, son of Pairte, son of Istoreth, son of Agnaman, son of Buan, son of Mar, son of Fatheacht, son of Javad, son of Japheth; so that he seized the northern part of the island of Britain, and his seven sons divided his territory into seven divisions, and each of them gave his name to his own portion<sup>l</sup>.

The seven sons of Cruithne are Fib, Fidach, Fotlaid, Fortrean, Cat, Ce, Cirig. As Columbcille said<sup>m</sup>.

Seven of the children of Cruithne  
Divided Alban into seven portions;  
Cait, Ce, Cireach of the hundred children,  
Fib, Fidach, Fotla, Foirtreann.

And Aenbeagan<sup>n</sup>, son of Cat, son of Cruithne, took the sovereignty of the seven divisions. Finacta<sup>o</sup> was Prince of Eri at that time, and<sup>p</sup> took hostages of the Cruithnians.

Now five men<sup>q</sup> of the northern Cruithnians, i. e. five brothers of their

is inserted from L. and from B. (where it occurs in another place). B. in this place agrees almost exactly with D. Immediately after the genealogy of Cruithne, L. adds: *Ír h-e athair Cruithnech agus cet bliadain i ppige. Seacht meic Cruithne indro . . . 1. Fíod, agus Fíodach, agus Fíodla, agus Fíodtreann, Cait, agus Ce, agus Círic, ut dixit, &c., as in the text.* After Columbkille's verses follows, *Co po poid-peat i péct pannaib in fearann, agus ír e ainm each fíor dib fíil fíor a fearann, ut ept Fíob, Ce, Cait, &c. xiii rí con góbrad dib fíorpo, agus gabair Onbecan mac Cait mic Cruithne aipóirí na péct penn rín.* Then follows *Fíodácta fa*

*placth n-Épenn, &c., as in the text, with only some trivial variations.—(T.)*

<sup>n</sup> *Aenbeagan.* Onbecan, L. B.—(T.)

<sup>o</sup> *Finacta.*—This must be Finacta, son of Ollam Fodla, who became king of Ireland on the death of his father, A. M. 3276 according to O'Flaherty; 3923 according to the Four Masters; and 3112 according to Keating.—(T.)

<sup>p</sup> *And.*—*Agur*, added from L.—(T.)

<sup>q</sup> *Five men.*—*Coiccap*, D. *Coigcap*, B. *Coicféap*, which is the reading of L., shews the true etymology of this class of personal numerals. See O'Donovan's Irish Grammar, p. 125.—(T.)

opce .i. cuic bpat̃hri athari Cruithne co Ffrancaib go po cumd̃aḡ-  
read cathari ann .i. Picctatur no Inpictur, o na rinntaib ann-  
m̃ḡear; ⁊ co t̃aḡaḡari d̃oriḡ docum na h-inñri .i. docum na h-Erenn,  
co p̃abaḡari pe cian ann, go par dicuirreac ḡaediḡ t̃ari muiri d̃o  
cum a m-bpat̃har.

Clanna Liathan mic Earcaib po ḡabraḡ p̃eariann Diemtorum ⁊  
ḡuer ⁊ ḡuigelle, go par innarb Cohenda co [a] macaib a b̃reacnaib.

DE IMTECHTAIB ḡAEDeAL ANNSO SIS.

XI. IS amlaib p̃eo inoip̃io aḡriaḡait na h-eolaib na n-ḡaedeal  
imteachta

<sup>r</sup> *Pictatus or Inpictus*.—Or perhaps we should translate, “Pictatus or the Pictus.” L. reads Pictab̃ri, and B. Picta-  
uir, without the second name. The city of Augustoritum, or *Poitiers*, capital of Pictavia, or Poictou, in France, is evidently the city meant. The fable is invented to suit the similitude of names. Keating, quoting the authority of the Psalter of Cashel, makes the Cruithneans a people of Thrace, and supposes them to have founded *Pictavium* in the course of their migrations, *before* their arrival in the British isles. See Keating, at the reign of Heremon.—(T.)

<sup>s</sup> *From the pick-axes*.—Instead of o na rinntaib annm̃ḡear, B. and L. read simply a h-ann.—(T.)

<sup>t</sup> *To their brethren*.—The substance of this section, with some additional matter (the length of the reigns, for example, of the sons of Cruithne, and the cities where they reigned), is given in another copy, near the beginning of this Tract, in both B. and L.—(T.)

<sup>u</sup> *Sons of Liathan*.—This is a literal version of Nennius: “Fili autem Liathan obtinuerunt in regione Demetorum, et in aliis regionibus, i. e. Guir et Cetguli, donec expulsi sunt a Cuneda, et a filiis ejus, ab omnibus Britannicis regionibus.”—(T.) The names, Liathan and Ercal, variously disfigured in the Latin, are, perhaps, corrected here. On the other hand the names of Denetia or Dyved, i. e. Pembrokeshire, Gwyr or Gower, in Glamorgan, and Cydweli or Kidwelly, in Caermarthen, as well as that of king Cynedda, are further corrupted. See Humph. Llwyd *Commentariolum*, p. 100.—(H.)

<sup>v</sup> *Diemptorum and Guer and Guigelle*.—*Diemtorum* aḡur Cuher aḡur Cuḡelli, L. *Diemtor̃aḡ* aḡur ḡuer aḡur ḡu-  
ḡelli, B.—(T.)

<sup>w</sup> *Cohenda*.—Cuanna, L. Cuaña, B.—(T.)

<sup>x</sup> *Expelled*.—Innarb, H. Iñarb̃arḡar, B. Iñarb̃raḡar, L.—(T.)

<sup>y</sup> *As follows*.—So much of this Gadelian

their father Cruithne, went from the islands of Orc, to the Franks, and founded a city there, viz., Pictatus or Inpictus<sup>f</sup>, so called from the pick-axes<sup>g</sup>; and they came again to this island, i. e. to Eri, where they were for a long time, until the Gaedil drove them across the sea to their brethren<sup>f</sup>.

The sons of Liathan<sup>u</sup>, son of Ercal, seized the country Dieimptorum, and Guer, and Guigelle<sup>v</sup>, until Cohenda<sup>w</sup> and his sons expelled<sup>x</sup> *them* out of Britain.

#### OF THE ADVENTURES OF GAEDEL, AS FOLLOWS<sup>y</sup>.

#### XI. The learned of the Gaels<sup>z</sup> give the following account of the adventures

or Milesian story, as belongs to Nennius, is culled from his ninth and seventh chapters. The Altars of the Philistines are the Aræ Philænorum, between Leptis Magna and Barce,

“Qua celebre invicti nomen posuere Philæni,”

two Carthaginian brothers, whose patriotic self-devotion is recorded in many writers, especially in Sallust’s Jugurtha, p. 126. Delphin. 1674. The Lacus Salinarum (here Salmara) must signify the salt-marshes near the Syrtis Major, called in maps Salinæ Immensæ; and not the lake anciently called Salinæ Nubonenses in the Mauritania Sitifensis; for otherwise the Gaels would be retrograding eastwards to Rusicada. The city of Rusicada (here Ruiseagdæ) was near the modern Stora, to the west of Bona, and had a Donatist bishop Victor, and a Catholic bishop Faustinian. See Optatus a Dupin, p. 14, p. 369. Antwerp. The Montes Azaræ (here Mount Iasdaire) are the

Mons Aurasius, stretching S. W. of Rusicada. The River Malva is now the Enza, at or near the division of the Algerian and Maroquin states. The Mediterranean Sea is the Mare Terrenum, or Land Sea, of Marcus, pp. 52 and 49, and of Tirechan in his Annot. p. xix. Wherever (as in Nennius, cap. ix. Galfrid. Monumet. 1, c. 12, and in the Lives of St. Patrick) the Tyrrhenum æquor is spoken of by writers of these islands, it is a corruption of Terrenum, and means the Terranean or Medi-Terranean. It is worthy of observation, that learning, neither inaccurate nor very common, has found its way into this geography of the Historia Britonum. It has been copied, in an ignorant manner, by the Archdeacon of Monmouth, or by the original author whom he rendered. Galfrid. Monumet. 1, cap. 11, 12.—(H.)

<sup>z</sup>The learned of the Gaels.—“Sic mihi peritissimi Scottorum nunciaverunt.—

in teachta a n-appaide toiréac. Ro baí aipaile fear póceanolach for loingear i n-Éigipt, iar na h-Indarba a níg Sgeithia, in mbaid tangaðar meic Ippathel tpe Muir Ruaid, 7 po baidead forand cona pluag. In pluag terna ar gan baðad, po h-innaibpat a h-Éigipt in loingreac [roicnelach] uð, ar ba chlainn rium do forand do baidead ann .i. Forann Cínepir.

Ro arcnadair iarum in Sgeitheagðar co na clann ir a n-Appraig, co h-altoraib na Beilirdinach co cuibib Salmara, 7 eitir na Ruir-eagðarib 7 rliab Iarðaire, 7 tap rpueth mbalb tpeir in ret muiride co colamnaib Ércail tap muncinn Thaidoin co h-Éarpain; 7 po aitteabaid [in Érpain] iarðain, co tangaðar meic Milead Éarpaine co h-Éirind co trichait cuile, co tricha lanamain cach cul, a cind da bliadan ar mile iar m-baðad forand [in muir ruaid].

Rex hauteu eorum meppur ept .i. po baidead in níg .i. Donn ag  
 tig

Quando venerunt per mare Rubrum filii Israel," &c.—*Nennius*. See Additional Notes, No. VI. Two copies of this section are to be found in different parts of the Book of Lecan.—(T.)

<sup>a</sup> *Noble*—Soicnelach added from B. L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>b</sup> *i. e. Forann Cincris*.—These words occur only in D. In the Chronicon of Eusebius we read, "Iste est Pharaon Chencres qui contradixit per Moysen Deo, atque mari rubro obrutus est."—(T.)

<sup>c</sup> *The wells of Salmara*.—Salmarium, B. L<sup>1</sup>. Salmarium, L<sup>2</sup>. In the Latin "per lacum Salinarum, or "Palmarum," as some MSS. of Nennius read erroneously.—(T.)

<sup>d</sup> *The Ruiseagðar*.—Na Rurteçou, L<sup>1</sup>. na Roiricða, L<sup>2</sup>. na Roicicða, B. In all the Irish copies this word seems given in a plural form as the name of a people. The Latin reads, "ad Rusicadam."—(T.)

<sup>e</sup> *Mount Iasdaire*.—Slebe Éaptair, L<sup>2</sup>. Slebe Aicape, B. L<sup>1</sup>. The Latin reads, "Montes Azariæ;" but some copies read "Syriæ," and Gale's edition reads Ararat.—(T.)

<sup>f</sup> *The River Mbalb*.—D. reads tap rliab mbalb .i. rpueth, where the words .i. rpueth are manifestly the correction of rliab, and introduced by the ignorance of the copyist into the text. B. and L<sup>2</sup>. read rpueth Maille. L<sup>1</sup>. reads rpueth Mailb. The Latin is "per flumen Malvam."—(T.)

adventures of their ancient chiefs. There was a certain nobleman in exile in Egypt, after he had been banished out of the kingdom of Scythia, at the time when the children of Israel passed through the Red Sea, and Forann [*Pharoah*], with his host, was drowned. The army that escaped without being drowned, banished out of Egypt the aforesaid noble<sup>a</sup> exile, because he was the son-in-law of the Forann that was drowned there; i. e. Forann Cincris<sup>b</sup>.

Afterwards the Scythians went, with their children, into Africa, to the altars of the Philistines, to the wells of Salmara<sup>c</sup>, and between the Ruiseagdaë<sup>d</sup>, and Mount Iasdaire<sup>e</sup>, and across the River Mbalb<sup>f</sup>, through the Mediterranean Sea<sup>g</sup> to the pillars of Hercules, beyond the sea of Gadidon<sup>h</sup> to Spain; and they dwelt in Spain<sup>i</sup> afterwards, until the sons of Miled (*Milesius*) of Spain<sup>k</sup> came to Eri, with thirty boats, with thirty couples in each boat, at the end of a thousand and two years after Forann was drowned in the Red Sea<sup>l</sup>.

Rex autem eorum mersus est, i. e. the king, viz., Donn, was drowned

<sup>g</sup> *The Mediterranean Sea.*—*Σετ μιν-πρωε*, literally *semita marina*, the sea path or way, which must here signify the Mediterranean. The Latin is “transierunt per maritima.”—(*T.*)

<sup>h</sup> *The sea of Gadidon.*—This is not mentioned in the Latin. *Muncino* Ἀτ-εοαν, B. (the aspirated *g* omitted.) *Muncino* Ἰασιδωνοα, L. The word *muncino* or *muncinn*, signifies the top or surface; the level plain (here of the sea). In the *Leabhar Gabhala* (p. 3), it is explained in a gloss by *uaécar*, surface. Or *muncinn* [.i. *uaécar*] *mapa map Cairp*; “Over the surface of the Caspian Sea.” O’Reilly, in his Dictionary, al-

though he refers to this passage, has entirely misunderstood it.—(*T.*)

<sup>i</sup> *In Spain.*—Added from B. L. L.—(*T.*)

<sup>k</sup> *Miled of Spain.*—This occurs in another part of the Latin copies, “Et postea venerunt tres filii ejusdam militis Hispaniæ” (*Mileto Cappane*, where the proper name, *Miled* or *Milesius*, appears to stand for *miles*), “cum triginta ciulis apud illos, et cum triginta conjugibus in unaquaque ciula.” The word *cuil* or *cul*, (*cubal*, L.) is evidently cognate with the Anglo-Saxon *ceol*, a long boat, the root of our present English word *keel*. See Du Cange *v. Ceola, Ciula.*—(*T.*)

<sup>l</sup> *In the Red Sea.*—Added from L. D.

τις Duinn. Τρι βασιλέ in n-mbaio rin a plaitiur Erienn, Folla, γ Banba, γ Eipe, corio moideadar tri catha forpo pe macaib Miledō. Corio gabadar meic Miledō riγi iarḃann.

Contentio magna facta erit .i. po far coriam [mor] eter da mac Miledō imon riγe co po riḃirtar a m-breitham iat .i. Amairgein [glun geal mac Miledō, γ] ba filib eiriden dñā; γ ir e in riḃ do riomde .i. riainō Erienn a n-do, γ rogab Eber [in leath] tear, γ Eriemon [ra leath] tuais; γ [po] airtreabaid a clanna an n-inḃri [reo cur andiu.]

XII. ḃreatain tra po gabratar in n-inḃri reo ir in tear a mpeap

reads iap m-aoas for iap m-baoas, omitting the eclipsed initial letter, a very common omission in that MS.—(T.)

<sup>m</sup> *Tigh-Duinn*.—Heber Donn, one of the eight commanders of the Milesians, was shipwrecked at Teach Duinn, i. e. the House of Donn, in Kerry. Ogygia iii. cap. 16, p. 182. This is the name still given by the peasantry of the neighbourhood to one of the three islands commonly called the Bull, the Cow, and the Calf, off Dursey island, at the south entrance of Kenmare Bay. Keating speaks of Teach Duinn as being near sand banks, Ar an po baḃtōiō iao ag na dñācāib, pe paiztiop Teac Duinn, i n-iarḃar Munan, agur ir o Dhonn, mac Miledō, do baḃāō ann, gaipḃtiop Teac Dhunn de. "The place where they were drowned was at the sand banks which is called Donn's House, in the west of Munster; and it is from Donn, son of Milesius, who was drowned there, that they are called

Donn's House." He also cites the following verses from a poem by Eochy O'Flynn :

Donn, ir ḃile, ir ḃuan a bean,  
Dil, ir Aireac, mac Miledō,  
ḃuar, ḃreap, ir ḃuaḃne go m-bloioḃ,  
Do baḃāō ag na Dñācāib.

"Donn, and Bile, and Buan his wife,  
Dil, and Aireac, son of Miled,  
Buas and Breas, and Buaighne renowned,  
Were drowned at the sand banks."—(T.)

<sup>n</sup> *Three goddesses*.—That is to say, three princesses of the Tuatha De Danann, for that tribe were called the Gods. They were the wives of the three grandsons of the Daghdā.—(H.)

<sup>o</sup> *Folla, Banba, and Eire*.—Folla, B. L<sup>1</sup>. L<sup>2</sup>. Her name is commonly spelt Folla. See the story in Keating.—(T.)

<sup>p</sup> *The kingdom*.—Tri riγi porḃ, L., i. e. the three kingdoms of Fodhla, Banba, and Eri. Riγe forpo porḃ, B. The Latin

drowned at Tigh-Duinn<sup>m</sup>. Three goddesses<sup>n</sup> at that time held the sovereignty of Eri, *namely*, Folla, and Banba, and Eire<sup>o</sup>, until three battles were gained over them by the sons of Milead, so that the sons of Milead afterwards took the kingdom<sup>p</sup>.

Contentio magna<sup>a</sup> facta est, i. e. there grew up<sup>r</sup> a great dispute between the two sons of Milead, concerning the kingdom, until their Brehon<sup>s</sup> pacified them, viz. Amergin of the white knee, son of Milead; and he was their poet<sup>t</sup>. And this is the peace which he made<sup>u</sup>, viz., to divide Eri into two *parts*, and Eber<sup>v</sup> took the northern half, Herimon the southern half, and their descendants inhabit this island to the present day.

XII. Now the Britons took possession of this island<sup>w</sup> in the third age

words, or abbreviations for them, *et, vero, sed, post*, often occur in Irish MSS., but they were always read by their Irish equivalents, just as we read the contraction “&” *and*, although it is really an abbreviated mode of writing the letters *et*.—(T).

<sup>a</sup> *Contentio magna, &c.*—The Latin words at the beginning of this paragraph appear to intimate that our Irish compiler was copying from some Latin original. They occur only in D. There is nothing corresponding in the Latin copies of Nennius.—(T).

<sup>r</sup> *Grew up*.—Ro ar, D. B. for po far, omitting the aspirated initial. Cop far cocao mop, L<sup>2</sup>. Copnam mop, B. L<sup>1</sup>.—(T).

<sup>s</sup> *Their Brehon*.—D. reads co po ríobair-peat a m-bpeichimán, “until their Brehons pacified them:” but this, being inconsistent with what follows, is an evident mistake, and the reading of L<sup>1</sup>. L<sup>2</sup>. and B.

has therefore been followed. The words inserted between brackets after Amergin’s name in the Irish text, are added from L<sup>1</sup>. and L<sup>2</sup>.—(T).

<sup>t</sup> *Their poet*.—The word *poet* implied much more than a poet. See O’Flaherty, Ogyg. iii. c. 16. p. 183, who says, “Amerginus sub fratribus suis supremus vates fuit. Quo nomine (Fíledh, quasi Philosopho) non poetæ tantum, sed etiam aliis scientiis apprime versati audiebant.”—(T).

<sup>u</sup> *He made*.—Instead of the words ar e in ríobair-peat (which are inserted from L<sup>1</sup>.) D. reads ar pe in, leaving the sense imperfect. B. reads ar e in ríobair-peat. L<sup>1</sup>. reads ar e in ríobair-peat.—(T).

<sup>v</sup> *Eber*.—Eimber, D. The insertions between brackets in the text are from L<sup>2</sup>. D. reads clann instead of clanna. In mopar cup anóiu, B. In mopar peo cup aniu, L<sup>2</sup>. In n-mopar co ríobair-peat, L<sup>1</sup>.—(T).

<sup>w</sup> *This island*.—Here our Author, trans-

aimpeap in domain. Ipin ceaṭpamaḍ aimpeap in domain imorpio po gabpat Ṣaediḷ Eṛinn; ip in aimpui cenna po gabpatari Cpu-  
icthiug tuarceapit indri ḍreatan; ip in tpeipeḍ aimpeap imorpio  
tanḡadap Ḍal-piaḍa co po gabpat painḍ na Cpuiteach, ḡ ip an  
aimpui pin po gabpat Saḡain a painḍ a ḍreataib.

Iap n-il aimpeapiaib tpa po gabpat Roman apḍ plathup in do-  
main, ḡ po paḍpeaṭ teachtaipe co h-imṛ ḍreatan do cuinḡiḍ  
ḡiall ḡ eitiṛe, amaiḷ tuḡrat ap ḡaḷ tip [n-aile]. Do cuadap imorpio  
na teachta [co] oimḍach ḡan ḡiall; po peaḡaḍeaḍ in piḡ imorpio  
.i. luil Ceraip pe ḍreatu, ḡ tanḡ co lx. cuile co h-imḍeapṛ ppo-  
tha Tamair. ḍeallinop imorpio ba piḡ ḍreatan in n-imbaḍ pin.  
Do cuaiḍ imorpio Ḍolabeallup air conful piḡ ḍreatan a com-  
ḍail luil [Ceraip], ḡ po teaḡḡa mṛiḍ in piḡ; ipin aimpui pin  
po bṛip ḍomino ḡ anpaḍ a longa, ḡ do paṭheuiṛ in piḡ ḡan cōp-  
ḡup

lating a British authority, probably Nen-  
nius, uses the words *this island*, to sig-  
nify Britain. Nennius (cap. 10,) says,  
“Brittones venerunt in tertia ætate  
mundi ad Britanniam. Scotti autem  
in quarta obtinuerunt Hiberniam.” The  
six ages of the world are given in the  
various editions of the Historia (and with  
some difference in Taliesin’s Divregawd,  
p. 96), but are omitted by this transla-  
tor. The third age was from Abraham  
to David, the fourth was from David to  
Daniel; and the sixth is from John Baptist  
to Doomsday. Some anachronisms of Nen-  
nius are corrected in this passage.—(H.)

<sup>x</sup> *Age*.—Aep, L<sup>2</sup>. Aip, B. L<sup>1</sup>.—(T.)

<sup>y</sup> *Sixth age*.—In tpeipeḍ aimpui, D. in  
pepeaḍ aip, L<sup>2</sup>. in pepeaḍ aimpui, L<sup>1</sup>.—  
(T.)

<sup>z</sup> *The Romans*.—Here we pass to the  
fourteenth chapter of Nennius, “Romani  
autem dum acceperunt dominium totius  
mundi, ad Britannos miserunt legatos,”  
&c.—(T.)

<sup>a</sup> *Other*.—n-aile added from L<sup>1</sup>. L<sup>2</sup>.—  
(T.)

<sup>b</sup> *Displeased*.—Oimḡach, D. Co oim-  
ḍach, L<sup>1</sup>. L<sup>2</sup>. ḡo oimḍach, B.—(T.)

<sup>c</sup> *Sixty ships*.—Co xl cuile, D. lx. cu-  
baile, L<sup>2</sup>. lx. cuile, B. L<sup>1</sup>. “Tunc  
Julius Cæsar . . . . iratus est valde,  
et venit ad Britanniam, cum sexaginta  
ciulis, et tenuit in ostium Tamesis,” &c.—  
*Nennius*.—(T.)

<sup>d</sup> *Tames*.—B. reads ḡo h-imber ipoḡa-  
mer, which is evidently a mistake for  
ipoḡa Tamep.—(T.)

<sup>e</sup> *Proconsul*.—Aip conḡan, D., an evi-

age of the world. But it was in the fourth age<sup>x</sup> of the world that the Gaels seized upon Eri. In the same age the Cruithnians took the northern quarter of the island of Britain. But it was in the sixth age<sup>y</sup> that the Dalriada came, and took the district of the Cruithnians, and it was at that time *also* that the Saxons took their portion *of the island* from the Britons.

But after many ages the Romans<sup>z</sup> took the sovereignty of the world, and they sent an ambassador to the island of Britain, to demand hostages and pledges, such as they had taken from every other<sup>a</sup> country. The ambassadors, however, went away displeased<sup>b</sup> without hostages; and the king, viz., Julius Cæsar, was enraged with the Britons, and came with sixty ships<sup>c</sup> to the mouth of the river Thames<sup>d</sup>. Now Bellinus was king of the island of Britain at that time. And Dolabellus, pro-consul<sup>e</sup> of the King of Britain, went to meet Julius Cæsar<sup>f</sup>, and the soldiers of the king were cut down; in the mean time<sup>g</sup> tempestuous weather and storm broke his ships, and the

dent mistake. Ερconρul, B. L<sup>1</sup>. Αρo-  
chonρol, L<sup>2</sup>. This last reading would  
signify chief consul; but the Latin calls  
Dolobellus "proconsul regi Brittanico."  
Some take "Dolobellum" in the Latin  
to be the name of a town, an interpreta-  
tion which has the authority of Geoffrey  
of Monmouth; it will be seen, however,  
that our Irish author considered it as  
the name of a man—(T.) Nennius has  
contra Dolobellum, and Marcus, apud  
Dolobellum. Camden quotes it, ad Dole  
bellum, "a battle at Deal;" but neither  
states where he found it, nor how the  
rest is to be construed. In this passage  
of the Historia, Beli Maur ap Manogan  
is represented as still king of Britain;

though he was clearly dead, being father  
to Cassivellaunus.—Galfrid. iii. cap. 20.  
But Beli Maur was a sort of patron hero  
to Britannia, which was called his island.  
Taliesin, Dirge of Pendragon, p. 73. Per-  
haps the passage may be restored in this  
manner, which brings into play both the  
*apud* and the *contra*: "pugnabat *apud*  
Dolo[n] *contra* [Cassi]bell[an]um, qui  
erat proconsul regi Britannico, qui et  
ipse rex Belinus vocabatur, et filius erat  
Minocani."—(H.)

<sup>f</sup> Cæsar.—Added from L<sup>2</sup>.—(T.)

<sup>g</sup> *In the mean time*.—Ro ρερcεα μιλιο  
ριg ιρ ινo αμυρ ριν, B. Ro ρεαρgεα  
mile, D. Ro ρεcεα μιλg ινo ριg ιν  
n-εαμυρ ριν L<sup>1</sup>. Ro ρερcαεαν μιλg

ἔστιν οὐα τῆς. Τανῖς ἰμορρῖο ἀρῖρ α εἰνν τῆς m-bliadan co τῆς  
 .c. long cor in -inbdear cetha; po ruibidigirbair imorrho Dolobel-  
 lur beara iarraib in n-atha na h-abann ara eib in catha, co  
 torraibair na milead romanaich tper in n-engnam neamaicirib  
 rin .i. tper na ḡraimb catha.

Co po cineoilib o luil, ḡ co tapdab cath ip in fearann dia-  
 nab ainm Timuandrum, co remaid poime in cat rin ḡ so po gab  
 ruib na h-inbri .un. m-bliadna. xl. pe ḡein Cripet, ab imtio munib  
 ū. xxx.ii.

### XIII. luil dha in ced ruib Roman po gab inir breatan po mar- baib

in ruib ip α n-mbas rin, L<sup>2</sup>. Τερρεα is  
 the old form of the passive participle,  
 εα being the termination, which in the  
 modern Irish is aō—(T.)

<sup>h</sup> Without victory.—Can ḡiall, without  
 hostages. L<sup>2</sup>.—(T.)

<sup>i</sup> Three hundred.—Tpicbaō, D. Τρι. c.  
 L. ccc, B. “Cum magno exercitu, tre-  
 centisque ciulis.”—Nennius.—(T.)

<sup>j</sup> Seeds of battle.—This passage is very  
 obscure, and the Irish text in all the MSS.  
 corrupt. The Latin (Stevenson’s text) is  
 as follows: “Et ibi inierunt bellum, et  
 multi ceciderunt de equis et militibus  
 suis, quia supradictus proconsul posuerat  
 sudas ferreas et semen bellicosum, id est,  
 Cetilou, in vada fluminis, quod discrimen  
 magnum fuit militibus Romanorum, et  
 ars invisibilis.” Here it would seem that  
 the ḡrana catha of the Irish is an at-  
 tempt to translate *semen bellicosum*, which  
 was probably a name given to the spikes  
 or caltrops cast or sown in the river for the  
 annoyance of the enemy. See Additional

Notes, No. VII. Cethilon, Cetilon, Ca-  
 thilou, Cathleu, Cechilou, Cethilo, Cethi-  
 locium, for in all these forms it is found  
 in the MSS. of Nennius, seems to have  
 been a British word, identical in signifi-  
 cation with *semen bellicosum*. Τper in n-ai  
 cenacirib, L<sup>2</sup>. “Through invisible know-  
 ledge,” translating *ars invisibilis*. B. is  
 altogether corrupt, tper in n-aḡ neē  
 mac ruib. L<sup>1</sup>. reads τῆς rin n-aḡ neam-  
 acirib. D. has naḡruib, where n is  
 probably a contraction for neam.—(T.)

“Seeds of battle” is literally rendered  
 from “*semen bellicosum*.” “*Dictus pro-  
 consul posuerat sudas ferreas et semen  
 bellicosum, quæ calcitrimenta, id est  
 cethilocium* [cethilon, cethiloi, cethilon,  
 cathilou, cechilon, cathleu] in vada flu-  
 minis, etc.” The only clue to this mangled  
 British is the Latin translation of it,  
 which shows that caltrops, or the like  
 thereof, were called the seed of battle,  
 and consequently that *cad* or *cat*, battle,  
 is the beginning of this word, and perhaps

the king was driven back without victory<sup>h</sup> to his country. He came again, however, at the end of three years, with three hundred<sup>i</sup> ships, to the same bay; but Dolobellus put spikes of iron in the fording place of the river, in preparation for the battle, so that the Roman soldiers fell by this invisible stratagem, i. e., by the seeds of battle<sup>j</sup>.

Notwithstanding, a rally was made<sup>k</sup> by Julius, and battle was given in the land which is called Tinnandrum<sup>l</sup>, so that he broke<sup>m</sup> that battle before him, and took the sovereignty of the island, forty-seven years before the birth of Christ, ab initio mundi 5035<sup>n</sup>.

XIII. Now Julius, the first king of the Romans, who took the island

*heu*, sowing, its termination. *Catheu* is too short, and gives up the *l* in which all readings agree. *Catol-heu* is exactly "semen bellicosum." It is a strange criticism that, with the Latin actually given, passes it over unnoticed, and invents things alien to it! See Owen Pughe's MS., apud Gunn's Nennius, p. 127. Roberts' Tysilio, p. 78.—(H.)

<sup>k</sup> A rally was made.—Co n-beapnæð a eimol, L<sup>1</sup>.—(T.)

<sup>l</sup> Tinnandrum.—Ṫpinuabann, L<sup>2</sup>. Ṫpinouano, B. "Gestum est bellum tertio juxta locum qui dicitur Trinovantum." Nennius. Copo no Ṫpinouonnnpum, L<sup>1</sup>., where copo seems a mere mistake.—(T.)

For Tinandrum read Trinovantum (the Troynovant of Geoffrey), by which name London is denoted. I believe that name had its origin in a mistranslation of Orosius, "Trinobantūm [gen. pl.] firmissima civitas . . . Cæsari se deditit." vi. cap. 9.

Cæsar died B. C. 45, not 47, as stated; the statement immediately following in cap. xiii., concerning A. D. 47, has arisen out of the former by some unaccountable confusion. In Marcus, forty-seven years after Christ are made the duration of Claudius' reign.—(H.)

<sup>m</sup> He broke, i. e. he won the battle.—Co po meabano, L<sup>1</sup>. Co po maio, L<sup>2</sup>. Ḫu po æmið, B. which last reading is evidently corrupt.—(T.)

<sup>n</sup> Ab initio mundi, &c.—This date is omitted in L<sup>2</sup>. u. m. ṛṛṛu. a ṛhopach do-main co pin in n-aunpīp pin, L<sup>1</sup>. ll.ṛṛṛu. blaðan o ṛopað do-main, B. "Et accepit Julius imperium Britannicæ gentis quadraginta septem annis ante nativitatem Christi, ab initio autem mundi quinque millia ducentorum quindecim."—Stevenson's Nennius. In D. the reading is ū. ṛṛṛu. as in the text, where ū. is for um.—(T.)

bað ina h-aipect h-fein, 7 yf na h-amoir po h-ainmmigread Romain  
mí luhl a cind .i. m-bliadna xl. iar n-gein Cuirct.

.ii. Cluid in níg tanaíre po gab mór breatan, [a cind cheath-  
raðad bliadan agus a ceathair iar n-gen Cuirct], 7 do rað ar moir  
ar breatnaib, 7 painig mór Orcc iar cor ár a munntire, 7 iar  
moir dié a munntire lap in toirreach dianad ainm Cairbeallunur;  
tri bliadna deð 7 .iií. mór a níg, co n-epbailt im Magnantia h-  
Longbarðnaib ag dola do Roim [a] h-mór [breatan].

Iar .iií. m-bliadna xl. ar ced o gein Cuirct, po faircat in níg  
7 in Pápa .i. Ealitheirur rruithe uaduib co n-ebirlib co Luciuir  
co níg breatan, co po baírditea in níg, co nígnaib breatan ar-  
ceana.

.iii. Suairc in trear níg tainig a m-bretnaib; yf leir do po-  
nað

<sup>o</sup> *In his own senate.*—In a oipecht fein,  
L<sup>1</sup>. ‘O na aipeactaib fein, L<sup>2</sup>., “by his  
own senators.” The word Aipeact, or  
Oipeact, signifies an assembly. It was  
the common name given to the assemblies  
of the people in Ireland at which the na-  
tive Brehons administered justice; and  
it would seem that it is in this sense our  
author applies it to the Roman senate.  
In Anglo-Irish documents of the period  
of Hen. III. to Eliz., it was commonly  
anglicised *Eriott*, and *Iraghte*: as in the  
letter of J. Alen to the Royal Commis-  
sioners (1537), “And in any wyse some  
ordre to be taken immedyately for the  
buldeing of the castell hall, where the  
lawe is kept; for yf the same be not  
buyldeid, the majestie and estimation of  
the lawe shalle perrysh, the justices be-  
ing then enforceid to minister the lawes

upon hylles, as it were Brehons or  
wylde Irishemen, in ther Eriottes.”—*State  
Papers*, ii. p. 501. See also *Battle of  
Magh Rath*, p. 92, note e.—(T.)

<sup>p</sup> *Forty and four years.*—This clause is  
added from B. L<sup>1</sup>. L<sup>2</sup>. The Latin reads  
*forty-eight*. “Secundus post hunc Claudius  
imperator venit, et in Britannia impe-  
ravit, annis quadraginta octo post adven-  
tum Christi, et stragem et bellum fecit  
magnum,” &c. B. L<sup>1</sup>. and L<sup>2</sup>. read Cluid  
in níg tanaíre tainic, (instead of po  
gabe) i. e. “the second king that came to  
Britain.”—(T.)

<sup>q</sup> *He brought.*—Do rað, B. L<sup>1</sup>. Do  
raðad, L<sup>2</sup>.—(T.)

<sup>r</sup> *His people.*—A milead, L<sup>1</sup>. a-mbio-  
bað, his enemies, L<sup>2</sup>. a maíre agus a  
milead, his chieftains and his soldiers,  
B.—(T.)

island of Britain, was killed in his own senate<sup>o</sup>; and it was in his honor that the Romans gave the month of July its name, at the end of seven and forty years after the birth of Christ.

ii. Cluid [Claudius] *was* the second king that took possession of Britain, at the end of forty and four years<sup>p</sup> after the birth of Christ, and he brought<sup>q</sup> a great slaughter upon the Britons, and he penetrated to the islands of Orc, after causing a slaughter of his people, and after a great loss of his people<sup>r</sup> by the chieftain whose name was Cassibellaunus. He reigned thirteen years and seven months<sup>s</sup>, when he died in Magnantia<sup>t</sup> of the Longobards, as he was going to Rome from the island of Britain<sup>u</sup>.

After one hundred and forty-seven years<sup>v</sup> from the birth of Christ, the Emperor and the Pope, viz., Eleutherius,<sup>w</sup> sent clerks from them with letters to Lucius King of Britain, in order that the king might be baptized, and the *other* kings of Britain in like manner.

iii. Severus<sup>x</sup> *was* the third king *that* came to Britain; *and* it was  
by

<sup>s</sup> *Seven months.*—Τρι βλιασθα οεο οο αγου οεο μυ, B. L<sup>2</sup>. The Latin also reads, “regnavit autem annis tredecim, mensibus octo.”—(T.)

<sup>t</sup> *Magnantia.*—For Magnantia it is Magantia in Nennius, and in Marcus, Moguntia, which are Latin modes of writing Mentz.—Nennius, cap. 17. This erroneous statement arises from a misconception of the words of Eutropius, vii. cap. 13. “Post hunc Claudius fuit, patruus Caligulae, Drusi *qui apud Moguntiacum monumentum habet* filius.”—(H.)

<sup>u</sup> *Britain.*—Added from L<sup>1</sup>. L<sup>2</sup>.—(T.)

<sup>v</sup> *Forty-seven years.*—The Latin reads “Post centum et sexaginta annos.”—(T.)

<sup>w</sup> *Eleutherius.*—Ευλεθεριου, B. Ευλετριου, L<sup>1</sup>. Θελετριου, L<sup>2</sup>. The Latin reads, “missa legatione ab imperatoribus Romanorum, et a papa Romano Eucharisto.” Mr. Stevenson mentions a MS., in the margin of which is added by the original scribe, “Mentitur, quia primus annus Evaristi fuit A. D. 79, primus vero annus Eleutherii, quem debuit nominasse, fuit A. D. 161.” The Irish translator, therefore, seems to have corrected this mistake of the original.—(T.) For some remarks on the legend of King Lucius, see Additional Notes, No. VIII.

<sup>x</sup> *Severus.*—Seberiου, L<sup>2</sup>. Σευεριου, L<sup>1</sup>. B.—(T.)

nað clað Saxan a n-agaio na m-barbapda .i. Cpuithneachu da .m. xxx. ap .c. ceimenn ina fað, 7 afe annm in claid rin la bpeat-  
 rachu Guaul; 7 po popcongap claid aile do denam in n-agaio Dae-  
 deal 7 Cpuithneach .i. Claid na muice, 7 do pochairpin [iarpin]  
 la bpeatan co n-a toreachuib.

.ii. Carauriur iardain tanig co cpoðu do dīgail Seuri ap  
 bpeatnaib co toreachu pig bpeatan leir, 7 co po gab aedgu pig uime  
 tar diden in pig .i. in t-imperi; conað po marb Allectur coraid  
 Romanac, 7 co po gab [ribe] pige iartain ppa pe [ciana].

.u. Conðpantinur mac Conrtantin moir mic Ailina po gab  
 mup bpeatan, 7 aobac, 7 po aenacht a Cairpeginr .i. Minantia .i.

ainm

<sup>y</sup> *Guail*.—The wall of Severus, from  
 Tinmouth to the Solway, is stated by  
 Nennius, after Orosius, to be 132 miles  
 long; but the distance given by Sparti-  
 anus, in his Life of Hadrian, who first  
 drew that line of defence, viz., 80 miles,  
 is nearer to the truth. Camden, Britt. ii.  
 189, Gibson. That which is here men-  
 tioned, 2130 paces, is absurd and unac-  
 countable. In Arabic numbers, we might  
 have supposed the translator to have read  
 213 passuum, without the *millia* (213  
 being a transposition of Orosius' 132),  
 and to have lengthened that extremely  
 minute extent by addition of the cipher.  
 But as he employs a mixture of Roman  
 numerals and words, "two M. xxx. and  
 C." we are in a manner cut off from that  
 solution.

The second wall ascribed to Severus by  
 the translator, and called by him Cladh  
 na Muice, must be the line of Agricola  
 and Antoninus Pius, which Severus did

not restore, but Theodosius afterwards  
 did. Perhaps he was led into this inter-  
 polation by mistaking *propterea* for *præ-  
 terea*.

The MSS. of Nennius confound the  
 wall of Severus with that of Antoninus,  
 both in their original description of it,  
 and in their assertion that Carausius re-  
 paired it; for the latter, if true of any  
 wall, relates to that of Antonine, cap. xix.  
 The fable of the violent death of Severus  
 is given at large in Galfrid. Monumet. 5,  
 cap. 2.—(II.)

<sup>z</sup> *Cladh na muice*, i. e. the pig's ditch,  
 or the "swine's dike". It is remarkable  
 that a very similar fosse and rampart, in  
 the counties of Down and Armagh, which  
 formed the ancient boundary between  
 the territories of Oriel and Uladh or  
 Ulidia, is called by the native Irish,  
 "*Gleann na muice duibhe*," or the black  
 pig's glen; and by the Anglo-Irish,  
 "the Dane's cast." See an account of it

by him was made the Saxon ditch against the barbarians, i. e. the Cruithnians, 2130 paces long, and the name of that ditch among the Britons was GUAUL<sup>7</sup>. And he commanded another ditch to be made against the Gaels and the Cruithnians, i. e. Cladh na muice<sup>2</sup>, and he was afterwards<sup>a</sup> killed by the Britons, with his chieftains.

iv. Carausius afterwards came bravely<sup>b</sup> to avenge Severus on the Britons, so that the King of Britain fell by him, and he assumed the royal robes in spite of the king, i. e. of the emperor; so that Alectus, the Roman champion, killed him, and he himself<sup>c</sup> [viz. *Alectus*] seized the kingdom afterwards<sup>d</sup> for a long<sup>e</sup> time.

v. Constantinus, son<sup>f</sup> of Constantine the Great, son of Helena, took the island of Britain, and died, and was buried at Caersegeint, i. e. Minantia, another name for that city; and letters on the grave-stone

in Stuart's Armagh, App. iii. p. 585, and Circuit of Muirheartach, p. 31. There is a village called *Swine's Dike*, on the line of the Roman wall of Antoninus, which runs from the Frith of Clyde to the Frith of Forth. Horsley (*Britannia Romana*, p. 172), speaking of this wall, says: "After it has crossed a brook, it leaves the parks and passes by a village called *Langton*, which stands about three chains south from it, and next by another village called *Swine's Dike*, where the track of the ditch is clearly discernible."—(T.)

<sup>a</sup> *Afterwards*.—Added from L<sup>1</sup>. L<sup>2</sup>. B.—(T.)

<sup>b</sup> *Bravely*.—Co ποράεζ, D. Co čo-πατα, L<sup>1</sup>. Ὅο cupατα, B. The Latin reads, "in Britanniam venit tyrannide."—(T.)

<sup>c</sup> *He himself*.—Added from B.—(T.)

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<sup>d</sup> *Afterwards*.—Αρ α εαile, B. Ιαριν, L<sup>1</sup>. p. [for *postea*], L<sup>2</sup>.—(T.)

<sup>e</sup> *Long*.—Ciana, added from B.—(T.)

<sup>f</sup> *Constantinus, son*, &c.—It should be "Constantius, father," &c., as in Gale's edition. The tomb of Constantius is said to have been discovered at Caer Segeint, close to the modern Caernarvon, in 1283. The discovery of a tomb in that year is consistent with there having been a more ancient tradition to the same purpose. But Constantius did really die at York, the "Caer Ebrauc . . . . alio nomine Brigantum" of Gale's Nennius, and beyond reasonable doubt was buried there; not at Caer Segeint, as in Marcus and the translation. "Obiit in Britannia Eboraci," Eutrop. 10, cap. i. Brigantum is the translator's Minantia, and Marcus's Manton.—(H.)

K

ann aile do cathraibh rin; 7 fallrigio lethu [i cloich] in adnacal a ann, 7 forpagaib thi rila ip in n-faice oir in cathraibh rin, cona fil pocht ip in cathraibh rin.

.ii. Maxim and reiread imper do gab breatain. [Ip na amruir rin po] timdeirad conraileacht ag Romancaib, 7 nup tograod Cearu for nuz eile o rin amach. Ip a na amruir Maximin po bai an t-apptal uap arimindeac .i. naem Martain; [do Gaillia la Uleirip uoboden].

.iii. Maximian po gab nuz breatain, 7 nuz [rloga] breatain a Romancaib co toircair lair Thadrian in t-imper, 7 po gab fein nuz na h-Eorpa; 7 [m] po leiz uad na rluag nuz leir docum a in-ban 7 a mac nach a fearann, ac̃t do pad fearanna imda doib [o tha in loch fil immullach sleibe loib] co Canacunc budear 7 riap co duma Oichiden ait a fuil in chior arigna, 7 ip iad rin [breatain

<sup>s</sup> *Point out his name.*—Foillrigio lethu fuirri ann in rig rin i cloich in adnacuil, B. L<sup>1</sup>. and L<sup>2</sup>. omit fuirri. The Latin reads, “Sepulcrum illius monstratur juxta urbem quæ vocatur Cair Segeint: ut literæ, quæ sunt in lapide tumuli, ostendunt.”—(T.)

<sup>b</sup> *He left three seeds.*—L<sup>1</sup>. and D. read for aguib [for fagaib] thi rila. D. adds ip in cathraibh rin n-aioce, and L<sup>1</sup>. ipa n-aice [for n-faice, the *green* or open space of a village, which is, no doubt, the correct reading] oir in cathraibh. B. reads For a cleib thi rila ip in n-aioci uap in cathraibh; and L<sup>2</sup> reads, Foraclib 7 thi rila ip in aiochi uap in cathraibh rin. The Latin is “Et ipse seminavit tria semina. id est, auri, argenti, ærisque, in pavimento supradictæ civitatis, ut nullus

pauper in ea habitaret unquam : et vocatur alio nomine Minmantum [*ad. Mimantum*].”—(T.)

<sup>i</sup> *Maxim.*—See Add. Notes, No. IX.

<sup>j</sup> *He was of Gaul of Ulexis.*—This clause is added from L<sup>2</sup>., it is not in the Latin. In the text (which is from D.), St. Martin is called apptal, an apostle, a word which in Irish often signifies no more than a prelate; in the other MSS. he is merely called earpoz, a bishop. Dooben is the old form of the emphatic pronoun fem, he himself; it occurs in ancient MSS. in various forms, uoden, bodem, padem, fodein, from which, by aspirating, and then omitting the d, comes the modern form fem. We find it also in the forms padepin, and budepin. See O'Donovan's Irish Grammar, p. 130.—(T.) The words

stone point out his name<sup>g</sup>, and he left three seeds<sup>h</sup> in the green of that city, so that there is not a poor man in that city.

vi. Maxim<sup>i</sup> was the sixth emperor *that* took Britain. It was at that time that the consulship was begun among the Romans, and no king was called Cæsar from thenceforth. It was in the time of Maxim that the noble venerable prelate St. Martin flourished; he was of Gaul of Ulexis<sup>j</sup>.

vii. Maximian took the kingdom of Britain, and he led the armies<sup>k</sup> of Britain against the Romans, so that Gratian, the emperor, fell by him, and he himself took the empire of Europe; and he did not suffer the armies he had brought with him *to go* back to their wives and their children, nor to their lands, but gave them many lands, from *the place* where there is the lake on the top of Mount Jove<sup>l</sup>, to Canacuc<sup>m</sup> on the south, and westward to the Mound Ochiden<sup>n</sup>, a place where there is a celebrated cross<sup>o</sup>, and these are the Britons of Letha,

“Gaul of Ulexis” are evidently corrupt. The name of the river Ligeris upon which, or that of Lugugè or Ligugè (Locociagum) at which Martin at different times sojourned, may be latent. If any one prefers to see here the name of Ulysses, he must have recourse to the verses of Claudian,

“Est locus extremum pandit qua Gallia litus  
Oceanì prætentus aquis, ubi fertur Ulysses  
Sanguine libato populum movisse silentem.”

*In Rufin.* 1, 123.—(H.)

<sup>k</sup> *The armies*.—Added from L<sup>1</sup>. L<sup>2</sup>. The Latin reads, “Et ipse perrexit cum omnibus militibus Brittonum a Britannia, et occidit Gratianum regem Romanorum, et imperium tenuit totius Europæ.”—(T.)

<sup>l</sup> *From the place . . . . Mount Jove*.—Added from L<sup>1</sup>. L<sup>2</sup>. B. The Latin reads

“a stagno quod est super verticem montis Jovis, usque ad civitatem quæ vocatur Cantguic.”—(T.) See additional Notes, No. X.

<sup>m</sup> *Canacuc*.—Canchuic, L<sup>1</sup>. L<sup>2</sup>. Can-cuic, B.—(T.)

<sup>n</sup> *The Mound Ochiden*.—“Usque ad Cumulum occidentalem, id est, Cruc Ochidient.” This passage settles the signification of the word *dumã*, which enters into the composition of many topographical names in Ireland, and which O’Brien, and after him O’Reilly, explain, “a place of gaming.” Its true meaning is *a mound, a tumulus*. The word *Cruc* is explained by Davies, *lippus, tumulus*.—(T.)

<sup>o</sup> *Cross*.—D. reads *moiechnop apgna*, which is evidently corrupt; the reading

[δρεαταν Λετα] ἡ παραρταρ τεαρ δογρερ, ἡ ιρ αιρε ριν πο  
ζαβαρδαρ eachtar-cineada τινε δρεαταν, ἡ πο μαρβηθα δρεα-  
ταν α n-imib α ρεαριανθ.

Ἰραδιαν imoppo, cona bpatthar .i. Ualentimen α compigi .iii.  
bliadna; ιρ n-ampir πο βαι ιν τ-εppoc uaral ι Medolen porceallan  
na cathlagda .i. Ambrop.

Ualanentimen ἡ Τεοthar α complatur ocht ιn-bliadna, ιρ  
na h-ampir πο tineolaid ιn ρeanaθ ι Conrtantim .i. l. ap τρι ccc.  
δο ρpuatib δο dicur ιπιρ Maiccioim .i. diultad ιn Spirio naem; ἡ  
ιρ 'na ampir πο βαι Cipine uaral ρagapτ ι m-beithil [Iuda] ιn  
τ-eiθipceaptauḡ cathlagda.

Ἰραδιαν ceana map dubramar ἡ Ualenten h-ι ρigi co πο ριγαθ  
Maximen ο na mileaduib α n-imr δρεαταν, ἡ co n-deachaid tap  
mup α Ppanceab, ἡ co πο ρopuaplaigib ιn ριḡ Ἰραδιαν τρε bpatth  
magiropeach

adopted is from L<sup>1</sup>. L<sup>2</sup>. and B. There is no authority in the Latin for this mention of a cross, unless we suppose the word *cruc* to have been in some way confounded with *crux*. See Mr. O'Donovan's note, Hy Fiachrach, p. 413.—(T.)

<sup>p</sup> *The Britons of Letha*.—Added from L<sup>1</sup>. L<sup>2</sup>. B. L<sup>2</sup>. reads, δρεαταν λεταν. The Latin is "Hi sunt Brittones Armo-rici."—(T.) See additional Notes, No. XI.

<sup>q</sup> *Prelate*.—D. reads eaprol, perhaps for eaprtol, *apostle*. Εppoc, *bishop*, is the reading of L<sup>1</sup>, L<sup>2</sup>, and B. D. also reads Αmpop, omitting the b. The Latin is "et Ambrosius Mediolanensis episcopus clarus habebatur in Catholicorum dogmate."—(T.)

<sup>r</sup> *Macedon, &c.*—The second (Ecumenical Council of Constantinople is here cor-

rectly stated to have had especial reference to the opinions of Macedonius, who denied the personality of the Holy Ghost. But the Latin copies do not make mention of that heresiarch.—(H.)

<sup>s</sup> *Judah*.—Added from L<sup>2</sup>. Τεαχετ ceaptauḡ, D. This notice of St. Jerome is taken almost verbatim from Prosper's Chronicon, ad. A. D. 386.—(T.)

<sup>t</sup> *As we have said*.—δογpamap, D., an evident error of the scribe. The reading followed is that of L<sup>1</sup>, L<sup>2</sup>, and B.—(T.)

<sup>u</sup> *Went*.—Neachadar [for n-deachadar], D. The reading of B., L<sup>1</sup>, L<sup>2</sup>, has been followed.—(T.)

<sup>v</sup> *Set at liberty*.—Fuaplaigeaθ, L<sup>1</sup>. ρop-  
baipligeθ, L<sup>2</sup>. ρopuapligeaθ, B.—(T.)

<sup>w</sup> *Master of the soldiers*.—All the Irish copies make Parassis the prænomen of

Letha<sup>p</sup>, and they remained in the south ever since, and it was for this reason that foreign tribes occupied the lands of the Britons, and that the Britons were slaughtered on the borders of their land.

But Gratian, with his brother Valentinian, reigned conjointly six years. It was in his time lived the noble prelate<sup>a</sup> in Milan, a teacher of Catholicity, viz. Ambrose.

Valentinian and Theodas [*Theodosius*] were in joint sovereignty eight years. It was in their time was assembled the synod in Constantinople of three hundred and fifty clerks, to banish the heresy of Macedon<sup>f</sup>, viz., the denying the Holy Ghost. And it was in their time the noble priest Cirine [*Hieronymus*] flourished at Bethlehem Judah<sup>s</sup>, the catholic interpreter.

The same Gratian, as we have said<sup>i</sup>, and Valentinian, reigned until Maximen [*Maximus*] was made king by the soldiers in the island of Britain, and went<sup>u</sup> across the sea to France ; and the king, Gratian, was set at liberty<sup>v</sup> by the treacherous counsel of the master<sup>w</sup> of the soldiers

this magister militum : the Latin, as printed by Bertram, reads Parasius, as an agnomen of Gratianus; and Mr. Stephenson gives it thus: "Gratianus Parisiis, Meroblaudis magistri militum proditione, superatus est, et fugiens Lugduni captus atque occisus est." But the Irish makes Meroblaudes treacherous towards Maximus, not towards Gratian, which appears to have been the historical fact.—(*T.*) Parassis is a corruption of Parisiis, at *Paris*. Merobaudes magister militum was faithful to Gratian, and is said to have therefore suffered death at the hands of Maximus. "Quòd si cui ille pro cæteris sceleribus suis minus crudelis fuisse videtur, vestrum is, vestrum, Ba-

lio triumphalis et trabeate Merobaudes, recordetur interitum; quorum alter, *etc.*, alteri manibus satellitum Britannorum gula domi fracta, et inusta femineæ mortis infamia, ut scilicet maluisse vir ferri amantissimus videretur laqueo perire, quam gladio."—*Drepanius Pacatus Paneg. Theodosii*, cap. 28. It seems to have been an affair like Pichegru's and Captain Wright's, and may have happened as Pacatus intimates. But the character of Maximus was not vile, and cannot be estimated from the rhetoric of Pacatus. The words of Nennius, imputing treachery to the faithful Merobaudes, are copied from those in the Chronicle of Prosper Aquitane, page 637, ap. Roncalli Latinorum

μαξιμωρεαχ na mīlīd .i. Παπαρριρ Μεαροβλαδιρ ; co po τειτῃ in πωζ co ζυγον, co po γαβαθ ann, γ co po μαρβαθ.

Μαξιμεν γ α mac Uictop α compizi. Μαριταιν α Τορινιρ in n-inbaθ pin. Μαξιμεν imoppio po παθβαγιθ leiρ na conpalu o etzu πιγθα .i. la Ualentinen γ la Teothap ip in tpeap licc on catthap Eizilia, γ po tamnaged o cinn ip in luz pin. Do pochair imoppio α mac .i. Uictop h-i Ppanceib lap in comit dianad ainn Arzuba. O tur domain u. m. dc. xc., [co pin, do leiρ each epoince pin.]

XIV. IS amlaθ pin moipio apθpanta na θpeatan .i. na. uii. n-airpuzga do Romanceib pop θpeatan. Atbearaθ imoppio Romanad ip nonbur uadib pop θpeatnaib .i. in t-ochtmaθ in Seuer tanaip, atbath ag dul do Roim α h-inip θpeatan. Conrtantip .xvi. bliadna i πιζι inipi θpeatan co n-epbailt. Nai m-bliadna tpa ap cccc. do θpeatnaib pon cip Romanaθ. Ro h-innapbrat  
tpa

Chronica. But that of Prosper Tiro, p. 679, correctly gives it, not "*Merobaudis magistri militum proditione superatus*," but "*Merobaude magistro*." In his preface, p. xvii., xviii., Roncalli expresses himself sceptically upon the text of Prosper, but not upon the fact of Merobaudes's innocence.—(H.)

\* *Lugdon*.—ζυγον, D. ζογον, L<sup>2</sup>. The reading of L<sup>1</sup>. B. has been followed.—(T.)

† *Stone*.—ip in tpeap bliadain luz on catthap, L<sup>2</sup>. ip in tpeap luz on catthap, D. The reading of L<sup>1</sup>. and B. has been followed as most in accordance with the Latin, which is "Post multum intervallum temporis a Valentiniano et Theodosio Consulibus, in tertio ab Aquileia lapide spoliatus indumentis regalibus sistitur, et capite damnatur." This is taken

word for word from Prosper's Chronicle. See note <sup>a</sup> infra.—(T.)

‡ *His head was cut off*.—Lit. "he was separated from his head;" po dicheanad, L<sup>1</sup>. po dicheanta, L<sup>2</sup>. po dicheannaθ, B., all different spellings of the same word, *he was beheaded*.—(T.)

<sup>a</sup> *Arguba*.—Αργυβυρ, L<sup>1</sup>. Αργοβορ, L<sup>2</sup>. Αργυβαρ, B. The Latin reads, "Ab Argobaste comite interfectus est." The authority is Prosper's Chronicon, where the fact is thus recorded, "Maximus Tyrannus a Valentiniano et Theodosio imperatoribus in tertio ab Aquileia lapide spoliatus indumentis regis sistitur, et capite damnatur. Cujus filius Victor eodem anno ab Arbogaste est interfectus in Gallia." Ad A. D., 389.—(T.)

soldiers, Parassis Merobladis; and the king fled to Lugdon<sup>x</sup>, and was taken there and put to death.

Maximen and his son Victor reigned jointly. Martin *was* at Torinis at that time. But Maximen was stripped of his royal robes by the consuls, i. e. by Valentinian and Theodas, at the third stone<sup>y</sup> from the city Eigilia [*Aquileia*], and his head was cut off<sup>z</sup> in that place. His son Victor also fell in France by *the hand* of the count whose name was Arguba<sup>a</sup>; from the creation of the world *are* 5690<sup>b</sup> years, to this *event*, according to all the chronicles.

XIV. It is thus the elders of the Britons have recorded *their history*, viz., that *there were* seven Roman emperors<sup>c</sup> *who had dominion* over Britain. But the Romans say that *there were* nine of them over the Britons: that is *to say*, that the eighth *was* Severus the second<sup>d</sup>, who died as he was going to Rome from the island of Britain. *The ninth was* Constantine, *who was* sixteen years in the kingdom of the island of Britain when he died. Four hundred and nine years<sup>e</sup> were the

<sup>b</sup> 5690.—III. DC. XX., D. u. mile. DCCC., B. The reading of L<sup>1</sup>. and L<sup>2</sup>. has been followed, as being in accordance with several MSS. of the Latin. The words in parentheses which follow are added from L<sup>2</sup>.—(T.)

<sup>c</sup> *Seven Roman emperors, etc.*—It should be observed that this *Historia*, as well as the Galfridian *Chronicles*, is framed upon the plan of dissembling the island's permanent subjection and provincial character, and of representing those Roman emperors who visited it as the only ones who ruled it. By this means the Britons of the fifth century appear as the continuing possessors of an ancient monarchy, which seven (or nine) Roman intrusions

had chequered and interrupted, not as revolters against a long-established dominion. I believe Constans to be the last emperor, not depreciated by the epithet of "tyrannus," who was in Britannia.—(H.)

<sup>d</sup> *Severus the second.*—See additional notes, No. XII.

<sup>e</sup> *Four hundred and nine years.*—B. and L<sup>2</sup>. read *three hundred*. D. reads Ναι m-bliadna epa ap epī cccc., where the word epī is a manifest blunder. The reading of L<sup>1</sup>. has been followed, as it coincides with the Latin "Hucusque regnaverunt Romani apud Brittones quadringentis et novem annis."—(T.)

εργα ὁρεατῆαυς ιαριδαν νεαρτε Romanach ἡ το ταριδρατ εἶρ να εαν  
δοιβ, ἡ πο μαριβρατ να h-uile ταιρεachu Romanu πο βαδαρ α  
n-ιουι ὁρεαταν.

Ατρεαχτε ιμορπο πο εδοιρι νεαρτε Cpuit̃neach ἡ Θαεδεαλ βαρ  
ἡροινδ ὁρεαταν ἡ πορ ινναβρατ cop in n-abaind dianad [ainn]  
Tin. Oo euadap ιαριδαν τεαχτα ὁρεαταν ι Romancaib co nduba  
ἡ co τορρι μοιρ, co ποταιβ φορ α εανδαιβ ἡ co πεαταιβ ινδαιβ  
[leo], na πο διγλαδιρ φορπο [na τοιριξ Romanchu πο] μαριβατ δοιβ.  
Τυγραταρ leo ιαριδαν τοιρεαχδου ἡ conpaluu Romanu ἡ ταιρη-  
ζαιρρετ co na λυγα δο γεβδαρ in mam Romanach ciama τριον.

Oo pochadap ιαριδαν na mileada Romanu ἡ πο h-opdaiztea  
τοιριξ ἡ πιγυ φορ ιουι ὁρεαταν, ἡ δο εοδαρ na ρλοιζ ιαριδαν δια  
τιγιβ. Ro gab πεαρξ ἡ τορριυ ὁρεατῆυ ap τριμα in εἶρα ἡ in  
mama Romanaz leo, co πο μαριβρατ να τοιρεachu πο βαδαρ acu  
α n-ιουι ὁρεαταν don dapa cup. Cu n-epuchte acu νεαρτε Cpuith-  
neach ἡ Θαεδελ ταρ ὁρεατῆυ δοριδαρ cop bo τριμα ina in εαν  
Roman, αρδαυ α n-dicup [uile] ap α πεαριαν πο b'aile do Cpuit̃-  
eantuaτ ἡ do Θαειδιαιβ.

Oo euadap ιαριδαν ὁρεατῆαυς co τριυαξ ἡ co δεαρnamach [in  
αιρεατ na Romanach], ap amlaio at ριαταρ α n-dul [ἡ α] n-οπο-  
manna pompu ap ιννάιρε, ἡ ταιριξ ποχραιοε μορ leo .i. ρλυαξ δι-  
αιριμιθε do Romancaib, [ἡ] πο γαβτῆα εργα πιγυ ἡ τοιρεατ φορπο  
ιαριδαν.

<sup>f</sup> *But afterwards . . . Roman power.*—  
L<sup>2</sup>. omits this clause, which leaves the  
sense imperfect.—(T.)

<sup>g</sup> *Name.*—Added from L<sup>1</sup>, L<sup>2</sup>, B. The  
name of the river is given *Om* in L<sup>1</sup>, and  
*Inzi* in B. L<sup>2</sup>. and D. read *Tm*.—(T.)

<sup>b</sup> *Along with them.*—The word *leo* is  
added from B., L<sup>2</sup>.—(T.)

<sup>i</sup> *Chiefs of the Romans.*—Added from  
L<sup>1</sup>, L<sup>2</sup>, and B. Here L<sup>2</sup>. abruptly stops,

there being a defect of perhaps two leaves  
in the MS.—(T.)

<sup>k</sup> *Put to death by them.*—L<sup>1</sup>. and B<sup>2</sup>.  
omit *δοιβ*, and read *πο μαριβρατ* (*active*)  
“whom they put to death.”—(T.)

<sup>l</sup> *Promised.*—L<sup>1</sup>. *mgelrad*.—(T.)

<sup>m</sup> *Thun.*—B. L<sup>1</sup>. *ανδα*.—(T.)

<sup>n</sup> *Because.*—L<sup>1</sup>. and B. *Uap ip e.*—  
(T.)

<sup>o</sup> *To the Roman Senate.*—Added from

the Britons under Roman tribute. But afterwards the Britons drove out the Roman power<sup>f</sup>, and did not pay them tax or tribute, and they killed all the Roman chiefs that were in the island of Britain.

Immediately, however, the power of the Cruithnians and of the Gaels advanced in the heart of Britain, and they drove them to the river whose name<sup>g</sup> is Tin [*Tyne*]. There went afterwards ambassadors from the Britons to the Romans with mourning and great grief, with sods on their heads, and with many costly presents along with them<sup>h</sup>, to *pray them* not to take vengeance on them for the chiefs of the Romans<sup>i</sup> who were put to death by them<sup>k</sup>. Afterwards Roman chiefs and consuls came back with them, and they promised<sup>l</sup> that they would not the less willingly receive the Roman yoke, however heavy it might be.

Afterwards the Roman knights came, and were appointed princes and kings over the island of Britain, and the army then returned home. Anger and grief seized the Britons from the weight of the Roman yoke and oppression upon them, so that they put to death the chieftains that were with them in the island of Britain, the second time. Hence the power of the Cruithnians and Gaels increased again over the Britons, so that it became heavier than<sup>m</sup> the Roman tribute, because<sup>n</sup> their total expulsion out of their lands was the object *aimed at by* the northern Cruithnians and Gaels.

After this the Britons went in sorrow and in tears to the Roman senate<sup>o</sup>, and thus we are told they went with their backs foremost for shame; and a great multitude returned with them, i. e. an innumerable army of Romans, and sovereignty and chieftainry was assumed<sup>p</sup> over them

L<sup>1</sup>. and B.—(T.)

<sup>p</sup> And sovereignty and chieftainry was assumed over them.—Αἰγυρ added from B.

L<sup>1</sup>.; ριγῖ 7 ταιριγ D.; ριγ 7 ταιριχ, L<sup>1</sup>.; ριγ 7 ταιρεαχ, B. Ριγι, kingdom, would

require ταιριγεαχτ, *sway*, not ταιρεαδ, a chieftain; but if we read ριγ αἰγυρ ταιρεαδ, the passage will signify “a king and governor was set over them.”—(T.)

ιαρδαιν. βα επομ τρια λε βρεατνυ ιαρδαιν in cjr Romanac̃, cor  
marbpat a μυα γ α ταιριγυ in τρεαρ πεacht.

Τανδαοαρ ιαρδαιν πλατι Roman ταρ inuip cor pemaio cath  
uimor pompo φορ βρεατνυ, φορ διγαλρετ αναip [α η-δαινε] φορρο,  
γ cor lomaiuγρετ inip βρεαταν in α h-op γ in ah-αιριγεαδ, co μυγ-  
ρατ leo α ppol γ α pipy γ α pida γ α leapδair oip γ αιριγιο, co  
nδεachadap co m-buaiδ γ corcair δια τιγ̃.

DE ΓΑΒΑΛΑΙΩ ΣΑΚΣΑΝ [ΦΟΔΕΑΣΤΑ] ΑΝΗΣΟ.

XV. Οο παλα τρια ιαρριν cath pampraite γ ιαρ marbad na  
τοipeachou Romanoucu βα τρι la βρεατνυ ιαρ τοcαιτηm διοib  
pon cjr Romanach cccc.<sup>τορ</sup> quapragintinouem annor. Φοpτι-  
γερινδ mac Γυδαιλ οο γαβαιλ αιpδpιγi βρεαταν γ co τοpτpοmετα  
h-e o uaman Cpυthneachu γ Γαedel γ o mipe Ampop μυγ Franc  
γ βρεαταν leata.

Τανγυδap

<sup>q</sup> *Gained*.—Lit. "broke a very great battle before them upon the Britons." L'. reads πο μοιο. B. ποιμιο.—(T.)

<sup>r</sup> *Of their people*.—Added from B. and L'.—(T.)

<sup>s</sup> *Silk*.—All the copies here read α pipy γ αγυρ α pida, but these words both signify silk, pipy γ or pipy being the corrupt Latin, and pida the corresponding Irish word, added, perhaps, originally as an explanation of the other.—(T.)

<sup>t</sup> *With victory*.—L'. reads co m-buaiδap, *with victories*; and B. omits "victory and triumph," and reads only αγυρ co nδεachadap δια ταιγ̃, "and so they returned home." This paragraph is a translation of the following in Nennius: "Romani autem ad imperium auxilium-

que, et ad vindicandum, veniebant, et spoliata Britannia auro argentoque, cum ære et omni preciosa veste, et melle, cum magno triumpho revertebantur." For "ad vindicandum," some MSS. read, "ad vindictam propinquorum," which seems to have been the reading adopted by the Irish translator.

Immediately after this section, B. has a long interpolation, containing the Legend of St. Carnech, which will be found in the Appendix.—(T.)

<sup>u</sup> *Here follows*.—Φοεapτα, added from B. This word is often written buoapτα, and more commonly, in modern Irish, pεapτα; it signifies *hereafter, henceforward*.—(T.)

<sup>v</sup> *Three times by the Britons*.—Δα τρι,

them afterwards. But again the Roman tribute became oppressive to the Britons, so that they slew their kings and chieftains the third time.

Afterwards there came Roman chieftains across the sea, and gained<sup>a</sup> a very great victory over the Britons, so that they vindicated the honour of their people<sup>r</sup> upon them, and they plundered the island of Britain of its gold, and of its silver, and took from it its satin, and its silk<sup>s</sup>, and its vessels of gold and silver, so that they returned home with victory<sup>t</sup> and triumph.

#### HERE FOLLOWS<sup>u</sup> OF THE CONQUEST OF THE SAXONS.

XV. Now it came to pass after the aforesaid battle, and after the slaughter of the Roman chieftains three times by the Britons<sup>v</sup>, after they had been four hundred and forty-nine years<sup>w</sup> under the Roman tribute, *that* Gortigern, son of Gudal, took the chief sovereignty of Britain, and he was oppressed by the fear of the Cruithnians and Gaels, and by the power of Ambrose, King of France<sup>x</sup> and Leta-vian Britain.

There

D. βαο τρι, L. for φα τρι, three times. B. reads comba π ὀρεταν, "that there was a king of Britain."—(T.)

<sup>w</sup> *Four hundred and forty-nine years.*—*ix bliaban .xl. ap .cccc.* L. B. reads *ix m-bliabna .xl. ap .ccc.*, and the same variation between three hundred and four hundred, is to be found in the Latin copies of Nennius.—(T.)

<sup>x</sup> *King of France. etc.*—Aurelius Ambrosius, with his brother, Uthyr Pendragon, are said to have taken refuge in Brittany, and to have sailed from thence to Totness, when they declared against

Vortigern; but Aurelius is not elsewhere described as having any sovereignty in Gaul. The Latin has merely "necon et a timore Ambrosii." But even those words are so inconsistent with what follows, as to make them suspicious, though all copies are agreed in them. For there are two schemes concerning Ambrose, one identifying him with Merlin, and another making them distinct persons. But Nennius adopts the former (which is the bardic) scheme, and accordingly introduces the prophet Ambrose in the form of a young boy, at a period subsequent to that

Tangudap epi cuile ap in Gearmain .i. epi barca for mōarba  
 i pabadar na do bratair .i. Opp 7 Engirt o fūlit Saxan; ipe  
 peo imorpa a ngeinealac .i. Opp 7 Engirt da mac Duectilp,  
 mic Dwigte, mic Duechtai, mic Duta, mic Doden, mic Frealanb,  
 mic Fpiedoibb, mic Finde, mic Fpéann, mic Polcball, mic Dæta,  
 mic Uanle, mic Saxi, mic Neag.

bpitar mac Olonn o tait bratam in Leatha, mic Eolonn,  
 mic

in which Vortigern is said to be in dread of him as a warrior. Therefore, there is interpolation in all the transcripts, unless we conclude the author not to have known what he was talking about.—(H.)

\* *Three ciulae*.—The word *chiula*, or *cyula*, seems to be the same as *keel* in English, German *kiel*, Swedish *köl*, Icelandic *kioll* or *kiolr*, Anglo-Saxon *cæle*. They were the boats used by the Germans. Mr. Turner supposes each to have carried one hundred men; and Layamon asserts their number to have been such, “three hundred enihten.” History Anglo-Sax. i. 245. Layamon, cit. ibid. Nennius, however, had previously, in cap. xi. (vii. Gale) described a *chiula* as carrying but sixty persons. The three boats could evidently bring over no force capable of influencing the fortunes of Britania, whose shores and northern frontiers were continually assailed, and of whose petty princes, sometimes called kings, the number must probably have exceeded that. Therefore, we must either understand that the arrival of the three *cyuls* was a mere personal introduction of Hengist to Vortigern, and so became the basis

of a more extensive subsidiary treaty, or we must discredit the statement.

In point of fact, the statement has no other authority than what it derives from an involved sentence of Gildas, which, as pointed in the editions (Mr. Stevenson's included), has no grammar or meaning; but which reads thus, with a long parenthesis: “Tum erumpens grex catulorum de cubili lænæ barbariæ tribus ut linguâ ejus exprimitur *cyulis* nostrâ linguâ *longis* [navibus, interpolated I believe, the *kiul* of the low Dutch being the *llong* of the British language. If *navibus* be not (as I suppose) a simple interpolation, it should have run thus, ‘Latinâ verò, navibus’], secundis velis, secundo omine auguriisque’ (quibus vaticinabatur certo apud eum præsigio, quod ter centum annis terram, cui proras librabat, insideret, centum verò quinquaginta, hoc est dimidio temporis, sæpius quoque vastaret) evectus primum in orientali parte insulæ, jubente infausto tyranno, terribiles infixit ungues, quasi pro patriâ pugnaturus, sed eam certius impugnaturus.”—Cap. 23. If this sentence contains the statement in question, that statement exists; but if it be

There came three ciulæ<sup>y</sup> out of Germany (i. e. three barks) into exile, in which were the two brothers, Ors and Engist<sup>z</sup>, from whom are the Saxons; this is their genealogy, viz. : Ors and Engist *were* the two sons of Guectilis, the son of Guigte, son of Guecta, son of Guta, son of Boden, son of Frealaiſ, son of Fredolf, son of Finn, son of Freann, son of Folcbhall, son of Gaeta, son of Vanli, son of Saxi, son of Neag<sup>a</sup>.

Britas, son of Olon, from whom are the Britons of Leatha<sup>b</sup>, *was* the

not expressed in this sentence, it hath no real existence, however many may have repeated it. The inflated phrase, “*terribiles infixit unguēs*,” seems to speak of some effective force, rather than of a trifling retinue; and, therefore, a doubt may exist, whether *de cubili* is governed by *grex*, or whether we should not punctuate it “*grex catulorum, de cubili leænæ barbariæ tribus*” (nom. case), a tribe. The less elegant arrangement of words is a minor objection, in a work of such obscure and rugged Latinity, and in a sentence which actually appears to have undergone some alteration. If this be not so, that first arrival of Hengist was merely a diplomatic, not a military, affair.—(H.)

<sup>z</sup> *Engist*.—𐌺𐌹𐌸𐌹, L<sup>1</sup>. D. reads 𐌺𐌹𐌸𐌹𐌺 and 𐌺𐌹𐌸𐌹𐌺, throughout, which is evidently a transcriber’s blunder.—(T.)

<sup>a</sup> *Neag*.—This genealogy is given in B., with no variation except in the spelling of some of the names, thus:—Ors and Engist, Guechtilis, Guigte, Guecta, Gutta, Uoden, Freolap, Freodulb, Finn, Frend, Folcbhall. Getta, Vanli, Saxan. Negua. In

L<sup>1</sup>. it is given thus: Hors and Eigis, Guectilis, Guiti, Guitechtai, Gutai, Uoden, Frelab, Reaulb, Finn, Freann, Bolcall, Gota, Uanli, Saxi, Negua. In the Latin copies, Frend, Vanli, Saxan, and Negua are omitted, and after Geta is added, “*qui fuit ut aiunt filius Dei. Non ipse est Deus Deorum, Amen, Deus exercituum, sed unus est ab idolis eorum, quæ ipsi colebant*,”—(T.)

<sup>b</sup> *Britas, son of Olon, from whom are the Britons of Leatha*.—These words are omitted in L<sup>1</sup>. and B., and the genealogy here given to Britas follows on as a continuation of the genealogy of Ors and Engist; the names are given thus in B. : Alan, Fethur, Ogaman, Tho, Bodlib, Semobh, Etacht, Aoth, Abir, Raa, Erra, Joban, Jonan, Jafeth, Noe. In L<sup>1</sup>. they are given thus: Alan, Fetur, Ogaman, Dai, Bodb, Semoth, Etacht, Athacht, Abir, Raa, Esra, Joban, Jonan, Jafeth. See the genealogy of Britus already given sec. IV, *supra*, where, besides some variations of spelling, Isacon is inserted between Alawn and Britus.—(T.) Alawn,

mic Peituir, mic Ogamain, mic Tai, no Teo, mic Boib, mic Sem-boib, mic Atheact, mic Aoth, mic Abair, mic Raá, mic Eappa, mic Ioban, mic Ionan, mic Iapeth, mic Nae.

Ḫorrigernn tpa po gabardair h-i ríó [a Roman] neart Cruith-neac, 7 do pad doib inn inir dianad annm Teineth, Roinn imorpo annm bpeatnach. Ḫradian 7 Aequit i rige Roman an imbad rin. O gem Cruir imorpo .i. ccc.xliii. annor, 7 in amirir in rig rin .i. Ḫorrigernn, tannig Ḫearman naem do ppoicept a n-inir bpeatan, [asur do rigiu Dia fearra asur mibaire imda ar in clepeç rin in inir bpeatan], 7 po ic rochaide 7 dor fuz po baithir 7 creidim.

## DE PEARTAIḪ GEARMAIN ANN SO SIS.

XVI. Iap tiachtann do Ḫearman in n-inir bpeatan do cuaid do diunad in corad dianad annm denli do ppoceapt do. Tapardair

there written Alanius, and here Olon or Eolonn, was a famous name among the Ar-morican Britons, though less used among those of the island.—(II.)

<sup>c</sup> *Son of Eolonn*.—This is an erroneous repetition, Olon and Eolonn are obviously the same.—(T.)

<sup>d</sup> *Now Gortigern, etc.*—The Latin has nothing about Vortigern governing the Picts. But the Galfridian chronicle represents him as indebted to Pictish mercenaries for his crown. vi. cap. 7. Whence Gale conjectured him to have been general Pictus, p. 129.—(II.) The words a Roman, are added from B.—(T.)

<sup>e</sup> *Roinn*.—Printed also Ruoihin, Rui-chun, Ruochin, Ruithina, etc., etc. Mr. J. Lewis supposes that Thanet was called

Inis Ruochin, from the town of Ruoch, now Rich, or Richborough.—History of Tenet, p. 2.—(II.) B. reads, Tenet and Rohm. L'. Tenenezh and Rom. The Latin (Stevenson's text), is "et tradidit eis insulam, quæ in lingua eorum vocatur Tanet, Brittanico sermone Ruoihin."—The verb, padam, bears a remarkable resemblance to the Latin, *trado*, which it is here used to translate. But the Irish pad, pat, *to give*, is a simple root, and *trado* a compound of *trans* and *do*.—(T.)

<sup>f</sup> *Gradian and Aequit*.—Ḫradian asur Equit, B. Ḫradian asur Eigezh, L'. Gratianus (the first emperor of the name) and Equitius were consuls, A. D. 374. See Baron. (in anno) u. i. But the true read-

the son of Eolonn<sup>c</sup>, son of Feithiver, son of Ogaman, son of Tai, or Teo, son of Bob, son of Sembob, son of Athacht, son of Aoth, son of Abar, son of Raa, son of Eassa, son of Joban, son of Jonan, son of Jafeth, son of Noe.

Now Gortigern<sup>d</sup> held in peace, under the Romans, the government of the Cruithnians, and he gave up to them [i. e. *to the Saxons*], the island whose name is Teineth [*Thanet*], but Roinn<sup>e</sup> is its British name. Gradian and Aequit<sup>f</sup> were in the sovereignty of the Romans at that time. But it was from the birth of Christ, three hundred and forty-seven years; and *it was* in the time of that king, viz., of Gortigern, that Saint German came to preach in the island of Britain, and God wrought<sup>g</sup> miracles and many wonders by this ecclesiastic in the island of Britain, and he healed many, and brought them under baptism and faith<sup>h</sup>.

#### OF THE MIRACLES OF GERMAN HERE.

XVI. After the arrival of German in the island of Britain, he went to the fortress of the warrior whose name was Benli<sup>i</sup>. to preach to

ing of the Latin is Gratiano Secundo, or Gratiano Secundo Æquantio. See Gale's Edit. c. 28, with the var. Lect., and Additional Notes, No. XII. In this manner the anachronism is mitigated by 33 years. In the date which follows, L<sup>1</sup>. reads, *peacht mbliaðna .xl. ap. ccc.*, but B. reads, *pecht m-bliaðna .ccl. ap. ccc.*, where .ccl. is an evident mistake for .xl. Mr. Stevenson, in the text of his edition of Nennius, reads 447, and mentions in the note that the MSS. read variously, 337, 448, 400, and 347.—(T.)

<sup>g</sup> *God wrought . . . . island of Britain.*

—This clause is added from L<sup>1</sup>. and B. The mission of St. German to Britain was undertaken for the purpose of checking the Pelagian heresy, and is recorded by Prosper in his Chronicle, under the year 430.—(T.) See Additional Notes, No. XIII.

<sup>h</sup> *Faith.*—For *po baizhup agur cpeioim*, L<sup>1</sup>. reads *po baizhup baipoi do gpep*, where *baipoi* seems redundant; *do gpep* signifies, *always, for ever.*—(T.)

<sup>i</sup> *Benli.*—*ðeinoli*, D.—(T.)

ḁair Ḡerman co na rruithib in n-ḁorur in dunaḁ; do coḁ in ḁoirriḡi cor in riḡ im cainḡen in cleiriḡ, po raḁ in riḡ co na luḡi dia m-beth na cleiriḡ co ceḁḁ m-bliathḁa in n-ḁorap in dunaḡ ni corriḁ arḁeach. Tairiḡ in ḁoirreoiri cor in ppeasḡia rin do cum Ḡerman. Tairiḡ Ḡerman o'n ḁorap amach tpaḁh fearcari, ḡ ni fiḁiri conair no paḡa. Tairiḡ aen do moḡaḁaib in riḡ ar in caithiriḡ amac, ḡ po tairibir a fiathairi Ḡerman, ḡ por fuḡ leiḡ do cum a boithe co cain aḡur co faḁiḁ, ḡ m poibe aḡi do cḡoḁ aḁt aen bo co na laeḡ, ḡ po maḡb in laeḡ, ḡ beariḁ, ḡ do raḁ do na cleiriḁib. Aḡur po raḁ Ḡerman na po bḡiriḁir a enáma; aḡur ar na maḡeach tpa po maḡ in laeḡ a fiathairi a maḁhap.

Do coḁ Ḡerman do ḁorur na caḁpac iar na maḡeach do h-eairiaḁi aḡallaim in riḡ. Ir ann rin tairiḡ fear i n-a riḁh, ḡ ré lan do allar o cḡo co bonḁ, ḡ po tairiḁḁ do Ḡerman; atbeapḁ Ḡerman

<sup>j</sup> *At the door of the fortress.*—I n-ḁorur an uime, B. in nḁorur in dunaḁ, D., omitting the eclipsed ḁ in the word n-ḁorur. Dun, which signifies a fort or fortress, and which occurs in the composition of so many topographical names in Ireland, is inflected *duine*, and also *dunaḁ* or *dunaḡ*, in the genitive; this latter form occurs in D. throughout, and has been retained in the text. B. adopts the form *duine*. This word seems cognate with the English *ton*, or *town*, and with the Welsh *Din*, *Dinas*.—(T.)

<sup>k</sup> *The king said with an oath.*—B. omits the clause, po raḁ in riḡ cona luḡi dia m-beth na cleiriḡ, to the manifest loss of the sense.—(T.)

<sup>l</sup> *To German.*—Docum in Ḡerman ceḁḁa, B. “To the same [or the afore-

said] German.”—(T.)

<sup>m</sup> *Came away*—B. reads Tairic fearcari nona faḁ, aḡur nḡi fearpaḁar ciḁ no paḡaḁair; which is more close to the Latin, “Dies declinabat ad vesp̄rum, et nox appropinquabat, et nescierunt quo irent.”—(T.)

<sup>n</sup> *One of the servants, etc.*—The word moḡ, *servus*, is generally used to denote a labouring man, a slave, a hewer of wood and drawer of water, one of the lowest class.—(T.)

<sup>o</sup> *Out of the fortress.*—Ar in caḁpaḡ amach. The Latin is, “e medio urbis.” The Irish word caḁair, which is here used to translate the Latin *urbs*, is employed in ancient MSS. to denote a *stone fort*. It afterwards was applied to a walled town, as Limerick, Waterford, &c., and is now

to him. German stopped with his clerics at the door of the fortress<sup>l</sup>. The porter went to the king with the message of the clergyman ; the king said, with an oath<sup>k</sup>, that if the clergy were to remain until the end of a year at the door of the fort, they should not come in. The porter came with this answer to German<sup>l</sup>. German came away<sup>m</sup> from the door in the evening, and did not know what road he should go. But one of the servants<sup>n</sup> of the king came out of the fortress<sup>o</sup>, and bowed down<sup>p</sup> before German, and brought him with him to his cabin kindly and cheerfully<sup>q</sup>. And he had no cattle<sup>r</sup> but one cow with her calf, and he killed the calf, and boiled it, and gave it to the cler-gymen. And German ordered that its bones should not be broken ; and on the morrow the calf was alive<sup>s</sup> in the presence of its dam.

On the next day German repaired to the door of the fortress to pray an interview<sup>t</sup> with the king. And then there came a man running

used to denote a *city*, as distinguished from *baile*, a *town*, or *baile móir*, a *large town*.—(T.)

<sup>p</sup> *Bowed down*.—*po éairbir* in D., and *po pleét* in B., to translate the Latin, “*inclinavit se*.” The verb *airbir*, to *prostrate*, or bow down the body, is now obsolete, and is not explained in any of the Dictionaries; but *pleét*, to *kneel*, or, as now written by the moderns, *pleaét* or *pleuét*, is still in use.—(T.)

<sup>q</sup> *Brought him . . . . cheerfully*.—*Rop fúg* in D., and *poó fuc*, in B. are only varied spelling of the same words, and signify “he brought.” In modern Irish, *do éug*. D. reads *co cam fúipeach*. B. reads *co failiò*, which has been substituted in the text for *fúipeach*. *Co failiò* (in modern orthography *go faoi-*

*liò*) means joyfully, cheerfully. The Latin is *benigne*, which is more nearly rendered by *co cam*.—(T.)

<sup>r</sup> *He had no cattle*.—*Ní po baí acca oí épuò*, B. The Latin is “*Et ille nihil habebat de omnibus generibus jumentorum*.” The word *épuò* or *époò* here used, signifying *cattle*, is the origin of the word *Cro*, *Croo*, or *Croy*, in our old laws, denoting a fine, mulct, or satisfaction for murder, manslaughter, or other crimes, such fines having anciently been paid in cattle. See Du Cange *in voce* *Cro*; Jamieson’s *Scottish Dictionary in voce*; and Ware’s *Irish Antiquities*, by Harris.—(T.)

<sup>s</sup> *Was alive*.—*Ro baí in laeð beo*, B. —(T.)

<sup>t</sup> *An interview*.—*Acallmaí*, B.—(T.)

Ἐαρμῆαν ἰν σπειδὶ ἰν νᾶεμ τριννοῖδ. Σπειδῖμ σπει; ποὺ βαίρδ  
Ἐαρμῆαν ἡ δὸ πᾶτ ποῖς δὸ, ἡ πο πᾶδ ποί, εἰρῖς, ἀνορᾶ ἀτβελᾶ, ἀτᾶτ  
αἰγῖλ Ὁ εἰς τ' ὑρῆαδ; ἡ δὸ [κοῖδ] πᾶελῖς ἰρῖν n-δun, ἡ πο μαρβαδ  
λαρ ἰν ποῖς; οἰς βα βέρ λειρ ἰν ποῖς μαρβαδ cach duine dia muinn-  
tíur no toíctead pe toirgabail gheine de deanam obpe in dúine.

Ro éatḗ Ἐαρμῆαν ἰν la co h-aídcí a n-δopur ἰν dúnaíδ, co το-  
πᾶct an moḡ cedna. At beapτ Ἐαρμῆαν ποί, fomna, fomna na  
poib neac̄ dōd muinn-tíur ἰρ ἰν dun po anocht. Tugardair po cea-  
doir ἰν nonbur mac dō [bai occa] pa dun tall, ἡ pug ἰν cleireach  
leir dia tḡ [δopur], ἡ δὸ ποῖρατ uile pḡtharpe. Co tamḡ teime  
Ἁé dō nim po cedoir ἰρ ἰν n-dun cor loir̄c [luēt na catḡrac̄] eter  
mnaíδ ἡ pḡu, mli duim ar pḡrḡ Ὁ ἡ Ἐερμῆαν; ἡ ἰρ par cor anu.

laρ na maireach imopḡo, πο βαίρδῖδ ἰν moḡ ut co n-a macaib  
ἡ co lucht ἰν tḡpe arceana, πο beandacht Ἐαρμῆαν [e] co n-a  
claind. Canteal a ainm, ἡ baδ ποῖς [e], ἡ baδair ποῖς a meic tḡpe  
bḡeḡhḡ

<sup>u</sup> *From head to foot.*—O h-mb, D. In modern Irish the orthography would be, o céann go bonn.—(T.)

<sup>v</sup> *Knelt.*—Sleēt, B. See note <sup>v</sup>. D. reads τᾶρῖνδ, which is perhaps a form of the old verb τᾶρβῖν used before, unless there be some error of the MS. The Latin is “inclinavit,” and B. reads po pleēt in both places.—(T.)

<sup>w</sup> *I believe.*—D. reads here Cpeiz dō, corruptly, and omits ἰν before νᾶεμ τριννοῖδ: the text is corrected from B. B. reads olpe.—(T.)

<sup>x</sup> *Said unto him.*—Atbeapτ pḡr, B.

<sup>y</sup> *He went into the fortress.*—D. omits the essential word coíδ. B. reads Ὁ coíδ pḡlḡíδ ἰρ ἰν dunaδ. D. has ἰρ ἰν nun, corruptly for ἰρ ἰν n-dun.—(T.)

<sup>z</sup> *Was accustomed.*—Literally, “It was a custom with the king.” dō'n pḡs, B.—(T.)

<sup>a</sup> *Did not come.*—Toirpead, B.—(T.)

<sup>b</sup> *Before sunrise.*—Re tḡrḡabail ngḡe-ne, B. The Latin is “ante solis ortum,” from which it is plain that the preposition pe is here used for pḡa or poim̄, *before*. Tḡrḡabail gḡeime is a phrase which is now, as Mr. O'Donovan informs me, obsolete in every part of Ireland; but it was in use in Keating's time, who in his Treatise Eochair pḡrac̄ ἰν Aḡffrḡun, has, o tḡrḡabail gḡeime go a pḡim̄d, “from the rising of the sun to its setting.” Keating also sometimes uses pe in the sense of pḡa, as pe n-dilim̄, “before the deluge.”—(T.)

<sup>c</sup> *Till night.*—B. reads, Ro éatḗ Ἐερ-

running, and full of sweat from head to foot<sup>u</sup>; and he knelt<sup>v</sup> to German, and German said, "Dost thou believe in the Holy Trinity?" and he replied, "I believe<sup>w</sup>." And German baptized him and gave him a kiss: and he said unto him<sup>x</sup>, "Arise, now thou shalt die, and the angels of God are awaiting thee." And he went cheerfully into the fortress<sup>y</sup>, and was put to death by the king, for the king was accustomed<sup>z</sup> to put to death every one of his people that did not come<sup>a</sup> before sun-rise<sup>b</sup> to do the work of the palace.

German passed the whole of that day till night<sup>c</sup> at the door of the fortress, until the same [i. e. *the first mentioned*] servant came; and German said to him, "Take care, take care<sup>d</sup> that none of thy people be in this fortress this night." He immediately brought out with him the nine sons he had in the fortress, and he brought the clergyman with him to his house again; and they all kept watch. And the fire of God<sup>e</sup> immediately came from heaven upon the fortress, so that it burned the people of the fortress, both men and women, one thousand persons, through the anger of God and of German; and it remains a ruin to the present day.

On the following day this servant<sup>f</sup>, with his sons and the people of the district, in like manner were baptized; and German blessed him and his children<sup>g</sup>. His name was Caiteal, and through the word

man co h-aiōci. D. has po caitē Ġepman in la con aithe, which is corrupt. The text has been corrected from both MSS.—(T.)

<sup>d</sup> *Take care.*—Fomna, B., which is not repeated. The Latin is "Cave ne unus homo maneat de hominibus tuis in ista nocte in arce." The words enclosed in brackets in the Irish text are all supplied from B.—(T.)

<sup>e</sup> *Fire of God.*—Tene oo nim, B., which

exactly translates the Latin, "ignis de cælo." Teme De, "the fire of God," is used to denote *lightning*, and is sometimes written teme Diaiz, *ignis Divinus*.—(T.)

<sup>f</sup> *This servant.*—B. reads, po baiz Ġepman in fear pin; "German baptized this man." The Latin is, "In crastino die ille vir, qui hospitalis fuit illis, credidit, et baptizatus est," &c.—(T.)

<sup>g</sup> *Him and his children.*—The pronoun [e] is here supplied as necessary to the

briethir Gearmain, ⁊ a ril o rin ale, ir in fearian dianad ainm Pogur; ut dicitur ir na palmam, [Surcitanr a terra inopem, et de ptercopie epigenr pauperem.]

XVII. Saxan immorro in n-inir Teimeth, ⁊ Forcigerinn occa m-biathad ⁊ ga n-eituid Saxan co cathaigret dar a cenn pe Cruicentuath. Opo imdaiudar [tra] Saxan, popeimudreat bre-tain a m-biathad naç a n-eituid, ac̃t po rogairreat breatnais [doib] dular uile.

Ro ppeagar [doib immorro] Engirt, fear raige poptege, tuac-eall, poill, ar at connairc pe breatnu co fann gan milida gan arima, ir read po paid fpuir in nuz Forcigerinn do trunrad: De-nam deç comairi, tiagar uaind ir in nGearmain ar ceand milead co rabam rochaidaid̃e a n-agaid ar namad. Atberc Forcigerinn a n-dola na teachta ar cenn milead; [⁊ do coar]; ⁊ do rochradar oc̃t longa deç [co] milidais togaide ar a Gearmain. Ir m loingear rin tamis a mgean co h-Engirt, ir iride ba caime do mnaib Lochlainde uile.

Iarinn

sense. B. omits e con-a claud̃, so that the meaning will be, in that MS., "and German blessed the people of that country." Instead of Carzel a ainm, B. reads, Carzel ainm in fip rin: in what follows [e] is supplied after nuz from B., and badar instead of bad̃, the reading of D. B. omits a meic after badar niza, which is evidently corrupt—(T.)

<sup>b</sup> *The word.*—Orpazar (in the dative or ablative breier̃p) when thus applied may signify either a blessing or a curse. That it signifies sometimes a curse is evident from the following quatrain which occurs in a MS. in Trinity College, Dublin. (H. 1. 17. fol. 97. b.):

"O réimior Diarmada Duinn,  
Mic Feargura, mic Chonuill,  
O bréir̃p Ruad̃am d'á éoiç,  
Ní raib̃ nuz a d-Teair̃paç."

"From the reign of Dermot, the brown-haired,  
Son of Fergus, son of Conall,  
On account of the word [curse] of Ruadan to his  
house,  
There was no king at Tara."

—(T.)

<sup>i</sup> *Pogus.*—Paugur, B. In the Latin, "Regio Povisorum," *Powis.*—(T.)

<sup>k</sup> *Pauperem.* Ps. cxii. 7. The Latin words within brackets are supplied from B., being omitted in D.—(T.)

<sup>l</sup> *The Saxons.*—Occa, from B., is sub-

word<sup>b</sup> [i. e. *blessing*] of German, he became a king, and his sons became kings, and their seed have ever since been in the land called Pogus<sup>i</sup>; ut dicitur in the psalms, suscitant a terrâ inopem, et de stercore erigens pauperem<sup>k</sup>.

XVII. Now, the Saxons *remained* in the Isle of Teineth [*Thanet*], and Gortigern was feeding and clothing the Saxons<sup>l</sup>, that they might fight for him against<sup>m</sup> Pictland. But<sup>n</sup> when the Saxons had multiplied, the Britons *not only* refused to feed or clothe them, but the Britons warned them all to go away.

But Hengist<sup>o</sup>, who was an experienced, wise, cunning, and subtle man, made answer to them (for he saw that the Britons were feeble without soldiers, without arms), and he said to the King Gortigern in private<sup>p</sup>: “Let us make good counsel; let us send into Germany for soldiers, that we may be numerous<sup>q</sup> against our enemies.” Gortigern answered, “Let ambassadors go for soldiers;” and they went<sup>r</sup>; and there came eighteen ships with chosen soldiers out of Germany. In this fleet<sup>s</sup> came his daughter to Hengist: she was the fairest of the women of all Lochland<sup>t</sup>.

After

stituted for co, D. D. also reads coneop corruptly, for which 'ḡa n-ei-tuō, which literally means, “a clothing them,” is substituted from B. For caethaigpæz, both D. and B. read caethaigæachz.—(T.)

<sup>m</sup> *Against*.—Re, for which D. reads pḡ, a manifest slip of the scribe. Cpuičen-tuaz, Pictland, the country of the Cruithnigh. In D. Cpuičneach-tuaz.—(T.)

<sup>n</sup> *But*.—The words within brackets in this sentence are inserted from B.—(T.)

<sup>o</sup> *Hengist*.—Eiḡiṛz, D. For fæap pæige. B. reads corruptly, pḡpḡe; pæige would be more correctly written pḡe.—(T.)

<sup>p</sup> *In private*.—In tanpuo, B., “in par-

ticular.” D. reads do tunpao, for do t-punpao, omitting the eclipsed letter.—(T.)

<sup>q</sup> *Numerous*.—Socpabe dun a n-aḡaio, B.—(T.)

<sup>r</sup> *They went*.—Do coap (generally written cuap) added from B., where we read 7 do coap, 7 do počtauap. Co is also added from B. before milioab.—(T.)

<sup>s</sup> *In this fleet*.—Here the imperfection in the Book of Lecan ends. The text has been corrected from the three MSS. which read, 1ṛ in loimḡ, D. 1ṛ in loimḡiṛ, B. 1ṛ andpa loimḡeap rḡm, L.—(T.)

<sup>t</sup> *Lochland*.—This name is here evi-

larpin imorpa do pigne Engirt fleat [mop] do Ȣortigernn Ȣ  
 dia pluaz ip in cig [piz] dianat annm Centic Elmit; Ȣ ni poibe in  
 Saxan-bepla az neoch do Ȣreatnaib aet az aen fear. Ro Ȣab  
 imorpio ingean Engirt fori dail na pleidi .i. fina Ȣ piccepa a lear-  
 traib oir Ȣ arȢid, comtar merȢda meatarcain na pluaz; do  
 cuat Ȣpa demon i nȢortigernn im Ȣiat ingeine Engirt, Ȣ pola in  
 beplaib dia ȢaȢid dia cunȢe d'on piz do h-Engirt, Ȣ po Ȣat ciȢbe  
 cunȢear 'na tochia do beartar do. Ró Ȣat Engirt Ȣri comaple  
 Saxan tuetari dunn in fearanb dianat annm Congarlona 'rin  
 bepla Saxan, Cent imorpio ip in bepla Ȣreatnuch. Do Ȣat doib  
 Ȣortigernn

dently intended for some part of Germany, although generally applied by the Irish to Denmark and Norway. See O'Brien's Irish Dict. in v. *Lochlannach*.—(T.)

<sup>u</sup> *Great banquet*.—Fleiz, D. pleid, B. fleat mop, L.; this last reading has been followed. In the next line L. reads pluaz uile, for pluaz: piz has been added from L. and B. The name here given to this royal house is in the Latin Nennius given to Gortigern's interpreter: "Fecit convivium Hengistus Guorthigirno regi, et militibus suis, et interpreti suo qui vocabatur Cerdicselmet."—Bertram, c. 36: and the name is variously given *Cerdic Elmet*, *Ceretecc*, *Cerdic*, *Ceretic*; and in the Irish copies, *Celezielmed*, L. *Cepeticelemet*, B. *Centic Elmit*, D. The reading of B. has been followed in the text, and it is very probable that the original meaning of the Irish translator was, that the banquet was given "in the house of the king, whose name was Cereticus Elmet, i.e. Cereticus king of Elmet," although, as

the Irish text now stands, it must be translated as above—(T.)

All, this, however, is a mistake. A certain Ceretic of Elmet was Hengist's interpreter, being acquainted with the British and Saxon languages. See Nennius, cap. 36. Marcus, p. 66. There is an Ulmetum or Elmet in Yorkshire, called Elmed-setna in Gale's *Hidæ Cis-Humbranæ*, apud xv. *Scriptores*, p. 748; from which Leeds was anciently Loidis in Elmeto, and where Berwick in Elmet now remains, a place at or near which the Northumbrian kings once had their palace. It is the Silva Elmete of Bede, Hist. ii. cap. 14. Camden Brit. ii. 90, 1. Thoresby's *Ducatus*, by Whitaker, p. 232. Building on this passage of the *Historia Britonum*, the author of Bertram's Supplement, p. 142, says, that Edwin, son of Ella, "regnavit annis xvii, et ipse occupavit Elmet, et expulit Certec regem illius regionis." But Edwin's reign was no earlier than 616–33. There must have been

After this Hengist prepared a great banquet<sup>u</sup> for Gortigern and his army in the royal house, which is called Centic Elinit; and none of the Britons knew the Saxon language except one man only. The daughter of Hengist proceeded to distribute the feast, viz., wines and ales, in vessels of gold and silver<sup>v</sup>, until the soldiers were incebriated and cheerful<sup>w</sup>; and a demon entered Gortigern, from love of the daughter of Hengist<sup>x</sup>, and he sent the linguist to Hengist to ask her for the king; and he said<sup>y</sup>, that “whatever he would ask for her dowry should be given to him.” Hengist, by the advice of the Saxons, said, “Let there be given to us the land which is named Congarlona<sup>z</sup> in the Saxon language, and Ceint in the British language,

elm forests in Britain, besides that in Deira, which makes the situation not certain. Cerdic being a Saxon name, and Ceretic a known way of writing Caredig, it is not obvious of which nation the interpreter was; but the transcribers of Nennius take him for a Briton, and indeed his being of a given place implies he was a native.—(H.) Hengist’s name is spelt *Ἐνγιστ* in L. throughout, and *Ἐνγιστ* in D.—(T.)

<sup>v</sup> *Gold and silver*.—No mention of these costly vessels is found in the Latin. The word *comtaz* is an ancient mode of writing *co m-bataz*. It is spelled *comoz* in B. and L.—(T.)

<sup>w</sup> *Cheerful*.—*Μεδρπαχ*, L. *Μεδρπαχγε*, B.—(T.)

<sup>x</sup> *Daughter of Hengist*.—L. adds, *τρε comapli* Saxon, which is a mistake copied from what follows. In the next words B. has been followed. L. reads

*σο παλα in belaw*, and D. *πο παζ in bepla*, which is manifestly corrupt. B. and L. omit *δι α ραυζιο*, and read, *δια κυνοισζ φορ Ἐνγιστ*. B. *δια κυνοισζ φορ Ἐνγιστ*, L.—(T.)

<sup>y</sup> *He said*.—This clause, from *σο παυ* to *beap̄az σο*, is omitted in L. B. reads *σο παυ Ἐνγιστ*, which is an evident mistake. D. reads *σο beap̄az δι*, “should be given to her,” but the whole tenor of the story shews that *σο*, “to him,” is the correct reading. The orthography in B. is *Ἐβεδ κυνο̄εφ na zōmup̄z σο beap̄az σο*.—(T.)

<sup>z</sup> *Congarlona*.—*Congaplon*, B., L.—(T.) This should be written *Cantwarland*, or the land of Kent.—(H.) *Ceno*, L. *Cent*, B. It appears from the Latin that *Gurangona* (*Ἐυρανγοπο*, B., *Cupancopo*, L.) is the name of the king who then ruled over Kent: “et dedit illis *Gnoirancgono* regnante in Cantia”.—(T.)

Ḫorrigernn go paelte plaith Ḫupangona 7 po pae lar in n-ingein 7 por cap go mor.

Ásur paid Engirt me Ḫorrigernn bíd mupi t' athair 7 do comapleid 7 dia ndearnnda mo comaple m caempat na cineadairg eile ní dúit; 7 pasar uampea i Lochlainn ap ceand mo meic 7 meic peathur a matúr 7 cathairgpid a n-airgiona namad do pochluidar co mup gual. Átberit Ḫorrigernn a tocuirid, 7 do cor ap a ceand, 7 do pochtadap Ochta mac Engirt 7 Ebira co. xl. long; 7 po airgread mupi Opcc ic tiachtain a tuaid; 7 po gabrat peapanna imda cor in mupi ppireada, .i. in mupi fil a leith ppi Ḫaedeadlu po tuaid. No teigdir teachta ó Engirt ap ceand long por, 7 no tigdir pluairg nuad cacha bliadna cucu, co po porbairiad, 7 go po lmpat o mup Tened co Cantarborgh.

Da beag la diabul de ulc do paimde Ḫorrigernn co tapd papi a ingen fein do tabairt, co rug mac do. Od cualand Ḫearman naem [rin] tamg 7 cleirpech dia muintri .i. bpeatnach, do cairp-  
ugud

<sup>a</sup> *Loved her much.*—Ror egar co mor, L. The word *egar* is still in use to express endearment, and is often found even where the Irish language has entirely ceased, and in the lips of those who never spoke a word of Irish, in the form “a haygur.”—(T.)

<sup>b</sup> *I will send.*—Áct paáir uampea, B. L.—(T.)

<sup>c</sup> *The wall, Gual.*—Mup gpadul, D. mup gaulup, B. In L. mup guub, which is probably a mere slip for gual, which, as the Latin proves, is the true reading. See pp. 64, 65.—(T.)

<sup>d</sup> *There arrived Ochta.*—Rocadap imopno mac Engirt 7 Ebira, B. Rocht

Ochta mac Engirt 7 Engirva, D. Rocht ocht meic Engirt [the eight sons of Engist] 7 Ebira, B. The Latin is “et invitavit Ochta et Ebissa.”—(T.)

<sup>e</sup> *The Friseg Sea, etc.*—“Mare Fresicum, quod inter nos Scotosque est, usque ad confinia Pictorum.” The author had a very indistinct notion of the position of Friesland. The Gaidheal or Scoti here mean Ireland—(H.)

<sup>f</sup> *To Cantarborgh.*—The whole of this passage is very corrupt both in the Latin and Irish copies: 7 po teigdir tecta o Engirt ap cenn long por, 7 po eigdir pluairg nuad gaáa bliadna cucu, co porbipet, 7 co po lmpat o mup Tened co

guage." Gortigern cheerfully gave them the dominions of Guran-gona, and he lay with the daughter and loved her much<sup>a</sup>.

And Hengist said to Gortigern: "I will be thy father and thy counsellor, and if thou takest my advice the other tribes will not be able in any way to molest thee; and I will send<sup>b</sup> to Lochland for my son, and for the son of his mother's sister, and they will fight against the enemy who have reached as far as the wall Gual."<sup>c</sup> Gortigern said, "Let them be invited;" and they were invited; and there arrived Ochta<sup>d</sup>, son of Engist, and Ebisa, with forty ships; and they plundered the Orkney islands on coming from the north, and they took many lands as far as the Friseg sea<sup>e</sup>, that is the sea which is to the north of the Gaedhal. And ambassadors were further sent by Hengist for more ships, and a new force used to arrive every year, so that they increased, and filled *the land* from the island of Teneth to Cantarborgh<sup>f</sup>.

The devil deeming it but little the evil that Gortigern had done, induced him to cohabit with his own daughter, so that she bare him a son. When German<sup>g</sup> heard of this, he went, accompanied by a clergyman

Cantarborgh, B. γ no tceigoir teachta o Eigep̃ ar ceano long boũ, γ no tic-oir pluaĩg nua cacha bliad̃na chucu co pa fopbarreao, γ co po liñat̃ o h-Enep Tenoc̃th co Ceanoarbrõg, L. No tceig-oir teachta o Eigip̃ ar ceano long boũ, γ no t̃igoir pluaĩg nuaō cacha bliad̃na cucu, co po fopbarreao, γ go po liñat̃ o m̃oir ḡreatan co tañgab̃ar bar̃g, D. This latter reading, however, is evidently corrupt.—(T.)

<sup>g</sup> *German*.—German took his final leave of Britain in 447, and Vortigern is

said to have died circa 484, which is consistent with his having a child some years old, at that time. But it is evident that his unpopularity commenced several years later, when he attached himself to the Saxons, whose original invitation was subsequent to St. German's death; and so far from being an unpopular act, was not even the king's act, but one resolved upon by all the consilarii.—Gildas, cap. 23. Therefore these statements are false; and the entire charge of incest is open to doubt.—(H.)

uſuð 7 do corſ ȝorȝigerind; 7 po timólið laich 7 cleipig ðreatan uile imon canſen pin, 7 im canſin na Saxan; 7 atberȝ imorpio ȝorȝigerind pe h-inſein, Aht co ti cach a n-aen baile tabairpea do mac a n-ucht ȝearman, 7 abair corioð é a athair, 7 do paio in n-inſean. Ro ȝab ȝearman 7 atberȝ nup in mac, ðio mup t'athair ol pé, 7 po cuindig ȝearman altain, 7 demear, 7 cip, [7 a] tabairȝ alain na naiden; 7 tuȝað, 7 aðbearȝ ȝearman: A mic tabair pin a laim t'athair collaide; 7 aðpacht in naide 7 do paio in cíp 7 in dimear 7 in n-altain a laim ȝorȝigerind, 7 aðberȝ, A mo poba, ol pé, d'ena mo bearpað, ár up tu m'athair collaide, ȝearman imorpio m'athair cpeidm. Ro h-imdearpȝað im ȝorȝigerind, 7 po ȝab fearȝ co h-aðbal, 7 po teitȝ arȝ a n-airpacht; 7 po mallact in popul ðretnach uile, 7 po n-eapcan ȝearman [de duobur].

DO DUN AMBROISS ANNSO AGUS DIA TAȝRA PRIS NA  
DRAITHAID.

XVIII. Ro tocupurðair iarpðain ȝorȝigerind cuice ða ðpuid ðeȝ, co fearað uathib a ní ðo corȝ do ðeanaio. Do paioirio nup na ðpuio, Síu imli innup ðreatan, 7 po ȝeba dun ðainſean doð ðidean ap in cinél n-eachtapann dia tapȝairȝ do típ 7 do piȝe, ðaig noð múirpðo ðo namaid, 7 ȝébað do típ 7 do talam tapȝ t'éip. Ro tochleapurðair ȝorȝigerind co n-a pluag 7 co n-a ðpuioib ðeipȝearȝ

<sup>h</sup> *A clergyman.*—The reading adopted is that of L. D. reads *taimig agur cleipig ðreatan*. B. reads *taimig in clepeð ðreatan uile*. The Latin is “venit cum omni clero Brittonum.”—(T.)

<sup>i</sup> *British people.*—Popal na m-ðreatan uile, D. pobal m-ðreatanach, L. B. ðe duobur added from B. and L.—(T.)

<sup>j</sup> *The fortress of Ambrose.*—Do dun Ampoip, D. Do dun Ambroip, B. In Welsh, *Dinas Emris*, the fortress of Emrys or Ambrose.—(T.)

<sup>k</sup> *The Druids said.*—Aðbertapȝ ap opaid fup imle ðreatan do iarpaið, B. aðbertapȝ ne opuid nup, fup imli cpeichi ðreatan, L. In what follows the ortho-

clergyman<sup>b</sup> of his nation, i. e. British, to criminate and check Gortigern; and he assembled all the laity and clergy of Britain for this purpose, and also for the purpose of *consulting about* the Saxons. But Gortigern told his daughter, "When they are all assembled together, give thou thy child into the breast of German, and say that he is his father." And the daughter did so. German received the child, and said unto him, "I will be thy father," said he; and German asked for a razor, scissars, and a comb, and gave them into the hands of the infant; and this was done; and German said: "My son, give these into the hand of thy carnal father;" and the infant advanced, and gave the comb, the scissars, and the razor, into the hand of Gortigern, and said, "O my master," said he, "do thou tonsure me, for thou art my carnal father. German is my father in the faith." Gortigern blushed at this, and became much enraged, and fled from the assembly; and he was cursed by all the British people<sup>i</sup>, and excommunicated by German also.

OF THE FORTRESS OF AMBROSE<sup>1</sup>, AND OF HIS CONTEST WITH THE  
DRUIDS.

XVIII. And afterwards Gortigern invited to him twelve Druids, that he might know from them what was proper to be done. The Druids said<sup>k</sup> to him, "Seek the borders of the island of Britain, and thou shalt find a strong fortress to defend thyself against the foreigners to whom thou hast given up thy country and thy kingdom, for thine enemies will slay thee<sup>l</sup>, and will seize upon thy country and lands after thee." Gortigern, with his hosts and with  
his

graphy of D. is very corrupt; the text has been corrected from B. and L., but it will only be necessary in these notes to mention the more important various readings.—(T.)

<sup>1</sup> *Will slay thee.*—B. and L. read *do-mappead do namad*. For *do zalam*, B. reads *do ceneoil*; L. *do cheneli*, "thy race." "Cum universa gente tua;"—*Nennius.*—(T.)

ceapit innrí breatan uile, co pangadap Ñuned, 7 po rípreat rliab heper uile, 7 conat andrin fuaradap in dind or in muir, 7 fear-and daingean, cor cumdaige h-e; atberpadap a dpuir nír, Déanapu pundā du dūn, ol ríad, ap m caemmagair ní do co brath. Tucetha rapr íarðain 7 no timolite adbar in dūm eitir cloich 7 crian, 7 puḡad ap uile in comadbar a n-aen aice, 7 po timolite fo tprí indrin in comadbur rin 7 puḡad ap fo tprí. Ocur po fiarfaig [tprā] dia dpuirðib cid dia da in t-olc [rā] ap ré; po paíðreat a dpuirde, cuingid mac na fear a athair 7 inarbtar leat 7 eappaimter a fuil tapr in dūm; [7] ap amlaio conn ícprideap a cumdach.

Ro laíte teachta uad fo mpr breatan d'íarpraid mic ḡan athair, 7 po rípreat co maḡ Eilleite a tpr ḡleuiric, ip and rin fuaradap na macu aḡ inain, co tapla deabaid eitir da macam dōb, con n-eaprit in mac pprā arañle, aduine ḡan athair, ní fil maíe aḡud eoir. Ro h-íarpragreat na teachta cid dia bo mac in ḡilla nír a n-abpe ríud? Atberp lucht na faithe, ní eatamap, ol ríad [tprā] a máthair

<sup>m</sup> *Guined*.—B. reads co **Neo**, corruptly; L. has **Ñuned**; the Latin reads *Gnoinet*.—(T.)

<sup>n</sup> *Herer*.—The text is here corrected from B., in conformity with the Latin. D. omits *heper*; and L. corrupts the words *rliab heper* to *pala aiper*. *Snowdon* is the mountain meant.—(T.)

<sup>o</sup> *A Dinn*.—In the Latin *arcem*. The word *Dinn*, which is found in many names of places in Ireland (as *Dinn Righ*, near *Leighlin*), and in the name of the ancient treatise *Dinn-Senchus*, (the History of *Dinns*) is synonymous with *Dun*, a fort. It seems to be here used in its original signification of a high or naturally fortified hill. It is explained *cnoc*, a hill, in

old Glossaries.—(T.)

<sup>p</sup> *Carried away*.—Similar traditions exist in connexion with the erection of many churches in Ireland, viz., that what was built in the course of the day was thrown down at night by some unknown power. Mr. O'Donovan found this tradition told of the church of *Banagher*, in the county of *Derry*, and has given an account of it in a letter preserved among the Ordnance Survey papers, *Phoenix Park*, *Dublin*.—(T.)

<sup>q</sup> *Whose father is unknown*.—*Nach pindap a áair*, B., L., i.e. "whose father is not known."—(T.)

<sup>r</sup> *Let his blood be sprinkled*.—*Eappaimter*, L., has been substituted in the text,

his Druids, traversed all the south of the island of Britain, until they arrived at Guined<sup>m</sup>, and they searched all the mountain of Herer<sup>a</sup>, and there found a Dinn<sup>o</sup> over the sea, and a very strong locality fit to build on; and his Druids said to him, "Build here thy fortress," said they, "for nothing shall ever prevail against it." Builders were then brought thither, and they collected materials for the fortress, both stone and wood, but all these materials were carried away<sup>p</sup> in one night; and materials were *thus* gathered thrice, and were thrice carried away. And he asked of his Druids, "Whence is this evil?" said he. And the Druids said, "Seek a son whose father is unknown<sup>q</sup>, kill him, and let his blood be sprinkled<sup>r</sup> upon the Dun, for by this means only it can be built."

Messengers were sent by him throughout the island of Britain to seek for a son without a father; and they searched as far as Magh Eillite<sup>s</sup>, in the territory of Glevisic, where they found boys a hurling; and there happened a dispute between two of the boys, so that one said to the other, "O man without a father<sup>t</sup>, thou hast no good at all." The messengers asked, "Whose son is the lad to whom this is said?" Those on the *hurling green*<sup>u</sup> said, "We know not," said

for  $\delta\epsilon\pi\rho\iota\gamma\delta\epsilon\pi$ , D., which signifies, "let it be spread." B. reads  $\epsilon\pi\rho\alpha\sigma\epsilon\pi$ , "let it be sprinkled." The Latin is *aspergatur* or *conspargatur*.—(T.) See Additional Notes, No. XIV., for some remarks on the practice here alluded to.

<sup>s</sup> *As far as Magh Eillite*.— $\text{F}\delta \text{ ma}\gamma \text{ E}\text{ill}\text{ite}$ , D.  $\text{Co m}\delta\delta \text{ E}\text{ille}\text{ti}$ , B.  $\text{Co ma}\gamma \text{ E}\text{ill}\text{e}\text{ite}$ , L. This last reading has been adopted.—(T.) See Additional Notes, No. XV.

<sup>t</sup> *O man without a father*.— $\text{A} \delta\text{u}\text{me}$   $\gamma\text{en a}\theta\text{a}\text{ip n}\text{i h-u}\text{l a}\theta\text{a}\text{ip a}\gamma\text{ad}$ , D.  $\text{A}$

$\delta\text{u}\text{me can a}\theta\text{a}\text{ip n}\text{i f}\text{u}\text{l m a}\theta\text{a}\text{ip occa}$ , L., i. e. "O man without a father, thou hast no father." The reading in the text is taken from B., as it coincides with the Latin.—(T.)

<sup>u</sup> *Hurling-green*.— $\text{F}\alpha\text{i}\text{c}\text{c}\text{i}$ , B.  $\text{f}\alpha\text{i}\text{c}\text{i}$ , L. This word, which occurs frequently in composition in the names of places in Ireland, signifies a green field; and in the county Kilkenny is still used to denote a fair-green, or hurling-green; as  $\text{F}\alpha\text{i}\text{c}\text{c}\text{i an a}\delta\text{ona}\text{ig}$ ;  $\text{F}\alpha\text{i}\text{c}\text{c}\text{i na h-}\text{io}\text{m}\acute{\text{a}}\text{na}$ ;  $\text{'}\text{e an f}\text{eap i}\text{f f}\text{eap}\text{p ap a' b-}\text{f}\alpha\text{i}\text{c}\text{c}\text{i e}$ . See

α μαθηται ρουν, ορ ριαθ]. Ro ιαρραισρεαθ δια ματαρ ειθ διαρ  
bo mac an gilla. Ro ρρεαζαρ in μαθηται ni εαδαρ-ρα, ολρι, αταρ  
ογα, γ ni εαδαρ cιndαρ do παλα im bρoinθ ειτιρ. Τυζαρδαρ τρια  
na teachta leo in mac ρin co θοριτιζερin, γ po h-inθipδαρ amail  
puarιδαρ e.

XIX. Iap na μαρρεαθ po τιnολιτ [in] ρ'luaiγ copo μαρβεθα in  
mac, γ τυζαθ co ρin ριγ in mac, γ αθεριτ ρρur in ριγ, ειθ αρ nam  
τυζαθ-ρα cucarib, αρ ρε? Ro ραιθ in ριγ doθ μαρbuθρα, αρ ρε, γ  
doθ copεριαθ, γ do copεριγud in θuin ρεα doθ ρuil. Αθεριτ in mac  
eia po h-incοιρc duιθ-ρiu ρin? Mo θραιθε, αρ in ρu. Θαιρτερ alle,  
ol in mac, γ tanζαδαρ na θρuiθi. Αθεριτ in mac ρiu, Cia po ραιθ  
ρiβρι na cumθαιζει in θun po no co coιρεαcαρita [do m' ρuil-ρεα] αρ  
τυρ? γ ni po ρρεαζαρδαρ. Do εαδαρρα, ol ρε, in τι doθ ραθρα  
cucarib θαρ bar n-αιceοθ ip e do ραθ ροραιb-ρi in bρeαγ do canταin.  
Αct ceana, α ριγ, ol ρε, ροillριγρεαθ-ρα ρρinθe duιθ-ρiu, γ ρiαρραι-  
γim duθ θραιθiθ αρ τur, ειθ ατα α ρολαθ ρο'n n-urιlαρ po in αρ ριαθ-  
nαιρi. Ro ραιθρεαθ na θρuiθi noθ n-εαθamαρ αρ ριαθ. Ro εαδαρ-  
ρα ol ρε: ατά loch uιρce ann; ρεαchar γ claeτερ. Ro claeθeθ  
γ ρρiθ [in loθ and]. Α ρate inθ ριγ, αρ in mac, abρaiθ ειθ ατα  
im meθon in loθα? Ni ρεαθemαρ, ol ριαθ. Ro ρεαταρρα, ol ρε,  
αταίτ dά clar cιρθi moρa ann in n-αγαιθ α n-αγαιθ, γ τυcταρ αρ  
[ιατ; γ ρεαγταρ γ τυcaθ αρ;] γ α θρuiθe, αρ in mac, abρaiθ ειθ  
ατα ειρ na clar leαρταρiθ uθ? ni εαθemαρ, αρ ριαθ. Ro ρεα-  
θαρρα,

note <sup>b</sup>, p. 66. *supra*. In Cormac's Glossary (*voce* pla), it is employed to translate the Latin word *platea*.—(T)

<sup>v</sup> *His mother is here, said they*.—Added from L. B. reads αct ατα ματαρ ρun-  
oa occai ολριατ—(T).

<sup>w</sup> *To them*.—Ρρur na θραιγib, D. ρu  
in B. and L.—(T)

<sup>x</sup> *With my blood*.—Supplied from B. and L. Other corrections of the text have also been made from the same sources, but the variations are not worth noticing, being, for the most part, mere differences of orthography.—(T)

<sup>y</sup> *This lie*.—The meaning seems to be this: "The person who induced you to

said they, "his mother is here," said they<sup>v</sup>. They asked of his mother whose son the lad was. The mother answered, "I know not," said she, "that he hath a father, and I know not how he happened to be conceived in my womb at all." So the messengers took the boy with them to Gortigern, and told him how they had found him.

XIX. On the next day the army was assembled, that the boy might be killed. And the boy was brought before the king, and he said to the king, "Wherefore have they brought me to thee?" said he. And the king said, "To slay thee," said he, "and to butcher thee, and to consecrate this fortress with thy blood." The boy said, "Who instructed thee in this?" "My Druids," said the king. "Let them be called hither," said the boy. And the Druids came. The boy said to them<sup>w</sup>, "Who told you that this fortress could not be built until it were first consecrated with my blood?<sup>x</sup>" And they answered not. "I know," said he; "the person who sent me to you to accuse you, is he who induced you to tell this lie<sup>y</sup>; howbeit, O king," said he, "I will reveal the truth to thee; and I ask of thy Druids, first, what is concealed beneath this floor before us?" The Druids said, "We know not," said they. "I know," said he; "there is a lake of water there; let it [the floor] be examined and dug." It was dug, and the lake<sup>z</sup> was found there. "Ye prophets of the king," said the boy, "tell what is in the middle of the lake?" "We know not," said they. "I know," said he, "there are two large chests of wood face to face, and let them be brought out of it." It was examined, and they were brought forth<sup>a</sup>. "And O Druids," said the boy, "tell what is between those two  
wooden

tell this lie will be the cause of your disgrace." Here begins a fragment of this work in the *Leabhar na h-Uidhri*, which shall be referred to in the following notes by the letter U.—(T.)

<sup>z</sup> *The lake* — The words in loc and are added from U.—(T.)

<sup>a</sup> *Brought forth*. — The words within brackets are added from B. U. and L. read γ τυααδ αγ, only.—(T.)

δαριρα, αρι ρέ, άτα ρεολ βρατ [ανδ ; γ τυεταρ αρ, γ ρριε in ρεολ]  
 τιμμαριετέ ετιρι να δα ελαρ ειροι. Αβραϊδ, α εολχα, αρ in mac,  
 ειδ ατα α μεαδον in η-έαδαιγ υδ ? γ η ηο ρρεαγριαδαρ, [αρ η ηο  
 τηεραταρ]. Αταιτ δα εριιμ ανη, ολ ρέ, .ι. εριιμ δεαρς γ εριιμ  
 γεαλ ; ρεαλτεαρ in τ-εαδαχ. Ρο ρεαλεαδ in ρεολ βρατ, [γ] ηο  
 βαδαρι να δα εριιμ να εοδλαδ ανη. [Ρο ραιδ in mac] ρεααϊδ-ρε  
 α η-διηγναιδ ανορα να βιαρδα. Αδριυχητ εαχ διβ εο αραλε εο  
 ραιβε εεέταρ δε ιε ρραμεαδ α εελε, γ [εο ροβαταρ] ιε ιμλεαδριαδ,  
 γ ιε ιμιθε, γ ηο η-ιηναρηεθαδ in εριιμ διβ αραλε εο μεαδον in  
 τ-ριιι, γ in ρεαχητ αιλε εο ιμελλ. Δο ρονρατ ρα τρι ρον η-ιηυριη.  
 In εριιμ ριαδ τρια βα ρανδ αρ τυρ, γ ηο η-ιηναρηεθαδ εο η-ιμεαλ  
 in η-εαδαιδ ; in εριιμ τατηεαμαχ ιμορριο βα ρανη ρο δεοις, γ  
 ηο τειχ ιρ in λοχ, γ ηο ριηεαρδαρ in ρεολ ρο εεδοιρ. Ρο η-ιαρ-  
 ραιδ in mac δο να δραδιδ ; ιηιριδ αρ ρε, ειδ ραλλριγρι in τ-ιηγναδ  
 ρα ? Νι εαδαμαρ, αρ ριαδ. Δο γεαν-ρα [αρ in mac] α ραλλριγζαδ  
 δο'η ριγ. Ιρ ε αν λοχ ρλατχιυρ in δομαη ιιλε, γ ιρ ε in ρεολ δο  
 ρλατχιυρι α ριγ. Ιριατ να δα εριιμ ιμορριο [ηα δα ηεαρτ] .ι. δο  
 ηεαρτ ρο εο η-δρεαεηαηβ, γ ηεαρτ σαχαη. In εριιμ ριαδ, ιρ ι  
 δο η-ιηδαρηεθαδ αρ εύρ δο'η ρλατχιυρ δο ηεαρτ-ρο ; ηεαρτ σαχαη  
 ιμορριο in εριιμ [ζελ] ηο ζαβ in ρεολ ιιλε αέτ βεαζ, .ι. ηο ζαβ ιμρ  
 δρεαταη αέτ βεαζ, εο ηο η-ιηδαρηεβραταρ ηεαρτ δρεαταη ρο δεοις.  
 Τυρα ιμορριο, α ριγ δρεαταη, ειρις αρ in δυη ρο, αρ ηί εαεμαρ α  
 ευμδαχ, γ ρίρ ιμρ δρεαταη, γ ρο ζεβα δο δύν ρέηη. Ρο ραιδ in  
 ριγ, εαδε δο εομαηιμρι α ιιε, ολ ρε ; ηο ρρεαγαιρ in γιλλα, Αμ-  
 βρορ,

<sup>b</sup> *Was found*.—The words within brackets are added from U. and B. In the next lines the clause αρ η ηο τυεραδαρ is added from U. and L.; and Ρο ραιδ in mac from U., L., and B.—(T.)

<sup>c</sup> *Alternately*.—D. reads, in εριιμ ριαδ ρριιρ ; i. e. “the red maggot was first dri-

ven to the middle of the sail.” But U., B., and L. all read as in the text, which also agrees with the Latin—(T.)

<sup>d</sup> *Kingdom*.—D. reads, in ρλατχημαρ ; U., B., and L. all read ρλατχιυρ, without the article. The words να δα ηεαρτ, “the two powers,” in the next line, are

wooden chests?" "We know not," said they. "I know," said he; "there is a sail-cloth there." And it was brought forth, and the sail was found<sup>b</sup> rolled up between the two wooden chests. "Tell, O ye learned," said the boy, "what is in the middle of that cloth?" And they answered not, for they understood not. "There are two maggots there," said he, "namely, a red maggot and a white maggot. Let the cloth be unfolded." The sail-cloth was unfolded, and there were two maggots asleep in it. And the boy said, "See now what the maggots will do." They advanced towards each other, and commenced to rout, cut, and bite each other, and each maggot drove the other alternately<sup>c</sup> to the middle of the sail and again to its verge. They did this three times. The red maggot was at first the feeble one, and was driven to the brink of the cloth; but the beautiful maggot was finally the feeble one, and fled into the lake, and the sail immediately vanished. The boy asked the Druids: "Tell ye," said he, "what doth this wonder reveal?" "We know not," said they. "I will reveal it to the king," said the boy. "The lake is the kingdom<sup>d</sup> of the whole world, and the sail is thy kingdom, O king. And the two maggots are the two powers, namely, thy power in conjunction with the Britons, and the power of the Saxons. The red maggot, which was first expelled the kingdom, represents thy power; and the white maggot, which occupied the whole sail except a little, represents the power of the Saxons, who have taken the island of Britain, except a small part, until ultimately driven out by the power of the Britons. But do thou, O king of Britain, go away from this fortress, for thou hast not power to erect it, and search the island of Britain and thou shalt find thine own fortress." The king said, "What is thy name, O boy," said he. The youth replied, "Ambrose," said he, "is my name." (He was Embros Gleutic<sup>e</sup>, king of Britain.) "Tell  
thy

added from U. B. and L.—(T).

<sup>e</sup> *Embras Gleutic*.—Ἀμβροσιὺς Γλεωτικὸς,

bpor, ol pe, m'annm-pe (yr é rin in Embpor Gleutic nis bpeatan.)  
 Can do cenei ar yr nis. Conful Romanach, ol pe, m'atair-pe, 7 biu  
 e peo mo dun. Ro leig tra Gortigernu in dun do Ambpor, 7 nige  
 iartair bpeatan uile, 7 tannic co n-a draidib co tuairceart iuri  
 bpeatan, .i. sur an peariann dianad annm Gumnir, 7 po cumdaig  
 dun ann, .i. caeri Gortigernu a h-annm.

### DO CAITHIGHECHT GOIRTHIMIR.

XX. Iartain tra atpacht Gorthemir corfraf, mac Gorti-  
 gearnu, co na briathair, .i. Catcearnu, in n-agaio Engilt 7 Oirra,  
 [7] po cathaigreat bpeatnais mapæn yu co h-amnar, co po  
 h-mdarbbratar

U. Ampur Gleutic, L.—(T.) That is to say, Emmrys Wledig, which means Ambrosius Sovereign of the Land. But Gwledig seems also, for some unknown reason, to have been conventionally an equivalent for Aurelius; since not only Emmrys Wledig is Aurelius Ambrosius, but Cynan Wledig is Aurelius Conanus. Nennius and Taliesin identify him with Merlin, the bard and prophet, called Merddin Emmrys. Two structures bore his name, viz., the Stonehenge, called the Cor Emmrys and Gwaith Emmrys, Circle of Ambrose, or Work of Ambrose; and the Dinas Emmrys, in Snowdon, here spoken of. The latter is a roundish mound of rock, difficult of access, on the top of which are two ramparts of stone, and within them the ruins of a stone building, ten yards in length. Hard by is a place said to have been the cell of Vortigern's magicians.—Pennant's Journey to

Snowdon, p. 174. The mount is said to have been called Brith,

“And from the top of Brith so high and wondrous steep,

Where Dinas Emris stood,” &c.

Drayton, cit. *ibid.* p. 175.

In Triads 53 and 101, the Dinas Emmrys is called Dinas Faraon, that is, Enclosure of the *Higher Powers* or *Spiritual Beings*. The last of these Triads states, that an eagle's pullet, brought forth by a sow, was intrusted to the keeping of Brynach the Irishman of Dinas Faraon. It was clearly a building appropriated to magical uses.—(H.)

<sup>f</sup> *Gunnis*.—So all the Irish MSS. read. The Latin MSS. vary considerably.—(T.) The translator, having begun the story by stating that Gwynedd (or North Wales), and Mount Eryri (or Snowdon), were in the South of Britain, seems to repeat the

thy race," said the king. "My father," said he, "was a Roman consul, and this shall be my fortress." Then Gortigern left the fortress to Ambrose, and also the government of all the west of Britain, and went with his Druids to the north of the island of Britain, that is, to the land which is called Gunnis<sup>f</sup>, and built a fortress there, which city is named *Caer Gortigern*<sup>g</sup>.

#### OF THE WARFARE<sup>h</sup> OF GORTIMER.

XX. After this, Gortimer<sup>i</sup> the victorious, son of Gortigern, with his brother Catigern<sup>j</sup>, rose up against Hengist and Orsa, and the Britons fought fiercely along with them, so that they drove the Saxons to

name of Gwynedd, in the travestied form of Gunnis, and place it in the north. In the first place the Latin copies have Guoienit and Guenet, and in the second, Gwnnessi, Gueness, and Gueneri. Probably the same name is meant in both instances, for Gwnnessi is said to be in the sinistral or northern part of Britain. But it is false that *Caer Guortigern* was either in Gwynedd, or any where in the north. And the whole sentence, "et ipse cum magis suis ad sinistram plagam pervenit," etc., seems to be an ignorant interpolation.

<sup>g</sup> *Caer Gortigern*, .i. *Caer* Ծօրժիգերնն իրօեմ, B. .i. *caer* Ծօրժիգերնօ, U. .i. *Caer* Ծօրժիգերնն, 7 րօ Եա Լա Կ-Ամբօր մ Ժուն, .i. Ժուն Ամբօր, L.—(T.)

<sup>h</sup> *Of the warfare*.—B. reads Ծօ շաշաի-ճէճ Ծօրժիգերն անթօ րօր. L. reads Ծօ շաշաիԲ Ծօրժիգերն անթօ րիբ.—(T.)

<sup>i</sup> *Gortimer*.—The reading of U. has been

adopted as being in accordance with the Latin. D. reads Ծօրժիգերնօ. The other MSS. read Ծօրժիգերն, L. Ծօրժիգերնօ, B.—(T.)

<sup>j</sup> *Catigern*.—This name occurs here in D. only. The Latin makes no mention of the brother, but reads, "et cum gente illorum." There is much confusion in the Irish copies about these names, and even in the same copy uniformity is not preserved. For Gortimer we find, *Gortimgernd*, *Goirmthigern*, *Gormthimern*, *Goirtimper*, *Gorthemir*, &c. For Catigern, *Cuithgearnn*, *Cantigern*, *Cern*, &c. It has been thought better, however, to preserve uniformity in the translation.—(T.) The Catigern of the Latin copies is Cyn-deyrn in Welsh, to which Kentigern is the equivalent, both meaning *Chief Prince*; but Cathigern, *Battle Prince*, is quite a distinct word; which discrepancy is unaccounted for.—(H.)

h-inðarþratar Saxana co h-mir Teimeth, 7 þo gabrað ðreatan þo ƿri þorþo in n-mir, co ƿorac̃ht cobair cucu ar in ðearman, 7 þo caithaigðreat þri ðreatanu cað tan ba leo corcar, tan aile ba þorþo.

Ocup ðo þo pað Ʒorþthemir ceithri caða ðoib, .i. cað þor þru ðeirgbeint 7 cað þor þru Reðhenegabail 7 ƿr ann ðo pocharp Orra 7 Catigepinn mac Ʒorþigepinn, 7 cað þor þru map̃a ic̃ht, 7 ƿafr̃igðther Saxan co a longab muliebr̃iter, [7 cað þor þrucaig̃ Eriþforþ]. Map̃a imorþo Ʒorþimpir [ƿar n-am̃pir m-bic] ocup a ðobairþ þria ðreaðnaib Ʒari þé n-ég a aðnacail þor þru map̃a 7 ni ƿicfaithir Ʒuill et þi in moþi ƿarðain. Ni ðearnoðrat ðreatan in ní þin. Aðraðt neart Saxan ƿar þin, ar ba cap̃a ðoib Ʒorþigepinn ar ðaig a mna.

## XXI.

<sup>k</sup> *Deirgbeint*.—That this battle of the Darent was distinct from that of Crayford (which, in fact, is not on the Darent), appears from Henry of Huntingdon, p. 310, 311. Ailsford, on the Medway, is supposed to be the Saxon Eppisford, and the British Set Thergabail, Sathenegabail, or Rit Hergabail of Nennius. Being a Vadum, Rit is clearly right; and Saisenagabail, *destruction of the Saxons*, is perhaps the title of that ford. But Camden, unless he had other copies, incorrectly states that Nennius hath told us it was so called, because of the Saxons being vanquished there.—i. p. 260. Gibson. The last of these battles was at the "*Lapis Tūli* super ripam Gallici maris," which the most probable conjecture places at Folk-stone; whereof the name almost implies that the people had some rights,

sanctions, or usages (some titulus) connected with a stone.—(H.)

<sup>1</sup> *Epiðfort*.—The text of this passage is very corrupt in all the MSS., and is here given chiefly from U.; the following are the readings: U. reads .i. cað þor þru ðeirgbeint, 7 cað þor þru Reðhene gabail, 7 ƿr ano pocharp Orr 7 Catigepinn mac Ʒorþigepinn, 7 cað þor þru map̃a ic̃ht, 7 ƿafr̃ithir Saxan co a longab, 7 cað þor þrucaig̃ Eriþforþ. D. reads .i. cað þor þru ðeirgbeint, 7 cað þor þru Rateargabail, 7 ƿr ann þið ðo pocharp Eir̃it 7 Catigepinn, mac Ʒorþigepinn 7 cað þor þru ƿeiteþga map̃a ic̃ht, 7 ƿafr̃igðer Saxan co longab muliebr̃itir. Here three battles only are mentioned, as in Bertram's Nennius, cap. 45. The word *muliebr̃iter* is inserted from the Latin, "et ipsi in fugam usque ad

to the island of Teineth, and the Britons took this island thrice from them; so that forces arrived to their assistance out of Germany, and they fought against the Britons, and were one time victorious and another time defeated.

And Gortimer gave them four battles, viz., a battle on the bank of the Deirgbeint<sup>k</sup>; a battle on the bank of Rethenergabail, in which Orsa and Catigern, son of Gortigern, were slain; and a battle on the shore of the Iccian sea, where they drove the Saxons to their ships, muliebriter; and a battle on the banks of Episfort<sup>l</sup>. Gortimer died soon after<sup>m</sup>, and he said to the Britons shortly before his death, to bury him on the brink of the sea, and that the strangers would never afterwards come into the island. The Britons did not do this<sup>n</sup>. After this the power of the Saxons increased, for Gortigern was their friend on account of his wife.

## XXI.

chiulas suas reversi sunt, in eas muliebriter intrantes." This is the only MS. which makes Hengist, instead of Orsa, be killed in one of these battles. .i. Cæth for bpu Deircoumb, ⁊ cæth for bpu Rezhene Rengabail, ⁊ ir anðraide do pocharp Orr ⁊ Cern mac ðorþigern, ⁊ cæth for bpu mapā icht, ⁊ zairnig-zheap Saxum co longais, ⁊ cæth for bpu Aigepifort. B. reads. i. Cæth for bpu Deirgumb, ⁊ cæth for bpu Rezhene gābail, ⁊ ir anðraide do pocharp Orr ⁊ Canzigern mac ðorþigern, ⁊ cæth for bpu aig, Epifort. In the Latin, Episford is made identical with the second battle-field: "super vadum quod dicitur in lingua eorum Episford, in nostra autem lingua Sathenegabail."—*Bertram*. "Rit Hergabail."—*Stevenson*.—(T.)

<sup>m</sup> *Soon after*.—Instead of the words within brackets, which are supplied from U., B., and L., and are a literal translation of the Latin *post modicum intervalum*, D. has paulopore.—(T.)

<sup>n</sup> *The Britons did not do this, etc.*—Gortimer is the Vortimer of Latin, and the Gwrthevyr of Welsh, history; celebrated both as a saint and a warrior, and surnamed Bendigaid, or the Blessed. What the Britons are here, and in Geoffrey, said not to have done, they are elsewhere reported to have done. The bones of Gwrthevyr Vendigaid were buried in the chief ports of the island, and whilst they were concealed, the oppression of the island was impossible. But Vortigern of the Perverse Mouth revealed his bones, out of love for Ronwen, daughter of Hen-

XXI. Do pala imorpo, iap n-eg Țorcthemur Ț iap ríð Engirct  
Ț Țorctigerinn, do ponrat Saxain meabail por Țreacnaib, .i. Țreac-  
tain Ț Saxain do tinol in n-aen baile [amail bið do ríð .i. Engirct  
Ț Țorctigerin] po comlin Țen arimaib ac cachctar nai[ðib], ac  
tusrat Saxain pceana eturpa Ț am maelana, Ț po marbrat na  
Țreacnaiz baðar annrin uili oðt Țorctigerinn na aenar, Ț po  
ceangladar Țorctigerinn, Ț do pað trian a feapainð tar ceanð a  
anma, .i. Allpaxan Ț putpaxan Ț mitlpaxan.

No porcanad imorpo Țearman in dí Țorctigerinn co po léiged  
a mnai [.i. a ingen]. Ro teitð Ț po polaiȚ pí n-Țearman ip in  
feapann dianad ainin Țorctigerinnmain, Ț do ðuað Țearman co  
clepcoib Țreatan, Ț po bai cetpaca la Ț aiðce ann: Ț do ðuað  
ariri Țorctigerinn por teicheð na clepeach co a dun, Ț do cuaðar  
na diaiȚ, Ț po baðar tri la Ț tri h-aiðci annrin in n-aene; Ț po loiȚ  
teine De do nim [in di] Țorctigerinn and rin co n-a h-uile mun-  
teri.

gist the Saxon.—Triad 53, Series 3. The history of this person is involved in obscurity; and his date and age agree but ill with the chronology of Vortigern. See Rice Rees' Welsh Saints, p. 135. It has been doubted if any such man was his son.—Carte's History, i. p. 193.—(T.)

<sup>o</sup> *In peace*.—The clause within brackets is added from L., B., and U.—(T.)

<sup>p</sup> *Sandals*.—According to the Latin, the Saxons were directed by Hengist to bring each an artavus, or small pocket-knife, “in medio ficonis sui,” i. e. in his shoe or boot.—(H.)

<sup>q</sup> *Sparing his life*.—“Pro redemptione animæ suæ,” Nennius. Oar cenda mna, U. Ar ðaig a mna, “On account of

his life,” L. For *one third* (trian) of his land, the translator ought rather to have said three parts; “tres provincias.”—*Marcus*. In the names of these three provinces, which are evidently Essex, and Sussex, and Middlesex, the MSS. are very corrupt. Țaxaxum, Ț Sutpaxum, Ț Mulpaxum, B. Ța Saxum, Ț Sut Saxum, Ț m-puil Saxum, L. Alpaxum, Ț putpaxum Ț mitlpaxum, U. Allpaxan, Ț putpaxan, Ț mitlpaxan, D.—(T.)

<sup>r</sup> *Gortigern*.—Literally, “the person,” or “the man Gortigern;” in i, D. in ni, U., L. in oi, B. This prefix is not to be understood as implying any contempt or depreciation of Gortigern, but rather the contrary.—(H.)

<sup>s</sup> *His own daughter*.—These words are

XXI. Now it came to pass after the death of Gortimer, and after the peace between Hengist and Gortigern, that the Saxons committed an act of treachery upon the Britons; that is, the Britons and Saxons were assembled together in equal numbers in one place, as if in peace<sup>o</sup>, viz., Hengist and Gortigern, neither party having arms; but the Saxons carried knives concealed between them and their sandals<sup>p</sup>, and they killed all the Britons who were there except Gortigern alone, and they fettered Gortigern, and he gave the one-third of his land for the sparing of his life<sup>a</sup>, viz., All-Saxan, and Sut-Saxan, and Mitil-Saxan.

Now German had admonished Gortigern<sup>r</sup> to put away his wife, that is, his own daughter<sup>s</sup>; but he fled away from German, and concealed himself in the land which is named Gortigernmain; and German, with the clergy of Britain, went *after him*, and remained there for forty days and nights; and Gortigern fled again<sup>t</sup> from the clergy to his fortress, and they followed him and tarried there three days and three nights fasting. And the fire of God from heaven burned Gortigern<sup>u</sup> there, with all his people. Others assert that he

inserted from U., B., and L. The incest of Gortigern is only mentioned in the MS. edited by Mr. Gunn, and in the margin of the Cottonian MS. Caligula, A. viii. See Stevenson.—(T.) This whole affair is very doubtful. See p. 89. But here the falsehood is manifest; for the plot of knives is usually attributed to the year 473, and at any rate German died one year before Hengist's first arrival in 449.—(H.)

<sup>r</sup> *Fled again*.—There is a confusion here, from its not being clearly expressed that Gortigern had two places of refuge. First, he went to the district of Guorti-

gerniawn, where it is not doubted Caer Guortigern was situate; and, being pursued by Germanus and his priests, and dreading their power, he removed thence to another fort of his called Din Gortigern, in Dyved or Demetia, on the banks of the Tivy. So it is styled in Gale's text; but Mr. Gunn's has "Cair Guorthegirn juxta flumen Tebi," which I conceive to be erroneous.—(H.)

<sup>u</sup> *Gortigern*.—Literally, "the person Gortigern." See above, note<sup>r</sup>; m n, U. m ð, omitted in D. L. does not name Gortigern here, but reads m *εγεαπρα* *πιν*.—(T.)

τερι. Αδβερατ απαίλε ιρ δο δέρεάινιυδ αδβατ φορ φαενδουλ α ιλογ  
illoz. Αδβερετ απαίλε ιρ ταλαμ δο πλινζ ιν αγαυ πο λοιρεδ α  
δυν.

XXII. Robadar imorpio, τρι μεις οσα .ι. Ζορτιμπερ, ιρ εριδε  
πο cathaid ppi Saxon; Cautigeapnn; Parcannt, ιρ δο ριβε δο  
ρατ, Ambpoy πι δρεαταν, Docuelt γ Ζορτιγεapinnain ιαρ η-εζ α  
αχαρ; Paurtur noem, mac α ingene, γ Zeapman πο m-baird γ  
πο η-αιλ γ πο φορcan; γ teachtaid ιν cathpauz φορ [bpu] ppoeta  
Raen. Nemnur αδβερετ πο.

Peapmael pīl anopa φορ peapiann Ζοιρτιγερνδmann, mac τε-  
dubpe

<sup>v</sup> *Died of grief and tears, etc.*—But certainly far advanced in years. His reputed tomb, called the Bedd Gwrtheyrn or Grave of Vortigern, is still seen at Llan-haiarn in Carnarvonshire, and was found to contain the bones of a man of lofty stature. See Carte i. 196. The Beddau Milwyr, st. 40, says that the tomb in Ystyvachau is supposed by all men to be that of Gwrtheyrn or Vortigern.—(II.)

<sup>w</sup> *Three sons.*—That is to say, Vortigern had three legitimate sons, or such as the British recognised for princes. Nothing is known of this Saint Faustus, nor doth there seem to be any church or convent of his invocation. The Renis or Reins, at which Faustus (not Germanus, as here) built a *locus magnus*, has been conjectured to be the Rumney, dividing Glamorgan from Monmouth.—Ussher, Brit. Eccl. Primord. Appx. p. 1002. One manuscript calls him S. Faustus Secundus. A Briton of the name of Faustus was bishop of Riez, in Gaul, and honoured as a saint

(Vide Aub. Miræum in Gennadium, cap. 61), though by some condemned as heretical. He flourished in the days of Vortigern, and kept up a correspondence with Britannia. See Sidonius Apollinaris, Lib. ix. Epist. 9. A fourth son ascribed to Vortigern is Gotta, whom his Saxon wife, Rowena, is said to have borne to him, and to whom Vortigern is said to have given (i. e. limited in succession) the crown of Britain.—Triad. 21, series 3. Lastly, Mr. R. Rees mentions three saintly sons of Vortigern, St. Edeyrn, who formed a convent of 300 monks at Llanedeyrn, near the Rumney above-mentioned, St. Aerdeyrn, and St. Elldeyrn.—Essay on Welsh Saints, p. 186. All these names are formed, like Gwrtheyrn's own, upon *teyrn*, a prince. Pascent is the most authentic of his imputed progeny.—(II.)

<sup>x</sup> *Who fought.*—Iρ e πο chathaid pe Saxon, D. "Qui pugnabat contra barbaros."—*Nennius.*—(T.)

he died of grief and tears<sup>†</sup>, wandering from place to place. Another *authority* asserts that the earth swallowed him up the night on which his fortress was burnt.

XXII. He had three sons<sup>w</sup>, viz., Gortimper, who fought<sup>x</sup> against the Saxons ; Catigern ; Pascant, to whom Ambrose the king of Britain gave Bocuelt and Gortigernmain, after the death of his father ; Saint Faustus<sup>y</sup>, his son by his own daughter, and whom Germain baptized, fostered, and instructed, and for whom he built a city on the brink of the River Raen<sup>z</sup>. Nennius<sup>a</sup> said this.

Fearmael<sup>b</sup>, who is now *chief* over the lands of Gortigern, is the  
son

<sup>†</sup> *Saint Faustus*.—D. reads ƿaurƿur ƿancƿur: all the other MSS. have ƿaurƿur noem or naem.—(T.)

<sup>z</sup> *The River Raen*. See note <sup>w</sup>.—ƿop ƿpu ƿpoƿa, L. B. ƿop ƿpo ƿpoƿa Roen, D. ƿop ƿpo ƿpoƿa Rem, U.—(T.)

<sup>a</sup> *Nennius*.—Nenu, B. Nemner, L. Neamnor, D. Nemur, U.—(T.)

<sup>b</sup> *Fearmael*.—Fernmael (Strong-ankles), Firmwail, or Fermail, was a petty prince, reigning when the *Historia* was compiled. The same name occurs in Fernwail, Fernmael, or Fermael, son of Idwal, in the Brut Tywys. and Saeson, p. 391, 473, and (as I conceive) in King Farinmagil, slain at the battle of Deorham.—Henr. Huntingd. p. 315. Fernmael I take to be the true form and etymon, according to the orthography of these days. His genealogy (which Gale attributes to that bugbear, Samuel) is in every copy and edition. Pascentius, son of Vortigern, was permitted (as the *Historia* has already told us) to retain Buellt, a district of Rad-

nor, where stood the ancient Bullæum Silurum, and Guorthigerniawn or Gwrtheyrniawn, i. e. the Jurisdiction of Vortigern or Gwrtheyrn, a district adjoining the other in the direction of Rhaiadrwy, whereof the name yet survives in the ruined castle of Gwrthrenion.

This patrimony of Pascent ap Gwrtheyrn descended from him, through ten intermediates, to Fernmael, son of Theodore or Tudor. All copies exactly agree in the pedigree, save that one or two have mistaken Vortigern's opprobrious surname, Gwrthenau, Perverse-Mouthed, for a separate person. It is not likely that such particular accounts should be given of the fate of Vortigern's estates in Radnorshire, and of the descent of their actual owner, save by a person specially acquainted with those parts. But that impression rises into conviction, when we find that every copy of the catalogue of the twenty-eight cities of Britannia, including that copied into the Harleian

oubrie, mic Paireceann, mic Gooioicann, mic Morut, mic Alltad, mic Eldoc, mic Paul, mic Meppic, mic Briacat, mic Pascent, mic Gorthigearnd, mic Guatail, mic Guatulin, mic Gloa. Bonur 7 Paulur 7 Muron tui meic [oile] Gloa, ir epide do poime in cat-pais Cairglou .i. Glurepeter for bhu Sabrianne. Do cuaid Gearman dia tui.

XXIII. Pádraic tpa in n-inbaíð rin i n-dairie i n-Éirinn ic Milnuc, 7 [ir ir in ainmhir rin] po faidead Pledur cum n-Éireann do ppoicept doib. Do cuaid Pádraic d'foglam bo deap, co po léig in canoin la Gearman. Ro h-inarbad Pledur a h-Éirinn, 7 tamiz co pa fogain do Dia i Forðun ir in Maipne. Tamiz Pádraic do cum n-Éirinn iar foglam, 7 po bairt fiu Éireann. O Adam co baithir fear n-Éireann, u.m.ccc.xxx. Fearra Pádraic do indoirin daibí a fiu Éireann, ir upce do loch ainmhir, [7 ir liaetep

MS. of pedigrees, places Caer Guortigern, the capital of Guortigerniawn, first in the list of cities, before London, York, Caerleon upon Usk and upon Dee, and whatever was most famous in the island! The place in question was, on the face of it, no older than the fifth century; and, from its wild and mountainous site, could have been little more than a military fastness. This is such palpable exaggeration and flattery as may best be accounted for by supposing Guorthigerniawn to have been the author's native land, and Fernmael his lord and patron.—(H.)

<sup>c</sup> *Tedubre, son of Paistcenn*.—That is to say, Theodore or Tudor, son of Pascent. The authenticity of this pedigree from Vortigern derives some support from the

recurrence of Pascent's name. At least, if it be a fiction, it throws back the invention of it to Fernmael's grandfather, or rather to that grandfather's sponsors.—(H.) This genealogy is given in the MSS. with great variations in the spelling of the names. D. is followed in the text. U. gives them thus: Fearmael, Teudubri, Pascent, Guodicator, Morut, Eldat, Eldoc, Paul, Meprit, Briacat, Pascent, Gorthigernnd, Guital, Guitoilin, Glou. L. gives them thus: Fearmael, Teudbri, Pasceand, Guodicatur, Muiriud, Eltaid, Eltog, Paul, Mepret, Bricad, Pascent, Gorthigern, Gutail, Gutolin, Golu. B. has them thus: Fermael, Teudbri, Pascenn, Guodicant, Muriut, Eldat, Eldoc, Paul, Meprit, Bricat, Pascent, Gorthigern, Gutail, Gutolin, Glou.

son of Tedubre, son of Paisteenn<sup>c</sup>, son of Guodicann, son of Morut, son of Alltad, son of Eldoc, son of Paul, son of Mepric, son of Briacat, son of Pascent, son of Gortigern, son of Guatal, son of Guatulin, son of Glou. Bonus, Paul, and Muron were three other sons of Glou, who built the city of Caer Glou<sup>d</sup>, i. e. Glusester, on the banks of the Severn. German returned *home* to his *own* country<sup>e</sup>.

XXIII. At this time Patrick was in captivity in Eri with Miliuc; and it was at this time that Pledius was sent to Eri to preach to them. Patrick went to the south<sup>f</sup> to study, and he read the canons with German. Pledius was driven from Eri, and he went and served God in Fordun in Mairne. Patrick came to Eri after studying, and baptized the men of Eri. From Adam to the baptizing of the men of Eri *were* five thousand three hundred and thirty years. To describe the miracles of Patrick to you, O men of Eri, were to *bring*  
water

For Gloucester we have Gluseghter, B. Gluseither, L. Glusester, U., D. —(T.) For some remarks on Gorthigern, son of Guatal, see Additional Notes, No. XVI.

<sup>d</sup> *Caer Glou*.—This statement is not in all the Latin copies, and is deservedly accounted fabulous. For Caer Gloui or Gloucester is the Glevum of the Itinerarium Antonini, a work not later than the fourth century. And the idea of Gloui building cities east of the Severn implies a measure of Celtic independence and sovereignty which did not exist in the days of the Itinerary, nor in those of Vortigern's grandfather.—(H.)

<sup>e</sup> *To his own country*.—Ōi acallam, B., L. U. omits this clause altogether. In the Latin it is "Sanctus Germanus reversus est post mortem illius ad patriam

suam."—(T.)

<sup>f</sup> *To the south*.—In the Latin, "Romam usque perrexit;" but there is no mention there of Patrick's studying the canons with German. In describing the mission of Palladius, the Latin adopts the words of Prosper in his Chronicle: "Missus est Palladius episcopus primitus a Celestino episcopo et papa Romæ ad Scottos in Christum convertendos."—(T.) The translator of Nennius deservedly rejects his sketch of St. Patrick's life and miracles, as a mere drop of water or grain of seasand. But he is himself much at variance with the popular hagiography, if he conceives Patrick to have been still a captive to Miliuc M<sup>c</sup> Cuboin, the Dalara-dian magician, at the time when Palladius was sent. The mission of St. Patrick to

liaitep ganem mapa ant rin, 7 lecread daib pechaint co re can cumair 7 can fairneir indirim co leicc.]

XXIV. Ro gab tpa neapit Saxon for breatamb iar n-eg Thor-  
tegeapno. Ro gab Ochta mac Engirt, nigí forpo. Ar a uio no  
cathaisio Artur 7 breatainriu co calma, 7 do rad da cath deas  
doib, .i. in ced cath in n-indear Glein; in tanaipre 7 in tpeap 7

in

Ireland falls upon the Annus Mundi 4382, and not on 5330, according to the Hebrew chronology of O'Flaherty.—(H.)

<sup>s</sup> *To a lake.*—Upe fo thalman, L. Upe do loch, U., D. Upe fo lap 7 lieip ganem mapa, B. The clause which follows, within brackets, in the text, is inserted from L.—(T.)

<sup>h</sup> *Arthur and the Britons.*—Mr. Bertram's edition inserts, before the mention of Arthur, "hic explicunt gesta Britonum a Nennio conscripta;" from which some have thought this history was originally silent as to Arthur. But all MSS. agree in containing his legend, and the mistake arose thus:—That colophon is subjoined to the Acts of St. Patrick; but in some copies, particularly the Marcian or Mr. Gunn's, those Acts form the conclusion of the Historia; and some of the editorial copyists, while transferring them to the middle, took along with them the *explicunt* or colophon.—(H.) In the following account of Arthur's battles, the text of all the MSS. of the Irish is very corrupt, particularly D.; it has been corrected by the help of the Latin from B., L., and U., but it would be a waste of time

to specify all the variations, most of which are the blunders of mere ignorance. The names of the several battle-fields are very variously given in the Irish MSS. The following is a list of them: The first was at Inbuir Gleir, U. Inobep Glein, L. Glein, B. Inobep Glain, D. In the place of the next four all agree. The sixth at Dru Darra in B. and L. Dara, D. Dru Dara, U. The seventh at Caill Caillidoin .i. caiz coiz Cleiduman, D. Caill Caillidoin .i. caiz coiz Cledeb, U. Chatam .i. caiz coiz Cleb, L. Caill Caodoin .i. caiz coiz Clodeb, B. The eighth at ler Gunnean, U. Lerp Cumpein, L. Lerp Gunnoin, D. (It should be mentioned that D. apparently omits the seventh and gives the eighth twice; but this is a mere slip of the scribe, who wrote a h-octa, when he ought to have written in pecta-ma). Ler Gunnean, B. After the eighth battle D. inserts the clause which in the other copies, and in the Latin, follows the twelfth,—If ann rin oe po mop-coip Artur docecl. in aenlo, 7 ba leip coiccap moztib peo uile,—and then goes on (as in the text) to speak of his having there carried the image of the Virgin.

water to a lake<sup>g</sup>, and they are more numerous than the sands of the sea, and I shall, *therefore*, pass them over without giving an abstract or narrative of them just now.

XXIV. After the death of Gortigern, the power of the Saxons prevailed over the Britons. Ohta, the son of Hengist, assumed government over them. Arthur, however, and the Britons<sup>b</sup> fought bravely against them, and gave them twelve battles<sup>i</sup>, viz., the first battle at the

The ninth battle was at Cæþraꝥ mo ðeoman, U., L., B. Cæþraꝥ mo ðeom, D., which agrees with the Latin. The tenth at Robpoꝥ, U., L., B. Robpoio, D. The eleventh is omitted in all the Irish MSS., nor do they name the twelfth; in what they say of it they all agree with the text except D., where the scribe wrote α δο δεꝥ ιꝥ ανη πο μαϑ, and there stopped short without finishing the sentence.—(T.)

<sup>i</sup> *Twelve battles*.—This was the favourite and mystic number of the British nations. St. Patrick is made (by the author of the very barbarous productions bearing his name) to boast of having gone through *duodena pericula*. It is unknown where these battles were fought, and it is mere guess-work, from resemblance of sound and other trifles. I. Gleni, or Glein, is a name consistently given, and therefore not to be treated *ad libitum*. The river Glem by Glemford, in Lincolnshire, is recommended by Gale. There is also the Glen of Glendale, in Northumberland, *fluvius Gleni*, in which Paulinus baptized multitudes. Bede, Hist. ii., cap. 14.—II., III.,

IV., V. The river Duglas or Dubhglas may be the dark green or blue (for *glas* is either), or rather the dark stream, from the Gaelic *glaise*, a stream. It is said to be the Douglas in Lancashire, that runs by Wigan.—R. Higd. Polychron. p. 225, Gale. But if so the regio Linuis, Linnuis, Linnis, or Limus, cannot be Lindsey, Lindissi of Bede, in Lincolnshire. Indeed, the Archdeacon of Huntingdon calls it *regio Innis*.—Hist. ii. p. 313. Mr. Whitaker speaks of a local tradition that three battles were fought near Wigan, but omits to observe, that the tradition probably came from those very chronicles, of which it is therefore insufficient to determine the sense.—Hist. Manchester, ii. p. 36, 43. There is also the river Douglas, in Clydesdale, more famous for the family who took its name, than for its own dark waters. VI. Bassas of Nennius, Lusas of the Marcian manuscript, is unascertainable. But a place called Eglwysau Bassa, the Churches of Bassa, is prominently mentioned in Llywarch's Elegy upon Cynddylan. Near that place, Cynddylan and Elvan of Powys were slain by the Lloegrians, or Britons west of

in ceathramad 7 in cuicead cat for bpu Dubglairi; in peircað cat for bpu bappa; ocur in peactmad cat a Caill Callidom .i. cat Coit Cleiduman; in toctmad cat im lepc Gumidom; ip and rin po imarcop Artur delb Muire for a gualand, 7 po teigrta. na Paðam. In nomad[cat] i cathianz mo Legoin; in dechinead

skunk  
roiac

11

Severn, and were buried in the Eglwysau, of which the plural number indicates some great establishment, probably conventual. Owen's Llywarch, p. 82-84. Llywarch, apud Arch. Myvyr. p. 109, 110. However, Mr. Carte has imagined the Bassas to be the river of Basingstoke and Basing, in Hants; i. p. 205. VII. The seventh was *cad coed Celyddon*, the battle of the wood of Forests. Celyddon is a general name for any tract of woodlands so extensive as to furnish shelter and baffle pursuers, of which the ancient orthography was expressed in Latin, Caledonia or Calidonia.—See Florus, cap. xi. This battle may have been fought in any celyddon or vast forests; in the *sylva Caledonia* of Cæsar in Florus; in Caledonia north of Clyde; or where the fortress of *Pen-savle-coed* was built. Geoffrey of Monmouth, ix. cap. 3, places the battle of *Nemus Caledonis* in Lindsey, near Lincoln; but as he clearly mistakes the position of *Caer Loid Coed*, his rectified sense would place it in the *Sylva Elmete* of Leeds. VIII. *Castellum Gunnion*, Guinion, Guimer. This place is simply unknown. The *Vinovium* of Ptolemy, *Vinovia* of Antoninus, and *Vinonia* of

Ravennas, is mentioned in Messrs. Gunn's and Stevenson's Notes. It is now called Binchester, in Durham. There is also a *Vennonis* (High-Cross), otherwise *Vinonium*, in Antoninus. Gwyniawn, in modern spelling, is probably the word intended by Nennius, whatever place he may have meant. An interpolation (absent from Marcus and various other MSS., as well as from this translation), adds to the portrait of the Holy Virgin an account of a wooden cross made at Jerusalem, whereof the reliques were preserved at Wedale, near Melrose. IX. *Urbs Legionis* or *Caer Lleon*, was a name commonly applied to two cities, that upon the Usk in Gwent or Monmouthshire, and that upon the Dee, now called Chester. It does not appear which is specified, but northern places seem rather to be in question. X. Upon the river *Tratreuroit*, *Trath-treuroit*, *Tribruit*, *Ribroit*, or *Arderit*, it may be observed that the four first readings represent the same, and the real appellation; while the intrusion of the celebrated, but not Arthurian, battle of *Arderidd* is an imperitience. A *trath* or *traeth* is not properly a river, but an inlet of the sea, a tract of

the mouth of the *river* Glein; the second, the third, the fourth, and the fifth battle, on the brink of the *river* Dubhglas; the sixth battle on the brink of the Bassa; the seventh battle in the wood of Callidon, that is, Cait Coit Cleiduman; the eighth battle at Lesc Guinidon; it was here Arthur carried the image of Mary on his shoulder, and drove out the Pagans; the ninth battle at the city of Legion;

marsh, or other shallow and sandy place usually covered with water; such as the Traeth Mawr, Traeth Bychan, and Traeth Artro in Merioneth, and Traeth Taffe in Glamorgan; and the word *traeth-llyn* (ap. Camden, ii. 46), a quagmire. “Dicitur autem Traeth linguâ Cambriâ sabulum mari influente longius, et se retrahente, nudatum.”—*Giraldus Camb. Itin. Camb.* ii. cap. 6. Of Traeth Trev there is no room for doubt; but the difficulty is to meet the analogies of the ancient Welsh spelling, which is preserved in *roit* and *ruit*. Perhaps Traeth-trevrhwedd (the frith, or marshy channel, of the open or unenclosed habitation) is the name. But the name is easier found than the place. XI. The eleventh battle (here omitted) was at Agned Cathregenion, Cath-Bregon, or Thabregomion; or, as Marcus has it, “in Monte Breguoin . . . quem nos Cat Bregon appellamus.” Humfrey Llwyd says, “Edenburgum, Scotorum regia, olim ab Eboraco Britannorum rege condita, et Castell Mynydd Agned, id est, Castellum Montis Agneti, postea verò Castellum Virginum, dicta.”—*Comment.* p. 62. That suffices for the place. As to its additional

name, we see clearly from Marcus, as well as from the reason of the thing, that the Cat is added in consequence of the battle; and I believe that Agned Brechion, Agnetum Maculis-distinctorum, was simply expressive of the nation to whom that fortress is said to have belonged, Edinburgh of the Picts. XII. The place, which is omitted here, was Mons Badonis. “Ad annum obsessionis Montis Badonici, qui prope Sabrinum ostium habetur, novissimæque ferè de furciferis non minimæ stragis.”—*Gildas, Hist.* cap. 26. Landsdowne Hill, above Bath, is supposed to be signified; and no doubt can exist of Badon being Bath, or, more strictly, *the Baths*. Mr. Carte’s conceit, that Mount Badon is Badbury Hill, on the borders of Wiltshire, towards Berkshire, is fully confuted by “propè Sabrinum ostium.” The “novissima ferè strages” of Gildas suggested to the *Historia Britonum* its *duodecimum* bellum, or last battle.—(H.) For the history of Arthur and his twelve battles, see “Assertio incomparabilis Arthuri autore Joanne Lelando, Antiquario.” Lond. 1544. Reprinted in Leland’s *Collectanea*, vol. v. p. 17, &c.—(T.)

in Robruud; a do deas yr ann po marbada [la lámh Arptúir xl. ap oét cetaib i n-aen lo, 7 ba leir corcúr mteib reo uile]. No chuimhridóir mórpo Saxaun na fortaét doib a Germania 7 nusi forpo, co h-ída yr eiride ced nuz po gab uadaib ífor móbúir Oníc .i. ppi Umbria, atuaod. Ída pihur Eabba. Enpleó píla Eóummi toirpeac píam po baírteó do Saxanaib in n-íur bpeatan.

INCIPIE DO H-INGANTAIÐ INÐSI ÐREATAN AND SO SIS.

XXV. In ced ingnað mórí bpeatan Loch Lomnan; lx. mír ann; lx. carraig 7 lx. ppué mð, 7 aen ppueth ap, .i. Leaman.

In

<sup>i</sup> *Eight hundred and forty men, &c.*—So all but Gunn's MS., which is represented as having DCCCCXL. This statement is less hyperbolical, though it may be more mysterious, in its real than in its apparent sense. Like 7 to the Hebrews, 12 was to the Britons the absolute number, significant of perfection, plenitude, and completeness. But they had also a way of expressing that number by various other numbers, of which the cyphers added together make 12. So, at his great synod of Llan-Ddewi Brevi, St. David assembled 7140 saints; at the battle of knives, or of Hengist's banquet, Eidiol Gadran, with the branch of a roan tree, slew 660 Saxons; and here, Arthur, with his own sword, slays 840. In some remarkable instances the numbers 147 and 363 were so employed; and from each number deductions of seven and three were made respectively, the object of which affected deductions was to

shew the principle; for 7 from 147 leaves 1 and 4, i. e. 5, being the remainder of 7 from 12; and in the like manner 3 from 363 leaves 9. The direct demonstration of the fact is found in the statement, where twelve years of well-known chronology (the reign of one king) are termed *teir blynedd trugein a thrychant*, 363 years.—Cyvoesi Merddin st. 106. The motives for such a practice are not obvious. In Triad 85, the number 21,000, thrice repeated, is characteristic of three. The matter is also curious, as regards the main principle of what we term Arabic numerals.—(H.)

<sup>k</sup> *Until Ida.*—"Usque ad tempus quo Ida filius Eobba regnavit, qui fuit primus rex in Bernicia, id est, Iberneich, de gente Saxonum."—*Nennius*, cap. 63. Cambricè y Berneich or Bryneich. This is the Inbher Onic of the Irish translator, which, however, he correctly places north of Humber.—(H.) This passage is greatly corrupted in L.: co h-ída is transformed

Legion; the tenth battle at Robruid; in the twelfth battle there were slain, by the hand of Arthur, eight hundred and forty men<sup>1</sup> in one day, and he was victorious in all these battles. And the Saxons sought assistance from Germany, and it was from thence *they brought* their kings until *the time of* Ida<sup>k</sup>, who was the first king that ruled over them at this side of Inbher Onic, that is, to the north of Umbria [*Humber*]. Ida was the son of Ebba. Enfled, the daughter of Edwin<sup>l</sup>, was the first of the Saxons that was baptized in the island of Britain.

INCIPIT CONCERNING THE WONDERS OF THE ISLAND OF BRITAIN<sup>m</sup> HERE.

XXV. The first wonder of the island of Britain is Loch Lemnon; there are sixty islands and sixty rocks in it, and sixty streams *flow* into it, and one stream out of it, that is the Leamain<sup>n</sup>.

The

into conao, and uaoab ipop into uaeibe pop, which is nonsense. For Inber Onic this MS. reads Inbeneopao .i. abpa a zuaeth. D. reads Inbber Onic .i. pop muip auaio. U. reads In bene poic .i. ppi Umbria auaio, and B. has it In benepoc .i. ppi Ubpā a zuaeth.—(T.)

<sup>1</sup> *Enfled, daughter of Edwin.*—Her baptism by St. Paulinus is related in Bede, 2, cap. 9. The mention of her occurs in the midst of those “Saxonum et aliarum genealogiæ gentium”, which Nennius, at the suggestion of Beulan the priest, “noluit scribere;” but which Bertram and Mr. Stevenson have printed from varying copies. The remarks originally made on the mode in which the *Historia* was treated explain the force of *scribere*. Nennius was dissuaded from including them in his edition. The translator Gua-

nach must have been in possession of the *Genealogiæ*, but imitated Beulan’s pupil in the rejection of them, only culling out of them this sentence about Eanfled, because of the religious interest it possessed.—(H.) The MSS. of the Irish version differ here, as in other cases where there are proper names: Ioa mac Euba. Eanpleth ingen Eouin, U. Ioa piliup Eabba. Eanpleiz filia Eouin, D. Ioa mac Euba. Eanpleo ingen Eouin, B. Ioa mac Eoba. Eanpleo, no Eeene, ingean Aedam, L. Here the copies of this work in the Book of Ballymote and in the Leabhar na h-Uidhri end; at the end of the copy of the Book of Ballymote are the words pmoet do’n opeactnoar, “*Britainism* (i.e. the history of Britain) ends.”—(T.)

<sup>m</sup> *Wonders of the island of Britain*—The legend of St. Patrick seems to be

In τ-ιγνηαὸ ταναριτε, ιμβεαρ προθηα Τριανον αρ λιναὸ ὁ bonn  
 ρρια αεν τυινὸ, γ τραγ αμυιλ [εαὶ] μυιλ ειλε.

In τρεαρ ιγνηαὸ, να η-υιρε τεινδτε.

In σεατρημαὸ ιγνηαὸ, τοβαρ παλαινδ ινδτε.

In κυνעהὸ [ιγνηαὸ], θα буиζ uameinte ιμβερ Sabpaine ; το  
 5ηὸ

*scriptum* in all the copies, and there is not "aliquod volumen Britanniae" that contains it not. But it is otherwise with the *Genealogia*; and also with the *Mirabilia*, which various copies, and the two first editors in print, have not included. Mr. Stevenson has printed them, to the number of thirteen, which is also the number in the Irish. But the sixth and seventh of the Irish translation are made out of the seventh of the Latin; the eleventh is the twelfth; the twelfth and thirteenth do not occur in the Latin; neither do the Latin sixth and thirteenth occur in the translation. The *Walliae Mirabilia*, given in verse by Ralph Higden, appear to me to be only twelve in number; but it is uncertain whether one *mirabile* at Basingwerk is intended, or two, in which latter case there are thirteen. There is not above one of them that coincides with Nennius's; but, however varied in the selection of instances, the *mirabilia* seem to have had a fixed and conventional number. That number, 13, I conceive to be the same sacred number, 12, above spoken of; the difference being that of the zodiacal number with or without the sun, and the apostolic number with or without its Head. The British 13 is not quite

unlike the Hebrew 8, being the overflowing of fulness. The thirteen natural *mirabilia* of Britain form a counterpart to its thirteen tlysau, i.e. jewels, toys, or trinkets, being magical talismans of the most portentous virtue; of which a catalogue is printed in the *Mabinogi* of *Kilhwch*, p. 353-5, and another in *Hynavion Cymreig*, p. 67. *Caervyrddin*, 1823.—(II).

<sup>n</sup> *The Leamain* — Lake Lomond in Scotland is here greatly shorn of its marvels. The Latin places an eagle upon each rock, cap. 67, Stevenson. But Geoffrey adds, that once a year the sixty eagles assembled together, and sang aloud their prophecies of whatever events were about to happen.—Lib. ix. cap. 6. Also in Gervas of Tilbury, *De Regno Britonum*, p. 44. The *Leamain* here, and *Leun* of the Latin, is the river *Levin*, flowing out of Lomond into the Clyde, by the famous fortress of *Alclyde* or *Dumbarton*.—(II.) L. reads *Łoch Łoma*. D. makes the number of islands, rocks and streams *xl.* instead of *lx.*; the transposition of the *x* is easy, but the number of rocks and streams is written in full, *ceath-pacca*. L. reads sixty in each case; and after the sixty rocks, adds, γ meo apoili

The second wonder is the mouth of the stream Tranon<sup>o</sup>, which is filled from the bottom with one wave, and ebbs like every other sea.

The third wonder<sup>p</sup> is the fiery waters.

The fourth wonder is the fountain of salt *which* is there.

The fifth wonder, i. e. two bubbles<sup>q</sup> of froth at the mouth of the Sabrain

in each. Laenhain (in the Latin copies Lenin and Leun), the name of the river running out of this lake, is also the name of a river in the Co. Kerry in Ireland, which runs into the Lake of Killarney, and of another in Scotland, from which the district of Lennox, anciently Leamhain, or Magh Leamhna, has its name.—(T.)

<sup>o</sup> *Tranon*.—Trans Hannoni, Thrannoni, Strannoni, Trahannoni, is Traeth Anton, the æstuary of the Anton or Southampton river, Ptolemy's Mouth of the Trisanton, *Τρισάντωνος ποταμοῦ ἐκβολαί*.—See Gibson's Camden's *Britannia*, p. 212; Nennius, cit. *ibid*. In Italian romance, Bevis of Hampton is Buovo d'Antona. The name Tris-Anton comes from *tri*, three, indicating the triple form of the enclosure made by the Isle of Wight, and consisting of the Hampton river and the two channels of Ryde and Yarmouth; as also Clausentum, for the same waters, signified the Enclosure of Anton. The name Anton itself is simply *free from waves* or *billows*, as all sheltered waters are, to the extent and degree of their shelter. This foolish wonder seems only to describe the violence of a spring-tide.—(H). L. reads,

mbear ppoza lmaip ppi h-en zuno, 7  
εραγιο αmlaro can muip .i. Eizhne.—  
(T.)

<sup>p</sup> *Third wonder*.—This is *in regione Huich*. The waters were in a paved bath, and were either hot or cold, according to the bather's wish. The fourth wonder, in the same region, is no wonder at all; but the writer imagined there was no salt in the earth, only in the sea.—(H.)

<sup>q</sup> *Two bubbles*.—D. reads θα builtg hit-lam biſche, which is plainly corrupt. The reading of L. has been followed. In the Latin, "Duo Rig Habren," which is interpreted, "duo *reges* Sabrinae;" πῖγ is a king in Irish; but could duo rig mean the two *rams*, from the Celtic peizē, which would be easily confounded with πῖγ in sound? The Latin adds: "et bellum faciunt inter se in modum arietum."—(T.) The Latin says, "When the sea is poured into the mouth of the Severn to a full head of water, ["Ad sissam—in unâquâque sissâ." *Sissa* is a known corruption of *assisa*, and I do not clearly know what the assize of water is, but I suppose it to be water brought to a head, as at mill-dams. Ducange cites, from a charter of A. D. 811, "aquas et

ḡmō tpoioθ, 7 bpipeaθ cacha a ceile dīb, 7 tiaḡait pōp culu do  
pūioipe, ocup conðpēcaiθ doipūioipe, ip amlaiθ [rin] biθ do ḡpéar.

In .ui.ēð [inḡnaθ], Loch heilic cen uipce inð ná arp, 7 ceanel  
paim éipc ann cacha h-airðe, 7 m poich do ðuine áct co ḡlun; .xx.  
cubaθ ina paθ, 7 'na letheaθ; 7 bpuacha apða[ime].

In .ui.inaθ [inḡnaθ], ubla pōp uinðpimð aḡ rpuē ḡoair.

In τ-ochemaθ inḡnaθ, pochlaio pil ι típi ḡuent 7 ḡaeth tpi  
biθ ap.

In nomao, altoip pil h-ι Loinḡpaib, pūinḡio é in aép comaiip  
ciue pip o talmain puap.

In ðeichmeaθ [inḡnaθ], cloch pil pōp capn in ðocuile, 7 a teal-  
taθ con Aipuiip inðte; 7 ciθ beapap pōn ðoman po ḡeba pōp in  
capimð cenða.

In

assisas aquarum."] two heaps of surf are collected on either hand, and make war against each other like rams; and each goes against the other and they collide together, and secede again from each other, and advance again at each sissa [*swell?*]." This seems to be meant for a description of the phenomenon called the Bore, which may be seen in some æstuaries, among others at Bridgewater.—(H.)

\* *Loch Heilic*.—Elec, L.—(T). This Loch Heilic is called in the Latin Finnaun (or Fountain) of Guur Helic or Guor He-lic, and said to be twenty feet (not cubits) square. It was in the region of Cinlipluc, Cinlipluic, or Cinloipiauc. Near it, and forming but one wonder with it in the Latin, was the river Guoy (Wye) and the apple-bearing ash. Helic means willow-trees, and is the ancient name of Ely.

There is also a place in Herefordshire called Rhyd y Helig.—(H.)

\* *Ash tree*.—Mr. O'Donovan informs me that uinnpenn is still in use in the north of Ireland as the name of the ash tree; in the south and west the common word is pūnnpeoḡ; but the old form is preserved in the name of the river Pūnn-pionn, in Cork, and in that of Aeth-Pūnn-pionn, or Ashford in Limerick.—(T.)

\* *Gwent*.—Gwent was chiefly composed of the modern Monmouthshire. The cave is said to be entitled *With Guint*, that is, Gwyth Gwynt, and to mean *flatio venti*. *Gwyth* is rage or violence; but also means a channel or conduit through which anything is conveyed, and that is perhaps the sense here.—(H.) The word pochlaio (poçlae, L.), a cave, is now ob-  
solete, but is explained a cave in Cormac's

Sabrain. They encounter and break each other, and move back again, and come in collision again, and thus continue perpetually.

The sixth wonder is Loch Heilie<sup>f</sup>, which has no water *flowing* into it or out of it; and there are different kinds of fishes in it at every side; and it reaches, *in its depth*, only to a man's knee; it is twenty cubits in length and in breadth, and *has* high banks.

The seventh wonder, apples upon the ash tree<sup>s</sup> at the stream of Goas.

The eighth wonder, a cave which is in the district of Guent<sup>t</sup>, having wind constantly *blowing* out of it.

The ninth *wonder*, an altar which is in Loingraib<sup>u</sup>. It is supported in the air, although the height of a man above the earth.

The tenth wonder, a stone which is upon a carn in Bocuilt, with the impression *of the paws* of Arthur's dog<sup>v</sup> in it; and though it should be carried away to any part of the world, it would be found on the same carn *again*.

The

Glossary, and the corresponding word in the Latin is *fovea*. *With*, the name given to this cave in the Latin, and explained *flatio venti*, seems cognate with the Irish *gæe*, a blast of wind.—(T.)

<sup>u</sup> *Loingraib*.—Rath, L.—(T.) The altar of Llwyngarth in Gower, upon the sea shore. The story, as told in the Latin, was this. St. Ilutut beheld a ship approaching, which contained the body of a saint, and an altar suspended in air over it. He buried him under the altar, and built a church over it; but the altar continued suspended in the air. It was but slightly raised; for a regulus or local prince, being doubtful, proved the fact by passing his rod or wand under it. He was punished for his

incredulity by a speedy death; and another man, who peeped under it, by blindness.—(H.)

<sup>v</sup> *Arthur's dog*.—The impression upon the carn in Buellt is said to have been made by Arthur's dog, Cavall or Caball, during the chase of the porcus Troynt, i. e. the Twrch Trwyth. That famous boar had been a king, but was thus transformed, and one Taredd was his father. He was the head and summit of that pile of porcine allusions which are known to form a peculiarity of British superstition. Llywarch Hen says, in a proverbial tone,

"In need, Twrch [himself] will crack pignuts."

*Marwnad Cynddylan*, st. 89.

Cavall did, indeed, hunt the Twrch

In .xī. ad [ingnad], fil adnacul i peapann Arghingī, tan .iii. tpaigī, tan .x., in tan .xii., in tan a cuic deag ina fad.

In dapa [ingnad] deag, cloch for ear i m-brēbic.

In tpeap [ingnad] deag, brio for bleith do gpeap im Machlino i Cuil, act dia domnaig, fo talmain imorpio do cluinteap.

Ata tippa in gpan im Meadon, .i. tippa o pillein gpan can anad.

[Ata dno ann tībpa ó m-brúchtad ename en do gpiér 'rin típ chétna.]

Atait dna eoin diaimide ann in apaile capraig, 7 lair fo'n muir amail bīd i n-aeir.

Ata dna baiwineach for capraig inre, .i. baiwineach oc Ceoil tpecha mile cemenn on muir.

Atá dno glenn i n-Aengur, 7 eigim cacha h-aochli luain anó, 7 Gleno Ailbe a ainm, 7 ni fear cia do gni fuir.

## INGANTA MANANN ANN SO SIS.

XXVI. .i. in ceadna, tpaig cen muir.

In

Trwyth, but he was Serwlch's dog, not Arthur's. See the Mabinogi of Killweh, p. 291. The Carn Cavall is a mountain in Buellt; and the publishers of the Mabinogion have given an engraving of a stone with a mark like a dog's paw, conjectured to be the one in question.—*Ibid.* p. 360.—(H.)

\* *Argingi*.—In L., *Erghedi*.—(T.) The land of Argingi is Erging or Ergengl, called in English Erchenfield or Archenfield, a district of Herefordshire. The sepulchre in question was beside the fountain called Licat Anir, the last word being the appellation of one of Arthur's knights,

whom Arthur slew and buried at that spot. Llygad Annir, the Eye of Annir, is the fountain's name, and Annir i. c. Lackland, the man's. The lengths given in the printed Latin are six, nine, and fifteen feet; and the author attests the fact on his own experience, "et ego solus probavi." One copy has "Oculus Amirmur," for which we can read "Oculus Annir Mawr."—(H.) A superstition exactly similar, connected with the Dwarf at Tara, is mentioned by Mr. Petrie, in his *History and Antiquities of Tara Hill*, p. 156.—(T.)

\* *Brebie*.—Clogh ap ar i Brebie, L.—

The eleventh *wonder*, a sepulchre which is in the land of Argingi<sup>w</sup>, which one time *measures* seven feet, *another* time ten, *another* time twelve, and *another* time fifteen feet in length.

The twelfth wonder is a stone in a cataract in Brebic<sup>x</sup>.

The thirteenth is a quern<sup>y</sup> which constantly grinds, except on Sunday, in Machlin in Cul. It is heard *working* under ground.

The well of the grain is in Meadon<sup>z</sup>, that is, a well from which grain flows without ceasing.

There is in the same district a well from which the bones of birds are constantly thrown up.

There are also innumerable birds there on a certain rock, and they dive under the sea as if into the air.

There are also limpets on the rocks there, viz., limpets at Ceoil, thirty thousand paces from the sea.

There is a valley in Aengus<sup>a</sup>, in which shouting is heard every Monday night; Glen Ailbe is its name, and it is not known who makes the noise.

#### THE WONDERS OF MANANN<sup>b</sup> DOWN HERE.

##### XXVI. The first wonder is a strand without a sea.

The

This wonder does not occur in the Latin. I cannot explain *Brebic*.—(T.)

<sup>y</sup> *A quern*.—No notice of this or the succeeding “wonders,” is found in the Latin. Machlin is a town in Ayrshire, a district of Galloway, in the stewartry of Kyle; which latter is here styled Cul and Ceoil. “Eadbertus campum Cyil cum aliis regionibus suo regno addidit.”—*Bedæ Epitome*, A. D. 750. It is the same word as the Irish Cul.—(H.)

<sup>z</sup> *In Meadon*, or “in the middle;” in

*meadon* is the reading of L. D. reads in *megongan*, “in Megongan;” but I know not what place is intended. For *can anad*, L. reads *oo gpep*, i. e. always.—(T.)

<sup>a</sup> *Aengus*.—The county of Angus or Forfar in Scotland. The words and clause within brackets, and some other corrections in the text, are from L.—(T.)

<sup>b</sup> *Wonders of Manann*; or the Isle of Man.—There are five such in Nennius. The fourth is thus stated: A stone walks by night in the valley of Citheinn, and

Ἰν ταναίρῳ, ἀτὴ πῦλ ποτα οὔν μῦρ, γ λῖναδ ἰν ταν λῖναρ μῦρ  
 γ τράγῳδ ἰν ταν τραγῳρ μῦρ.

Ἰν τρεαρ, cloch imrigeap a n-aithib ata i n-ḡlind Cindenn, γ  
 cia poceapdar im μῦρ no i n-eap bið for bpu in gleanda cedna.

### DE CRUIITHNEACHAIS INCIPIT.

XXVII. Α τῖρ Τραϊκία τῖρα τανγαδὰρ Cpuithmḡ, .i. clanda Gue-  
 leon mīc Ercol iad. Αγαθηρῖ α n-anmanna δειρῖυρ βρατάρ  
 τανγαδὰρ τοιρεαδ, .i. Solen, Ulfa, Nectan, Oporan, Aengur,  
 Letend. Πατα α τιακτανα .i. Policorpur, πῖ Τραγία, δο παδ  
 γραδ δα ρῖυρ, co po τριαλλ α βρεδ γαν τοερα. Ὑδαρ ἰαρ ρῖν  
 ταρ

once upon a time was thrown into the  
 whirlpool Cereuus, which is in the mid-  
 dle of the sea called Mene, but the next  
 day was undoubtedly found on the shore  
 of the above-named valley.—(II.) The  
 second wonder, “Mons qui gyratur tribus  
 vicibus in anno,” is omitted in both the  
 Irish copies. In the Latin, the third won-  
 der (second in the Irish) is nothing mirac-  
 ulous. “Vadus quando innundatur mare  
 et ipse innundatur,” &c.; the Irish trans-  
 lator perceived this, and therefore adds,  
 ποτα οὔν μῦρ, a ford *which is far from*  
*the sea*. L. makes the first and second one,  
 thus, Τραγ cen μῦρ, .i. ἀτὴ ποτα οὔν  
 μῦρ, &c. The section “De mirabilibus  
 Hiberniæ” is omitted in the Irish copies.  
 (T.)—See Appendix.

<sup>c</sup> *Of the Cruithnians*, i. e. of the Picts.  
 This section, which occurs only in the  
 Books of Leacan and Ballymote, is entitled  
 in the former *Do Chpuithnechaib an-  
 peo, do peip na n-eolach*, “Of the Cruith-

nians here, according to the learned.” But  
 what follows is no part of the Britannia  
 of Nennius, and is not found in any Latin  
 copies. The Book of Ballymote is adopted  
 as the basis of the text.—(T.) For a dis-  
 sertation on the origin and history of the  
 Picts, see Additional Notes, No. XVII.

<sup>d</sup> *Gueleon, son of Ercal*.—Gelonus, son  
 of Hercules by Echidna, was the ancestor  
 of the Geloni, a people of Scythia, who  
 painted their bodies, and are, therefore,  
 assumed to have been the ancestors of the  
 Picts:

“Easque domos Arabum, pictosque Gelonos.”

*Virg. Georg. ii. 115.*

Some have supposed them to be a peo-  
 ple of Thrace, or at least to have settled  
 there in one of their migrations, because  
 Virgil, in another place (*Georg. iii. 461*),  
 says of them:

“—— Acerque Gelonus

Cum fugit in Rhodopen, atque in deserta Getarum.”

This, perhaps, may possibly have been

The second is a ford which is far from the sea, and which fills when the tide flows, and decreases when the tide ebbs.

The third is a stone which moves at night in Glenn Cindenn, and though it should be cast into the sea, or into a cataract, it would be found on the margin of the same valley.

#### OF THE CRUITHNIANS<sup>c</sup> INCIPT.

XXVII. The Cruithnians came from the land of Thracia; they are the race of Gueleon, son of Ercal<sup>d</sup> (*Hercules*). Agathyrsi<sup>e</sup> was their name. Six brothers<sup>f</sup> of them came at first, viz., Solen, Ulfa, Nechtan, Drostan, Aengus, Leithenn. The cause of their coming<sup>g</sup> *was this*, viz., Policornus, king of Thrace, fell in love with their sister, and proposed

the origin of the tradition that the Piets were a *Scythian* people ("de Scythia, *ut perhibent*," says Bede, lib. i. c. 1.) who came into Ireland from *Thrace*. For *Ḡueleom*, (which has been adopted from L.), B. reads *Ḡleom*.—(*T*).

<sup>e</sup> *Agathyrsi*. B. reads *Aganzhippi*. The Agathyrsi were a Scythian tribe, said to be descended from Agathyrsus, a son of Hercules. See above, p. 49, and note <sup>e</sup>. They are also called *picti* by Virgil, *Æn.* iv. 146. See the legend of the birth of Agathyrsus and Gelonus, and the cause of their being sent away from Scythia to emigrate, in Herodotus, lib. iv. c. 9, 10. The account given by Herodotus of the Agathyrsi is that their country abounded in gold, but that they were themselves effeminate, and had their women in common.—*Ibid.* c. 104. The story of the Agathyrsi coming first to Ireland, and being sent on

from thence to North Britain, is told by Polydore Virgil and others. He says, "Quidam hos Agathyrsos esse suspicantur, Pictosque vocitatos, quod sic ora artusque pingerent, ut ablui nequirent; sed Pictos undecunque dictos, satis constat populos Scythiæ fuisse."—(lib. ii. p. 38, Edit. Basil. 1555). See also Hector Boethius (*Hist. Scotorum*, lib. i. fol. 4, line 50. Edit. Paris, 1575), and Fordun's *Scotichronicon*.—(*T*).

<sup>f</sup> *Brothers*,—L. omits the word *ἑταῖροι*.—(*T*).

<sup>g</sup> *Cause of their coming*.—Mr. Pinkerton, who has quoted this account of the Piets from the Book of Ballymote, in the Appendix, No. 14, to his Enquiry into the History of Scotland, makes the words *ῑατῑα α τιατῑα* a proper name, and translates this passage "*Fiacta-atiactana*, *alias* Policronus, King of Thrace," &c.

ταρ Romanchu co Fpangcu, 7 cumταιγιτ ριατ catair ann .i. Pic-  
 ταυρ, a picτιρ .i. o n-αρμταιβ. Ocur do ρατ ρι Fpangc θριατ δια  
 ριαρ. Uodap ρορ μυρ ιαρ n-δεγ in τ-ρειρεαδ βραταρ .i. Λειρινο.  
 I cmo da laa ιαρ n-ουλ ρορ μυρ ατβαth a ριυρ. Θαβρατ Cpυι-  
 nig inber Slame i n-Uib Ceimopelaig. Ατβερε ριυ Cpειντανο  
 ριατ-βελ, ρι Λαιγεν, do βεραδ ραλτι δοιβ αρ διcυρ Τυατε Ρινδα.  
 (Obepe

This is only a specimen of the innumera-  
 ble ludicrous mistakes which Pinkerton  
 has committed in his translations from the  
 Irish. In the next sentence *gan zocpa*,  
 signifies not "without settling a dowry  
*on* her," as Pinkerton renders it, in con-  
 formity with modern ideas, but, "without  
 giving a dowry *for* her," to her father or  
 next of kin, according to the practice of  
 the ancients. Policornus, the fabulous  
 King of Thrace, mentioned in this legend,  
 is elsewhere in the Book of Ballymote  
 (fol. 23, *a. a.*) called Poliornus, and in the  
 Book of Lecan (fol. 13, *b. b.*), Piliornis.—  
 See Addit. Notes, No. XVIII.—(*T.*)

<sup>h</sup> *Without . . . a dowry.*—L. reads *cen*  
*pochnaoe*, without forces.—(*T.*)

<sup>i</sup> *Pictavis.*—The Lemonum of A. Hir-  
 tius de B. Gall. c. 26, and Augustoritum  
 of Ptolemy, afterwards Pictavia or Picta-  
 viæ, Pictava or Pictavæ, now Poitiers.  
 Ammianus has it Pictavi, from the people,  
 xv. c. 11; others Pictavium. Whether the  
 Pictones or Pictavi were so called by the  
 Romans from any usage of painting, or  
 whether it was a native name, is uncertain.  
 Brutus in his voyage from Troy hither  
 visited Poictou, where Goffarius Pictus or

Goffar Ficti, was then reigning.—Galfrid,  
 Mon. i. c. 12. The derivation of this name  
 "from their arms," alludes to the word  
*pike* in English; *pioc*, Irish; *pig*, Welsh;  
*picca*, Italian; *pica* (and see also *pictare*),  
 apud Du Cange.—(*H.*) In the account  
 already given, p. 53, *supra*, the Picts are  
 described as having been first in Orkney,  
 before they went to France and founded  
 Poitiers. The tradition that this city  
 owed its origin to the wandering Aga-  
 thyrsi was also current in France. Du  
 Chesne says: "Il est certain que Poitiers,  
 ville principale et premiere de toute cette  
 contrée, est tres antique, mais incertain  
 qui en ont esté les premiers fondateurs.  
 L'opinion de plusieurs François est que ce  
 peuple est une ancienne Colonie des Scy-  
 thes dits Agathirsés, lesquels, au dire de  
 Pline, Pomponius et Solin, se peignoient  
 les cheveux et le visage, afin de se rendre  
 plus redoutables, et pour ce estoient ap-  
 pillez *Picti*. Que ces Agathirsés peints  
 vindrent premierement planter leurs pa-  
 villons en la Grande Bretagne; ou estans  
 multipliez se fit encore cette peuplade,  
 laquelle vint bastir la ville de Poitiers,  
 et l'appella *Pictavis* en Latin, comme ce

posed to take her without *giving* a dower<sup>b</sup>. They after this passed across the Roman territory into France and built a city there, viz., Pictavis<sup>i</sup>, called à pictis, i. e. from their arms. And the king of France fell in love with their sister. They put to sea after the death of the sixth brother<sup>k</sup>, viz., Leithinn; and in two days after going on the sea their sister died. The Cruithnians landed at Inbher Slaine, in Hy-Ceinniselagh. Cremhthann Sgiathbhel, King of Leinster, said that he would give them welcome on the expulsion of the Tuatha Fidhbha<sup>l</sup>. Drostan, the Druid of the Cruithnians, ordered that the

qui droit *force peinte*. Ridicule opinion puis que ce peuple est avoüe barbare par tous les anciens Autheurs, et partant ignorant de la lanque Latine, laquelle mesme n'estoit point alors, ou n'estoit en telle splendeur, que les estrangers en recherchassent la connaissance."—*Antiquitez, &c., des Villes de France*, tom. i. p. 535. John of Salisbury, in his Polycraticon, sive de Nugis Curialium, suggests also a Latin derivation (lib. i. c. 13): "Avis picta urbi Pictavorum contulit nomen, levitatem gentis colore et voce præfigurans." But all these are manifest fables, derived from fanciful analogies of sound; for the inhabitants of Poitou were known by the name of *Pictones* in Cæsar's time, before they had any intercourse with the Latins. This objection, however, does not apply to the derivation from *pica*, for that word existed also in the Celtic languages, although it may, perhaps, be as fanciful as the rest.—(T.)

<sup>k</sup> *Sixth Brother*.—L. reads in τ-πιννιν bpatthap, "the eldest brother." If this

reading be of any authority, it will, therefore follow, that Leithinn, though mentioned last, was the eldest brother.—(T.)

<sup>l</sup> *Tuatha Fidhbha*.—Ṭḡuathu Fíghda. L. No mention of this colony has been found except in this legend. Yet it is curious that the inhabitants of the barony of Forth were an English or Welsh colony, although they are certainly not in Ireland long enough to have given rise to this story, which is, however, of great antiquity; much less can they be supposed to have been here since A. M. 2931, the period assigned by O'Flaherty to this Cruithnian invasion. See the Additional Notes, No. XVIII. Pinkerton and his Irish assistants, not knowing that Tuatha Fidhbha was a proper name, translate this passage thus: "Creamthan Sciathbhel, King of Leinster, told them they should be welcome, provided they would free him of the *tribe-widows*."—vol. i. p. 507. But his version of this tract is full of similar errors, which it would be waste of time to point out individually.—(T.)

Αδοβετ Όρορταν, οριυι Cρuiτνεαc .ι. bleagron uιι. xx<sup>c</sup>. bo pιnυ do  
 όορτυζ mbaille ι pφeappaiδι ιn catη. Do ponnaυ ιnδί pιn, ι do pon-  
 naυ ιn cat υοιb .ι. catη Aρiυa-leamnactta ιn Uιb Ceιndrelaιγ. Zac  
 aen nό ζontίp no λaίzeυ ιp ιn leamnact ιι cυmζaυ a neιm ιι do  
 neoc υiυ. Ro mapbεta oηa ιaptauη Tυaτα Pιδbα. Mapb ceatpap  
 do Chpuiτneacaiυ ιapι pιn .ι. Όορoρταν, Solen, Neacttan, Ulpa.  
 Zabap Zυb ι a mac .ι. Catηluan neapc mόp a n-Epιnn, ζop ι-  
 vaρibpaυaι Epιnnοιn ι ζo tapδa mηa na φeap ιo baitea ιmnaille  
 pπι Ooηo υοιb .ι. mηa όpeppe ι oυaιppe ιpā.

XXVIII. Auaip pειpeι υiυ op όpεaζmαιγ. ΙS uaiυiυ ζach  
 ζειpp, ι ζach pέν, ι ζach ppeόδ, ι ζoτα en, ι ζac maηa. Caτ-  
 luan ba h-aιpυ-πι opπio uιι, ι ιp é cet pί ιo ζab υiυ a n-Albain; ιxx.  
 πiζ υiυ φοp Albain o Chaτluan ζυ Conpταντιn, ι ιp é Cρuiτneac  
 υειδεanaυ φοp ζab. Oá mac Catηluan .ι. Catηmoloδop ι Catιno-  
 lacan; ιn va cυpaυ, Ιm mac Pιπιn, ι Cιnυ aθαap Cρuiτηne; Cρup  
 mac Cιpιζ a mιiυδ; Uaιpneηι a pιiυδ; Cρuiτne a ceapυ; Donnall  
 mac

<sup>m</sup> *Ard-leamnuachta*.—The hill or height of new milk. This name, which perhaps gave origin to the fable, is now lost. The description here given of the battle, and of the advice of the Druid Drostan, is very obscure, but it is explained by the more full account of the transaction which will be found in Note XVIII. at the end of the volume, from which some explanatory words have been inserted in the translation, to render it intelligible. For do pon-naυ ιn cat, L. reads do paυaυ ιn cat.—(T.)

<sup>n</sup> *Solen*.—L. reads Rolen in this place, but in enumerating the chiefs of the Cruithnians above, Solen, as in B.—(T.)

<sup>o</sup> *Gub*.—L. reads Zυb, Keatinge reads Gud. See Addit. Note XVIII.—(T.)

<sup>p</sup> *Donn*.—See above, pp. 55–57, and note <sup>m</sup>, p. 56, where the names of the chieftains drowned with Donn are given in a stanza cited from a poem by Eochy O'Flynn, a celebrated historian and bard of the tenth century.—(T.)

<sup>q</sup> *Breaghmhagh*.—Bregia, the great plain of Meath, in which Tara is situated.—(T.)

<sup>r</sup> *Sreodh*.—For the meaning of this word see note on the following poem, line 149, p. 144. Pinkerton's version of this passage is ludicrously absurd: "They were in want of order and distinction; had neither spears (for hunting), nets (for fowling), nor women."—(T.)

<sup>s</sup> *Last Cruithnian that reigned*.—Not true in fact; but the *Nomina Regum Pictorum*

the milk of seven score white cows should be spilled [*in a pit*] where the *next* battle should be fought. This was done, and the battle was fought by them, viz., the battle of Ard-leamhnachta<sup>m</sup>, in Hy-Ceinnselagh. Every one of *the Picts* whom they wounded used to lie down in the new milk, *and* the poison of the weapons of the *Tuatha Fidhbha* did not injure any of them. The *Tuatha Fidhbha* were then slain. Four of the Cruithnians afterwards died; namely, Drostan, Solen<sup>a</sup>, Nechtain, *and* Ulfa. But Gub<sup>o</sup>, and his son Cathluan, acquired great power in Eri, until Herimon drove them out, and gave them the wives of the men who had been drowned along with Donn<sup>p</sup>, namely, the wife of Bres, *the wife* of Buas, &c.

XXVIII. Six of them remained *as lords* over Breagh-mhagh<sup>a</sup>. From them *are derived* every spell, every charm, every sreodh<sup>r</sup>, and *augury* by voices of birds, and every omen. Cathluan was monarch over them all, and he was the first king of them that ruled in Alba. Seventy kings of them *ruled* over Alba, from Cathluan to Constantine, who was the last Cruithnian that reigned<sup>s</sup>. The two sons of Cathluan were Catinolodar and Catinolachan<sup>t</sup>; their two champions *were* Im, son of Pern, and Cind, the father of Cruithne<sup>u</sup>; Cras, son of Cirech, *was* their hero; Uaisneimh *was* their poet; Cruithne their artificer; Domhnall, son of Ailpin<sup>v</sup>, was the first *Gadelian king*, till he was killed.

(ap. Innes, App. 798), were carried down no further. Five Pictish princes reigned after Constantine during 22 years.—(H.) See what Innes has said on this Irish account of the seventy kings, vol. i. p. 102.—(T.)

<sup>t</sup> *Catinolachan*. — L. reads *Da mac Cathluan po gabpat Cpuithenzuath .i. Catinolodarop 7 Catinolachan*. “The two sons of Cathluan took possession of Cruithen-tuath, viz., Catinolodar and Catinolachan.” Pinkerton puts a full stop

at cupao, and translates in *da cupao*, “in great distress.”—(T.)

<sup>u</sup> *Cruithne*.—Cuthne, B.—(T.)

<sup>v</sup> *Ailpin*.—Domnall mac Ailpil is e cuprech po gob go po mapb bpuizur mna lpacon, L. There is some sad confusion and omission of words in the text. I have supplied conjecturally in italics in the translation what I suppose to have been the meaning. For Britus, son of Isacon, see above, p. 27.—(T.)

mac Ailpín ip é coipec, go po marb. bpiur imorro mac Iricón. Clann Neimíó po gabrat iar m-bpiur .i. iar Glun. Cruithniḡ po gabrat iar rin, iar teét doib a h-Érinn. Gaedil imorro po gabrat iar rin .i. meic Éire mic Eacóach.

[XXIX. Do chuaid o macaib Milead Cruithnechan mac Uóit, mic Ingi la bpeatnu Foirtren do chathugud ppi Saxon, 7 po chopain tip doib Cruithenthuaít, 7 ana r pen aco. Acht m badar mna leo, ap bebaip bandtrocht Alban. Do luio iapum Cruithnechan pop culu do cum mac Mileo, 7 po gab neam, 7 talam, 7 ḡrian, 7 erca, dpucht, 7 daithi, muir, 7 tip, [cop] ba do maithriu plaith poppo co brath; 7 do bept da mna nec popcraio badar oc macaib Milead, apó bate a ppi ip in fairrge iar ap aen pe Donn; conad do peapraib h-Érinn plaít pop Cruithnib o rin doḡper.]

### XXX. CRUITHNIḠh [ció] doḡ papclam, i n-iaé Alban n-amra,

ḡo

<sup>w</sup> *Glun*.—ḡalu, L.—(T.)

<sup>x</sup> *Sons of Erc*, i. e. Fergus, Loarn, and Aengus; see Innes, App. p. 801. Fordun. iv. c. 9.—(T.)

<sup>y</sup> *Cruithnechan*.—This section occurs only in L.—(T.)

<sup>z</sup> *Britons of Foirtren*.—That is to say, the Gwyddyl Fichti of North Britain, whose kingdom was called by the Irish Fortren Mor. Fodla Fortren was one of the seven fabulous brothers, sons of Cruthne, who divided Albany amongst them. But Foirtren, perhaps, amounts to powerful or mighty. Dr. O'Connor fancifully makes it a contraction of Fortraigh Greine, *sunrise*, i. e. the east.—Script. R. H. iii. p. 55. It is the name of the whole realm; and has not

been ascertained to have been special to any part of it. It was, I scarcely doubt, the Gwyddyl Fichti name as well as the Irish name; for the prefix *For*, which is the *gor* of the Welsh, is prevalent in the composition of Pictish names of places.—(H.)

<sup>a</sup> *By heaven and earth, &c.*—This is the ancient Irish oath, by which the various elements and parts of nature were made guarantees of the bargain, and enemies to the forswearer. The oaths exacted from his subjects by Tuathal Teachtmair, and that given to the Lagenians by King Loeghaire mac Neill, are memorable instances of it. At an earlier epoch King Hugony the Great is reported to have secured the crown to his family by the same

killed. *First*, Britus, son of Isacon, *possessed Britain*. The clan Neimhidh obtained it after Britus, that is after Glun<sup>w</sup>. The Cruithnians possessed it after them, after they had come out of Eri. The Gaedhil possessed it after that, that is, the sons of Erc<sup>x</sup>, son of Eochaidh.

XXIX. Cruithnechan<sup>y</sup> son of Lochit, son of Ingi, went over from the sons of Mileadh to the Britons of Foirtren<sup>z</sup>, to fight against the Saxons, and he defended the country of Cruithen-tuath for them, and he himself remained with them [i. e. *with the Britons*]. But they had no women, for the women of Alba had died. And Cruithnechan went back to the sons of Mileadh, and he swore by heaven and earth<sup>a</sup>, and the sun and the moon, by the dew and elements, by the sea and the land, that the regal succession among them for ever should be on the mother's side; and he took away with him twelve women that were superabundant with the sons of Mileadh, for their husbands had been drowned in the western sea along with Donn; so that the chiefs of the Cruithnians have been of the men of Eri from that time ever since.

### XXX. THE CRUITHNIANS<sup>b</sup> who propagated In the land of noble Alba<sup>c</sup>,

With

mode of oath; but it is not said whether he first introduced it.—Ogygia, iii. c. 38. See Battle of Magh Rath, p. 2, 3, and the note, *ibid*. See also the verses of the bard Malmura in O'Con. Proleg. ii. p. lxxix. Perhaps, in terming it the oath *per res creatas omnes*, Mr. O'Flaherty may be employing an important phrase of his own theology, not apparent in that of his Pagan ancestors. The spirit of the adjuration *per res omnes* has infused itself into the celebrated production, otherwise Christian, called the Feth Fiadha or Lorica

Patricii; apud Petrie on Tara, pp. 57–68, where that incantation is rather indulgently translated, by inserting within brackets such words as tend to remove the invocation, otherwise apparent, of the *res creatas omnes*.—(H.).

<sup>b</sup> *The Cruithnians*.—This very ancient poem occurs only in L. & B. The text in both is very corrupt, and often unintelligible. B. has been chiefly followed. In line 1, *cio* is inserted from L.; in line 3, L. reads *belga* for *belôa*.—(T.)

<sup>c</sup> *Alba*.—Alba, genitive Alban, dative

ἔο n-a m-bpῖḡ bīl belōa,  
 cia tῖp ap nač tapḡa?

Cia počonn for po ḡluar, 5  
 o epīcāb m čogāo?  
 pṛi pṛim tonō tap pṛeathar,  
 cia līn lōḡ ḡo loḡar?

Cia plonouō pṛia tiāčtan 10  
 ḡo pṛactan na pṛḡe?  
 ap a n-apṛm pačem,—  
 ἱp cia n-aṛm a tṛpe?

Ṭpauaia aṛm a tṛpe  
 ḡo pṛpe a pṛolta

iaṛ

Albain (Alban, undeclined, in Welsh), Albany, is a well-known appellation for that part of Britain which the Picts occupied. See Mr. O'Donovan's Grammar, p. 106. Fable refers it to Albanact, brother of Lochrine and Camber; and, like the names of Lloegyr and Cymmry, it is utterly unknown to ancient historians and geographers. Nay, indeed, the triple division of the island into the Anglo-Roman, Cambro-British, and Scoto-Pictish portions, was a post-Roman circumstance, to which this late nomenclature has adapted itself. The name Braid-Alban, Jugum Albanīæ, Collar of Albany, indicates the elevation of that district; while the highest ridge or summit of the Braid-Alban was styled the Drun-Alban, Dorsum Albanīæ. It is Adamnan's Dorsum Britannīæ; his mention of it is always as

the boundary of Pictland towards the Scots; and crossing the Dorsum Britannīæ is the conventional phrase for entering the former kingdom from the west. See Adamn. i. 34; ii. 32, 43, 47; iii. 14. Why one of the three parts should thus be termed *Britannia*, i. e. the whole, may be explained from that part alone having retained an independence, varying in its limits, as the upper or lower wall was maintained. And the Irish abbot of Iona has therein the support of the ancient Welsh, by whom Alban was also termed Prydyn (an old form) though never Prydain. See Taliesin, p. 75, l. 22. Golyddan, p. 156, l. 14, p. 157, ll. 25, 65. Taliesin (or rather some one assuming his person) uses that name triadically, that is, in distinction from Lloegyr and Cymmry, which makes it the precise equivalent of Alban:

With glorious illustrious might,  
From what region did they come?

What cause also moved them 5  
From the countries of war?  
To traverse the waves<sup>d</sup> over the floods,  
In what number of ships did they embark?

How were they named before they came 10  
To attain their sovereignty?  
(*They were named* from their own<sup>e</sup> weapons)—  
And what was the name of their country?

Thracia<sup>f</sup> was the name of their country,  
(Until they spread their sails,

After

saying, of the Serpent of Germany, "she shall conquer *Lloegyr* and *Prydyn*, from the shore of the German Ocean to the Severn, and then shall the Brython . . . lose all their land, *except wild Wallia*."—p. 94. st. 29-31. The improbable statement in Giraldus and the Brut of Kings, that the Humber was the south limit of Alban, arose from the lower, or Piets', wall, passing through Northumberland; as appears from the oldest of the Welsh copies, where it is said that Alban lay "from the river Humber to the penrhyn of Bladon;" for Cape Blatum was the western terminus of the Severian wall, therefore its eastern terminus in Northumbria should have been said for the Humber. Brut, Tysilio, p. 117. Roberts (interpolating the word *northwards*), p. 33; Giraldi Descript. Cambriae, cap. 7, p. 886.—(*H.*)

<sup>d</sup> *The waves*.—Lines 7 and 8 are given thus in B.:

Cia lin long ar ceagap  
Fpi pnm tono do looap?

In what number of ships did they embark,  
And set out to traverse the waves?

The reading of L. is preferred, as most in conformity with the metre.—(*T.*)

<sup>e</sup> *Their own*.—For *paðem* L. reads *bo-bene*, a form of the same word, now written *pem*. See O'Donovan's Irish Grammar, p. 130.—(*T.*)

<sup>f</sup> *Thracia*.—According to Tzschucke, the Agathyrsi did not inhabit Thrace, but the Bannat of Temeswar, and part of Transylvania. Tzsch. in Pomp. Melam, tom. 6, p. 12. The ancients do, however, impute to the Thracians the use of certain blue punctures, as ornaments of nobility, but not

ιαρι να ταιριέιυλ τεαάττα, 15  
α η-αιριέιυρι να η-Θορρα,

Αζαντιριρι α η-ανmann  
am πανθ Ερcail-ιτbi  
ο ceapptarioi α cuctlí  
ατberitari ciu Picti. 20

Picti in aicme ατ παιb  
por ταιtne τεαάτ muir,  
zan žnim η-δειpeoil η-δοδcaio,  
γιλ η-Želeoin mic Ερcoil.

η-υaoiθ peipeari bpaτari, 25  
pρι laτari zan liun,  
δο pepc blaθ žo γoaθ,  
in pεαάτmaθ α γιυρι.

Solen, Ulpa, Nečtain,  
Θporταν dečtain ηpetell, 30  
α η-ανmanθ α η-αeboupi,  
Aengur agur Leičeno.

Lan

any general painting of the body. See *Notæ Threiciæ*, ap. Ciceronem de Off. ii. c. 7. Herod. Terps. cap. 6. Their women also wore these marks (some say on the hands and face), and they are represented by Dion Chrysostom as marks of their rank and dignity. Orat. xvii. cit. Wesseling in Herod. u. s. But poets represent them as a badge of infamy for having slain Orpheus: for example Phanoceles ap. Stobæum, Flor. ii. 478. (Ed. Gaisford),

"Ας ἀλόχους ἑστιζον, ἢν' ἐν χροῖ σήματ' ἔχουσai  
Κυάνεια στρυγεροῦ μη λελάθουσιντο φόνου.—  
(H.)

\**Ercal-Itbi*, i. e. perhaps Ερcal in Thebi, or Hercules the Theban. This is the reading of L., for which B., running both words into one, reads Ερcέbi. In the next line the name Picti is derived from tattooing, although just before (line 11), it was derived from *pikes*.—(T.) Agathyrsus and Gelonus were brothers of

After they had resolved to emigrate), 15  
In the east of Europe.

Agathyrsi was their name,  
In the portion of Ercal-Itbi<sup>z</sup>;  
From their tattooing their fair skins  
Were they called Picts. 20

The Picts, the tribe I speak of,  
Understood travelling over the sea,  
Without mean, unworthy deeds<sup>h</sup>,  
The seed of Geleon son of Ercal.

Of them<sup>i</sup> six brothers 25  
With alacrity, unflinching,  
For glory's sake set out;  
The seventh *was* their sister.

Solen, Ulpha, Nechtain,  
Drostan the powerful diviner, 30  
*Were* their names *and* their order,  
Aengus and Leithenn.

The

Scytha, and sons of Hercules or *Ercuil*, called in Welsh *Erculf*. Herod. Melp. cap. 10. Steph. Byzant. in Γελωνόρ. The bard seems to make Gelonus (Geleon) the ancestor, and Agathyrsi the name, of one and the same tribe.—(H.)

*Unworthy deeds*.—L. reads line 23, thus:

Ceo gnum n-Ercail n-otchaio.  
The hundred deeds of mighty Ercal.

And in the next line the same manuscript has *Eolchoin* for *Geleon*, which seems a manifest mistake of transcription.—(T.)

<sup>i</sup> *Of them*.—In B. h-Ua oib, which I have supposed to be intended for h-uaoib, and translated accordingly. L. reads h-Uaichip, which may perhaps mean, “Of their country.” In line 26, for liun L. reads liuo.—(T.)

Ξαν πῖ Τραγία πρεαβῆα  
 δο δεῦρα α ριυρ ποῦλα,  
 πῖο βο δαμνα δεαβῆα,  
 ζαν ταρβα ζαν τοῦρα.

35

Τανζαδαρ λεα ἢ δεῖξ-ῖρ,  
 ο ἑρῖνῖ, ο ἑρεδαῖ,  
 λυτ ἐπὶ long co λορμουῖ,  
 nonḃur ἀρ ἐπὶ céδαῖ.

40

Cingret peac̃ tuinḃ epich̃  
 Ppangcu, piac̃u pail̃gip,  
 [ζῆνḃ] caṑpaḡ apm aḃliṑ  
 ὀ'iaṑ ba aḃnm pḃictaḃip.

pḃictaḃip α pḃictip  
 ατβεῖτῖρ α caṑpaḡ,  
 βα plonnḃuḃ plān poṑpaḃ  
 iaṑum ḃaṑ pḃn paṑ-mḃiṑ.

45

Rḃ po ḃaṑ α ριυρ,  
 ἐπὶ ζῆαḃḃ ζο n-ḡaṑpḡe,  
 ḃḃ poconn α pḡpḡe,  
 [α ὀτοῡh]pḃunḃ pḃḃ paiṑḡe.

50

Pḃḃ

<sup>j</sup> *Absolute sovereign*.—Literally *full king*, i. e. *ard righ*, or supreme king over the reguli or toparchs of Thrace.—(H.)

<sup>k</sup> *Sought*.—L. reads *δο cheaṑḡpa*, admired or fell in love with.—(T.)

<sup>l</sup> *Flocks*.—The reading of L. is here followed. B. has *πρεαβαῖ*, “from their houses.” In the next verse B. has *ζολ-*

*lorḃmuḃ*. B. has also note *long*, *nine ships*, instead of *ἐπὶ*.—(T.)

<sup>m</sup> *Three hundred and nine*.—It is curious that this number makes 12 also, on the principle explained p. 112, *suprà*, note j.—(T.)

<sup>n</sup> *Sea*.—B. reads *an epicu*, “they passed through the countries.”—(T.)

<sup>o</sup> *They built*.—ζῆνḃ added from L., as

The absolute sovereign<sup>j</sup> of populous Thrace  
 Sought<sup>k</sup> their lovely sister,  
 (It was the cause of conflict) 35  
 Without gift, without dowry.

They came away with her, the good men,  
 From *their* lands, from *their* flocks<sup>l</sup>,  
 A company of three ships in good order,  
 Three hundred and nine<sup>m</sup> persons. 40

They stepped on land from the surrounding sea<sup>n</sup>  
 Of France,—they cut down woods,  
 They built<sup>o</sup> a city *with their* many weapons,  
 Which was named Pictabis.

Pictabis<sup>p</sup> a Pictis 45  
 They named their city;  
 It remained a good and free name  
 Afterwards upon the fortress.

The king sought their sister  
 By battle fiercely<sup>q</sup>, 50  
 And in consequence of his anger  
 They were driven upon the sea.

On

necessary both for the sense and for the metre. This verse is obscure. The words  $\alpha\alpha\epsilon\rho\alpha\iota\gamma\ \alpha\pi\eta\mu\ \alpha\upsilon\beta\lambda\eta\rho$  will admit of being translated "a city in a pleasant [or beautiful] situation." The events alluded to are given above, p. 123.—(T.)

<sup>p</sup> *Pictabis*.—Pictabis or Pictavia, Poictiers, is here derived from the Picts,

contrary to the prose preface, which had derived it from *pikes*; unless the word *pictis* here be taken to mean pikes, and not the name of the people.—(H.)

<sup>q</sup> *Fiercely*.—B. reads  $\gamma\omicron\ \nu\alpha\rho\gamma\epsilon$ . In line 52, the first syllable of  $\delta\sigma\tau\epsilon\chi\epsilon\upsilon\omicron\delta$ , which is necessary for the metre, is supplied from L.—(T.)

Ʋor tpaēt mapa meaððarð  
 long lelaig luēt laēair,  
 anair ar a Ʋeiriur  
 acm Ʋeireað bpaēair.

55

ðaðar in Ʋictaue,  
 [ɣo] n-ɣraue dia n-ɣlencal,  
 a n-ann po bo aēða,  
 airm ipraba Elair.

60

Elaid app a céle,  
 co n-vene po diúd,  
 cind ða lá ɣac laētu,  
 atbat accu a riur.

Seac bpeactnarð 'na Ʋeimim,  
 co h-Ʋrim na h-aine,  
 po toɣrat a cinðreim  
 ɣobrat inber Slaine.

65

Slaiɣreat Ʋluaɣ [Ʋea] poɣlac,  
 ðia poɣnam i nemni,  
 tpa ɣlundu ɣarɣa  
 i cath AƲða-leamnaēt.

70

Lairc

<sup>r</sup> *With her*.—acm, the reading of L., is a combination of aci, *with her*, and m, the article. B. reads accu m—(T).

<sup>s</sup> *Renowned*.—Ʋaœa, L., i. e. long, or famed.—(T.)

<sup>t</sup> *Elair*.—"The place where Elair was;" that is to say, the see of St. Hilary, bishop of Poitiers from A. D. 350 or 355 to 368 or 369, and one of the most illustri-

ous fathers of the western church. Venantius Fortunatus, one of his successors in that see, writes thus in his eulogy of the pious Queen Radegund, lib. vii. l. 11:

"Fortunatus ego hinc humili preece, voce, saluto,  
 (Italiâ genitum Gallica rura tenent)  
 Pictavis residens, quâ Sanctus Hilarius olim  
 Natus in urbe fuit notus in orbe pater."—(H.)

On the shore of the sea was shattered,  
 A ship, swift sailing, well manned,  
 There remained, as we know, 55  
 With her<sup>r</sup> the sixth brother.

They were in Pictavia,  
 With success attaching to them;  
 Their name was renowned<sup>s</sup>  
 At the place where Elair<sup>r</sup> was. 60

They stole away thence together  
 In haste, under sorrow,  
 At the end<sup>u</sup> of two tempestuous days,  
 Their sister died with them.

Passing by Britain in their voyage, 65  
 To Eri the delightful  
 They directed their course,  
 And reached Inbher Slaine<sup>v</sup>.

They cut down the plundering host of Fea<sup>w</sup>,  
 Who were aided by poison<sup>x</sup>, 70  
 By their fierce deeds,  
 In the battle of Ard-learnacht.

The

<sup>u</sup> *At the end.*—L. reads *cimta la co lochta*. "From the fault of a stormy day."—(T.)

<sup>v</sup> *Inbher Slaine.*—The mouth of the River Slaney at Wexford. See above, p. 123.—(T.)

<sup>w</sup> *Fea*, added from L. *Fea* signifies "of woods." This was the host of the Tuath Fiadhbhe, or "people of the woods," men-

tioned in the prose narrative, p. 123.—(T.)

<sup>x</sup> *Poison.*—The reading of L. has been followed. B. reads *dia foghað a ndem-naçt*, and in the next line *a n-glungnu*. See the story, p. 125, above, and in Additional Notes, No. XVIII. In line 71, B. reads *opuan* for *epia*, which is given in the text from L., as being probably the more correct reading.—(T.)

Λαιὸ ἀνγβαῖδε, aamble,  
 ρεα παῖδε πυθαί,  
 ζονα θανάιβ ζο η-δεῖραιβ,  
 δο δῆρεατναιβ α bunαῶ. 75

δα μαρὶβ νεὸ νο τηιζοῖρ  
 ἀττ τειλζτεῖρ α ρυλε,  
 ζο bom τριυ δοenne,  
 ciῶ cu νό ciῶ dune. 80

Θριυ Cpuῖtneῶ in capῖραιρ,  
 ρυαιρ ic amτῖρ amλαῶ,  
 lemλαῶτ ιρ innαλαῶ  
 ρρι ἑαμαῶ ρορ talman.

Τυεῶτα ταιντε τρεαῶ-clann,  
 la Cpuῖtand coῖρ cenn-balc,  
 co τοmλαῶτ an αιειμῶ,  
 ρορ ραιεῖ Αρῶlemnnaτ. 85

Σλαζρεαῶ ρλυαιζ ρεα ραebpach  
 ζαν τρεβαῶ ιρ ζαν τορῶ, 90  
 110

<sup>7</sup> *Their origin*—See above, p. 123. This stanza is thus given in L.:

Λαιχ ἀνγβαῖδι παῖδε  
 co ηγαῖρbe ρε πυθαί  
 co namib co ηοεραῖβ  
 δο δρεατναιβ α mbunαῶ.

“Heroes hard cutting  
 With roughness, with hurtfulness,  
 With wonderful weapons;  
 Of the Britons *was* their origin.”—(T.)

<sup>2</sup> *They struck*.—No τηιζοῖρ is the read-

ing of L., and is adopted in the text instead of no ρετῖρ in B.—(T.)

<sup>a</sup> *Wasted away*.—This line is thus given in L.:

Con bo τριυ δε ρεν ε,

but the meaning is the same.—(T.)

<sup>b</sup> *Of friendship*.—i. e. a friendly druid, a benefactor. In L. mearῖραιρ.—(T.)

<sup>c</sup> *Here washed*.—αnαλαῶ, L. The word malaim, anolaim, or ionmlaim is still in use in Scotland, and in many parts of

The heroes valiant and numerous  
 Cut down knotty woods,  
 With wonderful arts; 75  
 From the Britons *was* their origin<sup>y</sup>.

Dead was every one they struck<sup>z</sup>,  
 If but his blood they shed,  
 So that he wasted away<sup>a</sup> on that account,  
 Whether *he were* a dog, or whether *he were* a man. 80

A Cruithnian Druid, of friendship<sup>b</sup>,  
 Discovered a cure for those thus wounded,  
 New milk in which were washed<sup>c</sup>  
 Those who lay *wounded* on the earth.

The herds *of cows* of the tribes were brought, 85  
 By just Cremhthann the headstrong<sup>d</sup>,  
 Until the herd was milked  
 On the green<sup>e</sup> of Ardleamhnacht.

They cut down the troops of Fea, of sharp weapons<sup>f</sup>,  
*Leaving them* without tillage and without produce, 90  
 By

Ireland. If, however, we read in n-alaio, which may possibly be also the reading of B., the line may be translated "new milk, in the wound." The next line is from L., but B. reads an-uṣamao for-ṣamail, which (if the words be so divided) will signify, "in powerful [or efficacious] bathing."—(T.)

<sup>d</sup> *Headstrong*.—The word cenn-balc is literally thus rendered, but does not involve the idea of perverse obstinacy im-

plied in the English word *headstrong*: cenn, a head, is often used as a sort of intensitive in composition. It may mean, however, a stout head, i. e. chief or leader. For cenn-balc, L. reads ceṣbalc, and in the next verse, co tomlaṣt a pach nem, which is corrupt.—(T.)

<sup>e</sup> *Green*.—See above, p. 93, note <sup>u</sup>. The word ƣaíṣi is omitted in L.—(T.)

<sup>f</sup> *Sharp weapons*.—Faebpach is the reading of L. In B. this line is given

πο εὐβραὺ διὰ ν-διτὴ γλιανῶ,  
 Cpemétanò pciatèbel pcorac.

Sgurrir ann in Cpuicmiz  
 porì tuiprib tpi maige,  
 comðar ecla faebair 95  
 na Gaeiril go n-glóine.

Gar iar rin go n-apav  
 ceépur blaṭac bpaṭar,  
 Solen, Neachtan, Oporṭan,  
 Aengur, porðán paṭac. 100

Ro paic a n-dear Ulpa,  
 iar n-upcra a éapav,  
 in Rachpavò i m-bpeazab,  
 avò po mebav malairt.

Morṭar occa Caṭluann, 105  
 nri bo tpuaz in t-aipe,

00

thus, Sligfeac pluaz fea febac, where pluigfeac is an evident mistake for pluigfeac, and fea febac is probably the name of the hostile tribe Fea Fidhbhe. See above, line 72. In line 90 the reading of L. has been followed. B. reads gan tpeib ip gan tobac.—(T.)

<sup>8</sup> *Their defeat*, i. e. the defeat of the Tuath Fidhbhe: oia n-diṭh has been adopted from L. for tucṭ gliaṭ, which is the reading of B.—(T.)

<sup>h</sup> *The three plains*.—These words seem to denote some place in the County Wex-

ford. Perhaps tpi maige should be taken as a proper name, but it is not now known as such. It occurs in both copies. In L. lines 93 and 94 are transposed, and the stanza is read thus:

Cuipid avò tpi maigi  
 na Cpuicmich co n-gauri  
 cumṭar eagla faebair  
 na Gaeiril co n-glame.

“On the three plains planted  
 The Cruithneans with prosperity,  
 Until dread of their arms  
 Had seized the noble Gaels.”—(T.)

By their defeat in the battle<sup>g</sup>,  
Cremhlthan Sciathbel of horses was protected.

The Cruithnians settled themselves  
On the lands of the three plains<sup>h</sup>,  
Until dread of their arms  
Had seized the noble Gaels 95

Soon after that died<sup>i</sup>  
Four of the noble brothers,  
Solen, Neachtan, Drostan,  
Aengus, the prophetic pillar. 100

From the south was Ulfa sent  
After the decease of his friends;  
In Rachrann in Bregia<sup>j</sup>  
He was utterly destroyed.

Cathluan was elevated<sup>k</sup> by them, 105  
(No despicable chieftain),

As

In line 95, B. reads oib̄l instead of f̄æ-b̄ap, which latter reading has been adopted in the text. The word ζυῑρῑβ̄ in line 94, which is omitted in L., appears to signify sods, soil, lands.—(T.)

<sup>i</sup> *Died*.—co-ngābāo, L. In line 98 L. reads b̄pāthap̄ blādach, and in line 99, B. reads Ul̄phā instead of Neachtan, which last name has been substituted in the text from L., as being in accordance with the prose, especially as B. immediately after agrees with L. in the account given of Ulfa in the next stanza.—(T.)

<sup>j</sup> *Rachrann in Bregia*.—Rachrann was the ancient name of the rocky island of Lambay, near the Hill of Howth, which is in the territory of Bregia. Lines 103 and 104 are from L. B. reads,

in ā çap̄nn̄ im̄-ð̄reāgāib̄  
and pō mead̄ap̄ malap̄z.

“In his earn in Bregia  
Did he meditate malediction.”—(T.)

<sup>k</sup> *Elevated*.—L. reads māp̄ð̄cap̄, “is killed,” which is plainly wrong. In line 106 B. reads bō āep̄uāgāipe; the reading of L. has been preferred.—(T.)

do níz fopaið uile  
ria n-oul a tír n-aile.

Ar arbert friu Erimon  
ar in Erimo rectar,  
ar na deapna deabaið  
immon Teamair tectaið. 110

Tri céet ban do breata,  
doið por tecta tlaetaiz,  
ciðeað po bo tuaçail,  
gaç bean go n-a braetair. 115

batar paeta foppo,  
frið pennu fri dñe,  
conið foire a máetar,  
pur gñath gað in nizi. 120

Reirdair ar in Erimn  
ma reimim paç-ñlinð,  
gan muríer gan maric-luaç,  
im Caçluan mac Caiçminð.

Caç-moloðor enap-çruaið  
ir Caçmaçan ñluair, 125

baðar

<sup>1</sup> *Spake*.—A dubpao riu. L. In the next line L. reads corruptly rin n-Erimðrin n-eiçair; in line 111 deapnpao for deapna; and in line 112, teçtauch for teçtaið.—(T.)

<sup>m</sup> *Teamhair*.—The royal palace of Tara, in the county of Meath. See Mr. Petrie's Essay on the History and Antiquities of Tara Hill (Trans. of the Royal Irish Aca-

demy, vol. xviii.)—(T.)

<sup>n</sup> *Agreeable*.—This line is given in B. thus: doið po reçtea tlaetaiz. The reading of L. has been preferred. The true reading was probably doið por tecta tlaetaiz.—(T.)

<sup>o</sup> *And her brother*.—lit. "with her brother." The meaning is that the Irish were

As king over them all,  
Before they set out to another country.

For to them spake<sup>1</sup> Erimon  
    *That* out of Eri they should go, 110  
    Lest they should make battle  
    For Teamhair<sup>m</sup>, *as* a possession.

Three hundred women were given,  
    To them they were agreeable<sup>n</sup>,  
    But they were most cunning, 115  
    Each woman and her brother<sup>o</sup>.

There were oaths *imposed* on them,  
    By the stars, by the earth,  
    That from the nobility of the mother  
    Should always be the right to the sovereignty<sup>p</sup>. 120

They set out from Eri  
    On their oath-bound expedition,  
    Without families, without cavalry,  
    With Cathluan, son of Caitinn<sup>q</sup>.

Catmolodor<sup>r</sup> the hard-knobbed, 125  
    And Cathmachan the bright,

Were

cunning in obtaining conditions from the Picts, before they gave them women.—(T.)

<sup>p</sup> *Sovereignty*.—This distich is very corrupt; for φορρο, line 117, B. reads ερρυ. The text is corrected from L. Line 120 is also adopted from L., instead of πο γνα-  
εαις ηρηξε, the reading of B. L. reads οεμνυ in line 118, for πεμνυ. In line 117, παεα signifies not so much *oaths* as obli-

gations guaranteed by oath or otherwise.—(T.)

<sup>q</sup> *Caitminn*.—Caitminn. B.—(T.)

<sup>r</sup> *Catmolodor*.—This name is now Cadwaladyr. He appears to be called “hard-knobbed,” in allusion to the deep scars with which his body was tattooed or ornamented. Lines 125 and 126 are given thus in L.:

βαῖαρ ὄλλι ὄλοῖα  
 δά mac ἐρόδα Καῖλουαι.

Α κοραιὸ ἐρραιὸ κοῖναιε  
 βα εἰομ βαλε α ταίρη ρεαμ 130  
 Cing coceppinn dia ceppn-peon  
 Im mac Peppinn a n-ainm-peon.

h-Uairpem ainm a pibō  
 no píped in peo-gin,  
 po bo pur dia mibō 135  
 Cpur mac Cipig Cetlim.

Cpuite mac coir Cínea  
 doib po tlincha tochmoie,  
 co tuc banntraét blaé-ḡlan  
 ὅαρ Αῖημαḡ, ὅαρ Αῖḡοιε. 140

Αναιε οἷβ α n-Εαῖα,  
 ḡo in cepeḡa ip cupaé,

nao

Caonolodor clechur,  
 ip Catainlocach enap puao.

"Cadnolodor, the chief,  
 And Catainlocach the red-knobbed."

The word clechur signifies the person in a tribe to whom belonged the right of final appeal. In line 127 L. inserts ḡlana before ḡloḡa.—(T.)

<sup>s</sup> *Their trampling.*—This line is from L. B. reads βα δορρη βαλε α τοιρ-peon. In the next line B. gives Cind, not Cing, as the name of the first champion, which agrees with the prose (see page 125), and reads Cind co cepo dia cepo-peom,

"Cind skilful in their art" [i. e. war]. In the next line the scribe has written .un. mc pirt, "the seven sons of Pirt," for "Im, son of Pirnn."—(T.)

<sup>t</sup> *Huasen*, or Uasem, for the H is only euphonic. L. reads h-Uairneam. This name sounds not unlike that of Ossian, which, however, is always written Oipin in Gaelic. In the next line in peo-ḡean, L.—(T.)

<sup>u</sup> *Cetlim.*—Cheizlem. L. I have taken this word for a proper name; cet lim might signify, "I acknowledge," "I allow."—(T.)

Were glorious youths,  
The two valiant sons of Cathluan.

His hardy, puissant champions,  
Heavy, stern, was their trampling<sup>s</sup>, 130  
Cing, victorious in his victory,  
Im, son of Pernn, *were* their names.

Huasem<sup>t</sup> was the name of his poet,  
Who sought out the path of pleantry.  
Ruddy was his hero, 135  
Crus, son of Cirigh Cetlim<sup>u</sup>.

Cruithne, son of just Cing<sup>v</sup>,  
Attended to their courtship,  
So that he brought a company of fair women,  
Over Athmagh, over Athgort. 140

There remained of them *behind* in Ealga<sup>w</sup>,  
With many artificers and warriors<sup>x</sup>,

Who

<sup>v</sup> *Cing*.—Cpuithnig meic coip Ǿingα.  
L. In the remainder of this stanza the  
text of L. has been followed. B. reads:

Ro tinea aēōōmop  
Co tuc bannepaēt mblach Ǿlan  
Da pael Ǿort,

which must be corrupt, for it violates the  
metre. Different duties are assigned to  
Cruithne here, and in the prose account,  
where he is called α cεapo, their artist  
or artificer. The places called Athmagh  
and Athgort, line 140, are unknown.—  
(T.)

<sup>w</sup> *Ealga*.—B. reads melǾα, which is  
perhaps a mistake for m ElǾα. Elga or  
Ealga was one of the poetical names of  
Ireland. An tpeap annm (says Keatinge)  
Inir EalǾα .i. oilen uapal. Oip ap  
ionann inir Ǿ oilen, Ǿ ap ionann ealǾα Ǿ  
uapal, Ǿ ap pe linn Ǿeap m-ǾolǾ Ǿa Ǿnaē  
an t-annm Ǿm uippe. "The third name  
(of Ireland) was Inis Ealga, i. e. noble  
island; for Inis is the same as island,  
and Ealga is the same as noble; and this  
was its usual name from the time of the  
Fir-bolgs."—(T.)

<sup>x</sup> *Warriors*.—B. reads cpuan, for which

nað cepeað for ðreagmach  
 peipear demnac ðpuað.

Ðruideact ip iolact, maiz, 145  
 in aile min glan mur glan,  
 bapc ðibeirgi, ðuain gil,  
 ip uaiuib po munad.

Mopað ppeð ip mana, 150  
 paða rin, am pona,  
 gotha én do fairpe  
 cairi gac ceol cona.

Cnuic ip coircti apcõpa,  
 cen tpoða tuacth taille,

tuapgaibpct

cupach, the reading of L., has been substituted. The next line is also taken from L. B. reads na po ceipreao ðreagmac, "they would not leave Breglmagh." The Druids are called "demon-like," or "devilish," as being skilled in demoniacal arts.—(T.)

<sup>1</sup> *Druidism*.—The word maiz is so explained in an old glossary in the Library of Trinity College, Dublin. The whole stanza is thus given in B.:

Ðruideact 7 iolact maiz mapc  
 min balc mur glan glep  
 ðibao ga ðuain gil  
 ip uaiuib po munad,

which is so corrupt that it is difficult to translate it, and it is also inconsistent with the laws of the metre. The text of L. has been followed, with one correction

of uaiuib po in the last line, for uaiuib po.—(T.)

<sup>2</sup> *Sredlis*.—B. reads pleag, a word which may signify "spears;" but the reading of L. is preferred, as being in accordance with the prose. See p. 125. As the meaning of the word ppeð or ppeoð is doubtful, it has been left untranslated. See the poem attributed to St. Columba, Miscell. Irish Arch. Soc., vol. i. p. 2, and note 31, p. 12, where Mr. O'Donovan conjectured it to be the ancient form of tpeao, a flock or herd. But he has since found another copy of that poem in a parchment MS. in the Bodleian Library at Oxford, Laud. 615, p. 7, where the word is twice written with an aspiration on the ð, thus: "ní hág ppeoið atá mo cúib; and again, na haðair do goðaid gepg, ná ppeoð, na rén ar bið cé;" it is also found written in

Who settled in Breagh-magh,  
Six demon-like druids.

Necromancy and idolatry, druidism<sup>r</sup>, 145  
In a fair and well-walled house,  
Plundering in ships, bright poems,  
By them were taught.

The honoring of sredhs<sup>z</sup> and omens,  
Choice of weather<sup>a</sup>, lucky times, 150  
The watching the voices of birds,  
They practised without disguise.

Hills and rocks *they prepared* for the plough,  
*Among* their sons were no thieves,

They

MSS. indifferently  $\rho\rho\epsilon\delta$  and  $\rho\rho\epsilon\zeta$ , from which we may infer that the final letter was always intended to be pronounced with aspiration, therefore the word must be  $\rho\rho\epsilon\delta$ ,  $\rho\rho\iota\alpha\delta$ ,  $\rho\rho\epsilon\zeta$ , or  $\rho\rho\epsilon\omicron\zeta$ , *a sneezing*, a word still in use, which is also frequently written  $\rho\rho\epsilon\zeta$  or  $\rho\rho\epsilon\omicron\zeta$ . It is well known that sneezing, both among the Greeks and Romans, and also in the middle ages, was regarded as ominous, and made use of for the purposes of divination. This superstition was prohibited by several enactments of councils and synods, and formed a frequent topic of reprobation from the pulpit. As an example we may cite the following passage from a sermon preached by St. Eligius or Eloy, who became Bishop of Noyon about the year 640, "Similiter et auguria, vel *sternutationes*, nolite observare, nec in itinere positi aliquas aviculas

cantantes attendatis, sed sive iter, sive quodcumque operis arripitis signate vos in nomine Christi, &c."—Vit. S. Eligii. lib. ii. c. 15, apud Dacherii Spicil. p. 97. See also the "Libellus abbatis Pirminii," published by Mabillon, which he supposes to belong to the year 758: "Noli adorare idola, non ad petras, neque ad arbores, non ad angulos; neque ad fontes, ad trivios nolite adorare, nec vota reddere. Precantatores, et sortilegos, karagios, aruspices, divinos, ariolos, magos, maleficos, *sternutus*, et auguria per aviculas, vel alia ingenia mala et diabolica nolite facere et credere."—Vet. Anal. p. 69. These examples will suffice to shew the late continuance of this class of superstitions.—See also Grimm's Deutsche Mythologie, p. 647.—(T.)

<sup>a</sup> *Weather*.—This line is from L. B. reads  $\rho\omicron\zeta\alpha$   $\rho\epsilon\alpha\eta$   $\eta\iota$   $\rho\omicron\eta\alpha$ . Line 152 is also

τσαρχαβρετ α τινδρεμ  
 पुनो α n-ινβερ डोन्म.

155

βα heaδ loδap uainoι  
 30-n-3λuaipe na 3πιβε,  
 ιμα ται3 co επene  
 ι επι μαρειach lle.

160

1r

from L. B. reads chaípe 3an cel cona.  
 For paípe, line 151, B. reads aipe.—(T.)

<sup>b</sup> *Inbher Boinne*.—The mouth of the river Boyne, which runs through the region of Bregia, where the Picts, according to the account here given of them, had their settlement in Ireland. In line 153, L. reads coipei, and in line 155, τσαρχαβρετ δια τινδρεμ, where B. has πο το3ρατ. In line 156, the reading of L. is adopted. B. reads 3αβρατ ινβερ m-δoμβe, but the text in both copies is probably very corrupt.—(T.)

<sup>c</sup> *Away*.—L. reads βα heaδap do loδap, “by Edar [the hill of Howth], they passed from us.” In lines 159, 160, B. reads:

ιμμα ια3 co oπene  
 ι επι ια3 peach lle.—(T.)

<sup>d</sup> *Ile*.—The island of Ilay or Ila, one of the five Ebudæ or Hebrides, anciently Epidium, and long the capital seat of the Lordship of the Isles. It lies outside of the Mull of Cantire or Epidian Foreland, to the inside of which lies Boot or Bute. And I suppose that King Bruide the First, whom I have argued (See Addit. Notes, No. XVII.) to be the very first

king of Gwyddyl Fichti in Britain, was called Brudi Bout, from that island. If the first descent was on Ilay, Bute was a snug and likely place to become the royal residence.

This statement is somewhat different from that of Nennius, cap. 5, that the Picts *first* occupied the Orkneys, “*et postea ex affinitimis insulis vastaverunt non modicas et multas regiones, occupaveruntque eas in sinistrali parte Britannia;*” though even he admits that they did not occupy the mainland from the Orkneys immediately, but from the other islands. Beda says generally, “*habitare per septentrionales insulae partes coeperunt;*” and that phrase, which meant no more than Alban or the ultra-mural Britain in general, may possibly have suggested the statement in the *Historia Britonum*. That they stood over from Cruthenia in as nearly as may be the same course, as in after days their neighbours of the Dalriadha pursued, is the probability, as well as the best authority. When we read that Muredach, son of Angus, was the “*primus colonus*” of Ilay (Ogygia, p. 470), of course we merely understand

They prepared their expedition  
Here at Inbher Boinne<sup>b</sup>.

155

They passed away<sup>c</sup> from us  
With the splendour of swiftness,  
To dwell by valour  
In the beautiful land of Ile<sup>d</sup>.

160

From

that he was the first Dalriadhan settler.

The termini given by this poet exclude the Orkneys, of which the Irish legend seems to say nothing; and, though Nennius in cap. 5 mentions the temporary occupation of them by the Picts, in his first chapter he places them ultra Pictos, which the name of the Pightland Firth doth likewise imply. Yet it is not to be doubted that the Picts did possess those islands before the Norwegians. See Wallace's Orkneys, cap. xi. p. 67, Ed. 1693; Adamnan, ii. cap. 42. The History of the Picts ascribed to H. Maule of Melgund has a legend of Leutha, king of the Picts of Orkney, who subdued and gave his name to the isle of Lewis; p. 29, Ed. Glasg. 1818. The Diploma of Thomas Bishop of Orkney (ap. Orkneyinga Saga, p. 549, 550) avers, upon the authority of ancient records, that the Norwegians found two nations in Orkney, the Peti (Picts) and the Papæ, but entirely destroyed them both. The former is a known Saxon and Norse softening of the name Pict. "*Scotiæ ac Petiæ insularumque quas Australes vel Meridianas vocant.*" Saxo Gramm. Hist. Dan. ix. p. 171. etc. We must

adopt the conclusion, that the Papæ were the Irish fathers of the rule of St. Columkille, who repaired to the Orkneys, and obtained possession of Papa Stronsa and Papa Westra, as he had done of Iona; though, perhaps, with this addition, that all the inhabitants of the Papa islands, and not alone the religious, came to be so called. That opinion, I think, is decided by the statement of Ari Froda, that, when Ingulf the Norwegian visited Iceland, he found some Christians there, whom the Northmen call Papæ, who, not choosing to associate with heathens, went away, leaving behind them Irish books, bells, and croziers; and from these things it was easily judged they were Irish. Arius, cap. ii. p. 10, Ed. 1744. If Iceland be the Thule Insula of Dicuil, who wrote his book *De Mensurâ Orbis* in 825, he had thirty years before conversed with some clerici who had sojourned upon that island from the 1st of February to the 1st of August, and in the summer could see to catch the lice upon their shirts at midnight.—Cap. vii. s. 2, n. 6. This was seventy-nine years anterior to the voyage of Ingulf. Arngrim Jonas

Ip ap gabpat Albain,  
apθ-ḡlain ailep τοιπτιú,  
cen διη luēt la επέβτε  
o epich Chat co ποιρεu.

Rop brip Caṡluan caṡu  
ḡen ταṡu cen techteu

165

níp

observed that the small island of Papey, in East Iceland, was probably a seat of the Irish Papæ, and expressed the like opinion (which Mr. Pinkerton has adopted without acknowledgment) of Papa Stronsa and Papa Westra. Arngr. Island. Primordia, p. 375, Ed. H. Steph. St. Cormac the Navigator, called O'Liathain, whose daring coracle visited the Orkneys under letters of safe conduct obtained for him by Columbkille from Bruide, king of Piets, sailed about with the express object of finding for himself an eremus (hermitage) in oceano. Adamnan, i. cap. 6, ii., cap. 42. Thus it was that the kings and toparchs of the Peti received the Papæ into the smaller isles. The same Dicuil mentions some little islands, to be reached in two days and the intervening night, in a boat of two benches, from septentrionalibus Britanniae insulis (Orkneys?), and which I take to be the Feroes, in quibus in centum fermè annis (from 825, making 725) eremitæ ex nostrâ Scottiâ navigantes habitaverunt; but the latrones Nortmanni had driven them away, and the islets were vacuæ anachoretis, but full of sheep and wild fowl.—*Ibid.* s. 3. —(H.) The word ḡribe, line 158, has been supposed to signify swiftness. In the

Leabhar Gabhala of the OClerys, p. 96, in an historical poem by Eochaidh O'Flynn, we find an apθ abap n-imḡriub, where the Gloss is lap an uapal τιḡepna apθ ba comluat m-deaṡaiθ no m iorḡaul, i. e. "the noble lord who was all *swiftness* in battles and conflicts." And in the ancient metrical Glossary called "Poetry is the Sister of Wisdom," ḡriub is explained aum do luap, "a name for *swiftness*." —(T.)

\* *The people*.—Lines 163 and 164 are from L. B. reads

cen διη ελαēt la επέβτε  
o χριάε co ποιρεú,

which is manifestly corrupt.—(T.)

† *Cat*.—The region of Cat is the country now called Cathanesia, or Caithness. Its derivation from Caith or Cat, one of Cruthne's seven sons, is a patronymical fable. Whether derived from the wild cat, like the Clan Chattan, whose territory included Caithness (see Scott's *Maid of Perth*, iii. chap. 4), or from *cath*, war, battle, the sound of it seems to recur in the names Cathluan, Catnolodar, Catnolachan. That province may have owed celebrity to its position as a northern

From thence they conquered Alba,  
 The noble nurse of fruitfulness.  
 Without destroying the people<sup>e</sup> or their houses,  
 From the region of Cat<sup>f</sup> to Forcu<sup>g</sup>.

Cathluan gained battles  
 Without flinching or cowardice,

165

His

terminus; as Nennius says, “a Totenes usque ad Catenes.”

The *Tractatus de Situ Albanie* (composed by an Englishman, at least not by a Scot, soon after 1185, and printed by Innes, ii., 768–72, with a suspicion that Giraldus was its author), divides Albania into the seven portions of seven brothers, of which the seventh was “Cathanesia citra montem et ultra montem, quia mons Mound dividit Cathanesiam per medium,” The Mons Mound was Mount Ord, and the Cathanesia eis montem was the Sudurland (southern land) of the Northmen. “Of old, Sutherland was called Cattey, and its inhabitants Catteigh, and so likewise was Caithness and Strathnaver; and, in the Irish, Sutherland to this day is called Catey, and its inhabitants Catigh; adeo ut Catteyness nihil aliud sit quam promontorium Cattæ seu Sutherlandiæ, quod promontorium a latere orientali montis Ordî prætenditur.”—*Blaew cit.* in Brand’s *Orkney*, cap. xi. As Caithness lies not at all north, but fairly east, of Sutherland in its enlarged sense (for Dunnet Head in Caithness is only 58° 35’; and Cape Wrath is 58° 34’), it is evident that the Sudurland of the North-

men was only the portion properly so called, and that they did not include therein the Strathnavern. But as they divided those parts into the jarldom of Katanes and the Sudurland, we should, I think, infer that Strathnavern was included in the jarldom; while the Sudurland, though infested, and perhaps partly inhabited, by Northmen, was not thus feudally detached from the crown of the Scoto-Picts. Sir Walter Scott mentions, that the territory of the Clann Chattan comprehended Sutherland and Caithness [*Cathanesiam citra et ultra*], and that the Earl of Sutherlandshire was their paramount chief, with the title of Mohr Ar Chat; and, though he includes Inverness, and even Perth, within the limits of that clan or league of clans, as referrible to the fifteenth century, we may safely esteem that the Chattanaich originally denoted the people of Katanes within and without Ord.—(II.)

<sup>g</sup> *Forcu*.—Of the place here called *Forcu* I can give no account. It must have been on the southern extremity of Fortren Mor. For is the favourite Pictish prefix, as in Fortren, their kingdom, Forteviot, their palace, Fordun, Forfar, Forres, &c. Pos-

nîr bo mgarð tuchtu  
co po marbð ðreatnu.

ða de gabrat Albain,  
arð-glain talcain tlað-mîn, 170  
co n-imað amlaeb  
co Cinaet mac n-Alpin

Ar

sibly the Glas-cu of the Strathelyde Britons was Foreu in their vocabulary.—(II.)

<sup>h</sup> *Onsets*, i. e. the fierceness of his onsets was not relaxed or diminished until, &c. For techtu, line 166, B. reads tpeðtu, and, line 167, tuiciu for tucthu. The readings of L. have been followed in the text.—(T.)

<sup>i</sup> *Conquer*—L. adds Cpuithnið, “the Cruithnians seized on Alba,” and gives this stanza thus:

ða de gabrad Cpuithnið  
Albain tuptið tlaðt min  
ep clod a n-il ael  
co cmeað mac Ailpin.

Thus did the Cruithnians acquire

Alban, the fruitful, the smooth-surfaced,  
After defeating their many rocks [?]  
To Cinaeth Mac Ailpin.

or ael may signify sharp weapons. But B. has m for co, in line 172.—(T.)

<sup>j</sup> *Many an Amlaff*.—Amlaff, Amlaib, Aulaid, &c., for Olaf, was the prominent name among those northern vikings, who ravaged, and in part conquered, Ireland and Pictland, during the ninth and tenth centuries. See Battle of Magh Rath,

p. 290, and the Editor’s note. In 852(3) Amlaip, king of Lochlin, came into Ireland and exacted tribute there.—Ann. Ult. In the spring of 866 he ravaged Pictland. Three years later he was slain by Constantine, king of Picts.—Ann. Ult. and Chron. Pict. Among the Danes of Northumbria and Lothian the name of Anlaf was popular, and one of their Anlafs fought on the Scottish side at Brunenburg in 937.—Chalmers’ Caled. i. 337, 338. Amlaib M<sup>e</sup> Illuib, son of Indulf (so Dr. O’Conor), king of Albany, was slain by Kenneth, son of Malcolm [son of Domhnall, ap. Ann. Ult., but erroneously], in 976 or 977.—Tig. et Ann. Ult. in annis. It would seem as if king Indulf had married some vikingr’s daughter, to have an Amlaff for his son. The year 979 saw the death of the son of Amlaff the younger, grandson of Amlaff the elder, at the battle of Temora. And in 980 Amlaibh M<sup>e</sup> Sitriuc, last Danish king of Dublin, retired to Iona. It is evident that this popular name had come to be expressive of the nation who used it, as those of John, Patrick, and David have connected themselves with three sections of our island empire; with

His onsets<sup>b</sup> were not without fierceness,  
Until he had slain the Britons.

Thus did they conquer<sup>i</sup> Alba,  
Noble, gentle-hilled, smooth-surfaced. 170  
With many an Amlaff<sup>j</sup>,  
Down to Cinaeth mac Alpin<sup>k</sup>,

For

this further resemblance to the two latter, that Olaf son of Tryggvi, and St. Olaf, were the apostles of religion in Norway.

The main error of our bard, if the reading in the text be correct, would consist in the supposition that an intermixture of Northmen with Scots and Picts existed from the beginning; and that "many an Amlaff" had combined with the Cruthnich in their first occupation of Albany. If, however, we were at liberty to make a transposition of two lines, we might thereby restore the truth of history to our bard. That they "seized on Alba, with many an Amlaff, till Kenneth Mac Alpin," would be enormous error; but that they did so "till Kenneth Mac Alpin with many an Amlaff," is the truth. For it was in his (the first Scoto-Pictish) reign, that Danari (the Danes under Amlaiv) vastaverunt Pictaviam for the first time.—Chron. Pict. in num. 77.—(II.)

Perhaps the word *amlæb* in the text (if that be the original reading) may not be a proper name, but may be used in the sense of a champion, a hero, from which the proper name is derived; but for this we have no authority, and it is,

therefore, more probable, that the bard had no idea of speaking of "Amlaffs" at all, and that in line 171 there are mistakes of the scribe. We should read perhaps *α νομαο νλ αεβ*, i. e. "with their many arts" or sciences. *Αεβ* is explained *εαλαα*, arts or sciences, in old glossaries, and *νλ* may easily be confounded with *νλ*. But as this is only conjecture, no alteration has been made in the text.—(T.)

<sup>k</sup> *Cinaeth mac Alpin*.—Kenneth Mac Alpin was king of Scots, or of the British Dalriada, called Airer-Gaedhal, i. e. territory of the Gael; which name of Gael, Gaithel, or Gaedhael was then synonymous to that of Scots. The country bearing the *national* appellation of Argyle included, besides the modern Argyle proper, the territory of Loarn or Lorn, and those of Knapdale, Cowel, and Cantire; being bounded to the east by Mount Drum-Alban, Adamnan's Dorsum Britanniae, and southward by the Firth of Clyde. In 843 he wrested the kingdom of Albany out of the hands of its last native ruler, Bruide the Seventh, and the Scots and Picts were never again disunited. This is the usual epoch of the

Αἱ σπεῶσθ n-αρθ n-αιῖνθ,  
 πορ αιῑῖb cen uchneim  
 ní cellḃar m coḃlaḡ,  
 ar de aḃberar Cruḡḡḡ. 175

Coeca mḡ céḡ speḡḡ,  
 mar aen de rīl Ecḡḡḡ,  
 o Ferḡur nḡ rīrīḡ  
 co mac m-brīḡḡ m-ḃreḡach. 180

Se mḡa ar re deḡḡḡ,  
 oḡ rīrī ferḡḡḡ rīul spech  
 caḡḡar rḡche rīuḡleḡ,  
 ḡaḡḡar mḡe Cruḡḡḡḡ.

Cruḡḡḡḡḡ ḡor porclam.

[ḡḡ

conquest; although three princes of the Pictish line, Kenneth, Bruide, and Drustan, kept up a struggle against the son of Alpin till 846.—(H.)

<sup>1</sup> *Plundering*.—L. reads *cechnaḡ*, and in the next line *aiḡḡḡ* for *aiḡḡḡḡ*. But *cen uchneam* is adopted from L. instead of *cen uch* in B. In line 175 L. reads *na coḃlaḡḡ*. The writer's meaning in this stanza seems to be, that the name of Cruithnian was derived from *speḡḡḡ*, plundering. But the whole passage is very obscure. The word *αρθ*, line 173, I have taken to signify a place, a point of the compass, a sense in which it is still used; and *αιḡḡḡḡ* I suppose to be the same as *ḡaiḡḡḡḡ*, a word that has already been explained; see above, p. 93, note<sup>u</sup>. *Speḡḡḡḡ*, in line 173, might also signify wounding,

scarring; alluding to the tattooing practised among the Picts; but it will be difficult to make the remainder of the stanza square with this. The translation adopted is, therefore, more probably the intended meaning, especially as the word *speḡḡḡ* appears to be used in the same signification in line 177; and see line 182.—(T.)

<sup>m</sup> *Fifty kings*.—That is to say, inclusive. For Macbeth, king of Scots and Picts, is the fiftieth in the enumeration of the Scots kings from Loarn Mac Ere, in the Duan Albanach, a contemporary poem; and apud Ogygia, p. 488, and the Tables in Pinkerton, ii. p. 352, 353. In the list of the same, ap. Innes App. p. 767, he is only the fortieth. But without counting the three competitors from 843 to 848, he was numbered ninety-second in the

For plundering<sup>l</sup> known places,  
 And greens, without remorse, 175  
 For not practising inactivity,  
 For this are they called Cruithnians.

Fifty kings<sup>m</sup> of plundering career,  
 Every one *of them* of the race of Eochaidh<sup>n</sup>,  
 From Fergus, most truly,  
 To the vigorous Mac Brethach<sup>o</sup>. 180

Six kings and six times ten  
 Of them who attended to bloody plunder:  
 They loved merry forays,  
 They possessed the sovereignty of the Cruithnians.

The Cruithnians who propagated<sup>p</sup>.

HERE

Pictish catalogue from Cruithne, the seventy-ninth from Brudi Bout, and the fifty-seventh from Drust Mac Erp.—(H.)

<sup>n</sup> *Eochaidh*.—This was Eochaidh Muinreamhair, father of Ere, and grandfather of Loarn and Fergus; himself the third in descent from Cairbre Riada, and the fourth from Conary II., king of Erin, whom the princes of the Dal Riada affected for the founder of their race, the “Clanna Chonaire.” Duan, ver. 27.—(H.)

<sup>o</sup> *Mac Brethach*, or perhaps we should read Mac Bethach. See Additional Notes, No. XIX. This stanza and the next occur only in the Book of Ballymote. If they are a portion of the original poem the writer must have lived after A. D. 1040, in which year Macbeth began his reign.—(T.)

The sixty-six kings mentioned in the next stanza are evidently the kings of the old Cruithnian race, beginning with Cruithne Mac Cinge, and ending with Drusken Mac Feredach, according to Fordun's list, which contains exactly sixty-six kings, including Keneth Mac Alpin, by whom Drusken was overthrown, and in whose person the Fergusian and Pictish monarchies were united.—(T.) Of these kings thirty-three are Pagan and thirty-three Christian; a circumstance which looks like contrivance. And we may add that sixty-six (like 309, the number of the original Agathyrsi, see p. 133, line 40), is the bardic expression of 12.—(H.)

<sup>p</sup> *The Cruithnians who propagated*.—This is a repetition of the first line of the poem, a usual custom with Irish scribes, to mark

[DO BUNADAIÐ NA CRUIITHNECH ANDSO ÐODEASTA.]

XXXI. Cruithne mac Cinge patair pictorum habidann in aca  
inrola .c. annir penebait ; .un. meic ro teacht ; ate ann ro a  
n-anmanð .i. Fíb, Fíðach, Foltlaig, Ffortpend, Caite, Ce, Cí-  
cín.

Círcin .lx. annair pégnau.

Fíðac .xl. annir p.

Ffortpend .xl. annir p.

Foltlaio .xxx. a. p.

Caite .xii. a. p.

Ce .xv. a. p.

Fíobanð .xxiii. a. p.

Geide Ollgothach .lxxx. a. p.

Oenbegán [c.] a. p.

Ollpínaceta .lx. a. p.

Ðurdeð

that the poem they had copied was concluded, lest the next article to it in their MS. might be deemed to be a continuation of it.—(T.)

<sup>a</sup> *Here follows.*—This title is added from the Book of Lecan, which contains two copies of sect. xxxi. one at the beginning of the work, and the other after the Mirabilia, in what seems to have been intended as a new edition or revision of the work. They shall be denoted, as before, by L<sup>1</sup>. and L<sup>2</sup>. In L<sup>1</sup>. and B. the title prefixed is DO BUNAD CRUIITHNECH [ann] ro. Pinkerton, in his quotation from the Book of Ballymote, has erroneously made this title a part of the preceding paragraph; vol. i. App. No. xiv. These several copies of this section differ so widely that they will be

given separately in the Additional Notes, No. XX. The text of all that follows is from D.—(T.)

<sup>r</sup> *Cruithne, son of Cing.*—Inge, D. and L<sup>2</sup>. Cinge L<sup>1</sup>. and B.—(T.) *Cing* is *mighty*, a *king*, a *prince*. E. Lluyd's Irish-English Dict. But John of Fordun has it (iv. cap. 10), “Cruythne filius kynne judicis;” and in i. cap. 35, he says, “Clementis unius judicum filius.” This homonymy shews him to have understood *kynne*, kin, or kind, in the modern sense of the adjective *kind*, i. e. benevolent, a sense which has escaped Dr. Jamieson's lexicographical researches.—(H.)

<sup>s</sup> *Regnabat.*—The transcriber was evidently utterly ignorant of Latin, and has absurdly perverted these words; and the

HERE FOLLOWS<sup>9</sup> OF THE ORIGIN OF THE CRUITHNIANS.

XXXI. Cruithne, son of Cing<sup>r</sup>, pater Pictorum habitantium in hac insula, c. annis regnabat<sup>s</sup>. He had seven sons. These are their names, viz., Fib, Fidach, Foltlaig, Fortrend, Caitt, Ce, Circing<sup>t</sup>.

Circing lx. annis regnavit.

Fidach xl. annis regnavit.

Fortrend xl. annis regnavit.

Foltlaid xxx. annis regnavit.

Gatt [*i. e.* Caitt] xii. annis regnavit

Ce xii. annis regnavit.

Fidbaid [*i. e.* Fib] xxiii. annis regnavit.

Geide Ollgothach lxxx. annis regnavit.

Oenbegan c. annis regnavit.

Ollfinachta lx. annis regnavit.

Guidedh

same may be said of almost every scrap of Latin which he had occasion to transcribe; his attempts at *Latin* are here given, however, exactly as they stand in the original MS., although they have been, of course, corrected in the translation.—(T.)

<sup>9</sup> *Circing*.—In B. these names are given thus: Fib, Fidach, Fonla, Fortreann, Cathach, Cait Ce, Cirig. The insertion of Cathach renders it necessary either to make Caitce one name, not two separate names, as the above list, and some other transcribers (no doubt rightly) have done, or else to make Fodla-Fortrean, (*i. e.* Fodla of Fortren) one name, although in the above list they are given as two, for Foltlaid is the same as Foltlaig and Fodla. Cathach is omitted in L<sup>1</sup> in the list of the sons of Cruithne given above, p. 51, and

also in the *Chronicon Pictorum*, Innes, vol. ii. p. 773, App. No. ii., and Pinkerton, vol. i. App. Nos. x. xi. But his name occurs in the verses attributed to Columkille, which immediately follow in this place in B., and are the same as those given above, p. 51, where *cecach* was understood to signify an hundred. The verses might be rendered,

Cait, Ce, Cireach, Cetach of children [*i. e.* the fruitful],

Fib, Fidach, Fodla of Fortrenn.

or else,

Caitce, Cireach, Cetach of children,

Fib, Fidach, Fodla, Fortren.

These seven *fabulous* brothers are symbolical of seven *real* territorial divisions. See above, p. 51.—(T.)

Ḡuideð Ḡaeth ʔpeatnach .l. a. p.

Ḡearcuirtibont . . . . xxx. and uad, ʔ ʔpuiʔe ba h-amin do  
ḡac aen fear; ʔ penauerpunt hiberimam ʔ Albomam pep .cl. añ.  
uit inuentur i leabrac na Cpuithneach.

ʔpuiðe ʔante ainm in ceð ʔpuiðe.

ʔpuiðe Uppante.

ʔpuiʔe Leo.

ʔpuiʔi Ḡant.

ʔpuiðe Ḡund.

ʔpuiʔe Uppann.

ʔpuiðe Uppaint.

ʔpuiʔi ʔet.

ʔpuiðe Uppexip.

ʔpuiʔi ʔeoir.

ʔpuiʔi Cal.

ʔpuiʔi Uppcal.

ʔpuiʔi Cint.

ʔpuiʔi Apcint.

ʔpuiʔi ʔet.

ʔpuiʔi Uppet.

ʔpuiʔi Ru.

ʔpuiʔi Epu.

ʔpuiʔi Ḡart.

ʔpuiʔi Cimt.

ʔpuiʔi

<sup>u</sup> *Geascuirtibont*. — There is evidently some omission or confusion here. The *Chronicon Pictorum* divides *Geascuirtibont* into two, *Gestgurtich* and *Brudebout*, inserting between them *Wurgest*. The words are: “*Gestgurtich*. xl. *Wurgest*, xxx. [Innes reads xl.] *Brudebout* (a quo xxx. *Brude* regnaverunt *Hiber-*

*niam* et *Albaniam*, per centum l. annorum spatium) xlvij. annis regnavit.” — *Pinkerton*, vol. i. p. 492. We ought, therefore, to read, in all probability, “*Geasguirti* xxx. *Bout*. xxx. — There were thirty of them afterwards, and *Bruide* was the name, &c.” If we count *Bout* as one of those who were called

Guidedh Gaeth, a Briton, l. annis regnavit.

Geascuirtibont<sup>u</sup> . . . . xxx. of them thenceforward, and Bruide<sup>x</sup> was the name of every man of them, et regnaverunt Hiberniam et Alboniam per cl. annos, ut invenitur in the books of the Cruithnians:

Bruide Pante was the name of the first Bruide.

Bruide Urpante,

Bruide Leo.

Bruide Gant.

Bruide Gund.

Bruide Urgann.

Bruide Urgaint.

Bruide Fet.

Bruide Urfexir.

Bruide Feoir.

Bruide Cal.

Bruide Urcal.

Bruide Cint.

Bruide Arcint.

Bruide Fet.

Bruide Urfet.

Bruide Ru.

Bruide Eru.

Bruide Gart.

Bruide Cinit.

Bruide

Bruide, there will be thirty-two in all, or, omitting him, thirty-one. The Chronicon Pictorum names only twenty-eight (exclusive of Bruide Bout), giving in regular order a name, and then the same name with *ur* [which is perhaps the Gælic *ur*, *after*] prefixed: Pant, Urpant; Leo, Urleo; Gant, Urgant, &c.—(*T.*)

<sup>x</sup> *Bruide*.—It will be observed that in many places the Irish transcriber has written this word *ōpuige* with *g* instead of *d*, a circumstance of no importance, further than that it proves the *d* to have been aspirated in the pronunciation. Uniformity has been preserved in the translation.—(*T.*)

Երսւցի Ընծ.

Երսւցի Ար.

Երսւցի Արսր.

Երսւցի Ճրսւ՛.

Երսւցի Արճրսւհ.

Երսւցի Մունաւ.

Երսւցի Ար.

Երսւցի Ճօճե.

Երսւցի Ըրոն.

Երսւցի Արբրոն.

Երսւցե Արման.

բընաւըրսւտ. շլ. ann. ստ օւլւմմսր, 7 րօ Բալ ԱլԲա շեն րոց քրոյա րե  
ուլե Կօ Կ-Ամրոյր Ճսո, շետ րոց րօ ճաԲ ԱլԲան ուլե տրոյ Կօմարի Կօ  
Ար Էլցոն.

XXXII. ԱտԲըրսւտ Արաւլե Կօմաժ Կ-Է Կաթլուան մաԿ Կաթմոնց  
Կօ ճաԲաժ րոցե Ար Էլցոն 1 ԸրսւտԷանտսւաւի 7 Ա Կ-Էրոնժ .i. Լք. Բլա-  
ժան, 7 Կարրոն րօ ճաԲ Ճսո .i. Լ.

Կարան .c. աճ. բընաւտ.

Մօրլեօ Ա. քս. Ա. րե.

ՃեօԿլլմոն քլ. աճ բընաւտ.

Կոմօժօ մաԿ ԱրտԿօր .սս. Ա. ր.

Ճեօրտ .Լ. Ա. ր.

ԵլեԲլի՛ .ս. Ա. ր.

Ճեօտօրբեւ քրատըր Կսո քլ. Ա. ր.

ԱրԿօնԲըրտ քք. Ա. ր.

ԸրսւտԲօլե .սս. Ա. ր.

Ճեօրժոսօր

<sup>7</sup> *Gud.*—The statement that Albany had  
no king till Gut, and the mention of Gut  
(unless he be the same as Gilgidi), are  
absent from the *Pict. Chron.* In lieu of

Cathluan sixty years, and Gud fifty years,  
it gives Gilgidi 101 years. In the list here  
given Usconbest's reign is reduced from  
thirty to twenty, and that of Crutbolc

Bruide Cind.  
 Bruide Uip.  
 Bruide Uirup.  
 Bruide Gruith.  
 Bruide Urgrith.  
 Bruide Munait.  
 Bruide Ur.  
 Bruide Gidgie.  
 Bruide Crin.  
 Bruide Urcerin.  
 Bruide Urmair.

regnauerunt cl. ann. ut diximus; and Alba was without a king all along until the time of Gud<sup>v</sup>, the first king that possessed all Alba by consent or by force.

XXXII. Others say<sup>z</sup> that it was Cathluan, son of Caitming, who *first* possessed the sovereignty by force in Cruithentuath and in Eri, for sixty years, and that after him succeeded Gud for fifty *years*.

Taram c. annis regnavit.

Morleo xv. annis regnavit.

Deocillimon xl. annis regnavit.

Cinioiod, son of Artcois, vii. annis regnavit.

Deort l. annis regnavit.

Blieblith v. annis regnavit.

Deototreic frater Tui xl. annis regnavit.

Usconbest xx. annis regnavit.

Crutbolc vii. annis regnavit.

Deordivois

(Belga Pictus) interpolated. In other respects it agrees very nearly with the Chron.—(*H.*)

<sup>z</sup> *Others say*.—The second list of kings which begins here appears to have come

from the same source as that given by Fordun (Scotichron. iv. c. 11.), except that he begins with Cruythne, son of Kynne, instead of Cathluan, son of Caitming.—(*T.*)

Θεορδοιου .xx. α. ρεγν.

Υιρτ .l. annor p.

Ru .c. añ. p.

Ζαριτναιτ .iii. ix. α. ρε.

δρετ̃ mac δυντθεδ .iiii. α. p.

Υιρο ιγναυτ .xxx.

Canatulacma .iii. annor p.

Υραδach uetla .ii. α. p.

Ζαριτναιτ διυπειρ .lx. α. p.

Τολορc mac Αιτθυρ .lxxu.

Ορυρτ mac Ερρ .c. ρεγναυτ, γ .c. κατ̃α ρο γεin. Nonodecimo anno ρειγνι ειρ Ρατριχιυρ ρανctuρ επιρcopυρ ατ̃ ηιβερνηam ρερ-  
uenιτ.

Τολορc mac Αmel .iii. α. p.

Nectan μορ δρεac mac Ειρρ .xxxiiii. α. p. Τερτιο anno  
ρεγνι

<sup>a</sup> *Gartnait*.—M. Van Praet's attested copy of the *Chronicon Pictorum*, published by Pinkerton, gives this passage thus:

"gartnaithloc a quo gartnait .iiii.  
regna. vere ix. ā. reꝛ."

Which Mr. Pinkerton interprets thus :

"29. Gartnaith loc, a quo Gartnait, .iiij. regna.

30. Vere ix. an. reg."

Thus making *vere* the name of a king. Innes reads Gartnaithloc, and likewise makes Vere the thirtieth king. But are not the words "vere ix. an. reg." an evident correction of "iiii. regnavit," intimating that the real length of Gartnaithloc's reign was nine, not four years? The Irish transcriber evidently intended to

adopt this correction, but in doing so retained the .iiii., expunging the other words. Fordun (iv. c. 11) has "Garnathbolger annis ix." The reign of Canatulacma appears to be fixed at three, but may be four years, as in the *Chron. Pictorum*, for .iii. and .iiii. are easily confounded, and in this case it is not quite certain which was intended by the scribe. Uradach-vetla is assigned two years, which agrees with Innes, but differs from M. Van Praet's copy, in Pinkerton, which has iv.—(T.)

<sup>b</sup> *Gartnait-duipeir*.—Fordun has Garnard *Dives*, from which we may presume that *duipeir* signified rich. Perhaps the *d* is an expletive derived from the final *t* or *d*

Deordivois xx. annis regnavit.

Uist l. annis regnavit.

Ru c. annis regnavit.

Gartnait<sup>a</sup> iii. ix. annis regnavit.

Breth, son of Buithed, vii. annis regnavit.

Uipo-ignavit xxx.

Canatulacma iii. annis regnavit.

Uradach-vetla ii. annis regnavit.

Gartnait-duipeir<sup>b</sup> lx. annis regnavit.

Tolore, son of Aithiur, lxxv.

Drust, son of Erp, c. *annis* regnavit, and gained<sup>c</sup> a hundred battles. Nonodecimo anno regni eius Patricius sanctus episcopus ad Hiberniam pervenit.

Tolore, son of Aniel, iii. annis regnavit.

Nectan-mor-breac<sup>d</sup>, son of Eirip, xxxiii. annis regnavit. Tertio anno

of Garnard or Garnait, and if so, *uipéir* is not far from the Irish *ṛiúðṣip*, rich (the initial *ṛ* aspirated), which is pronounced very nearly as *uiphir*.—(T.)

<sup>c</sup> *Gained*.—The Latin has “c. bella peregit:” *po gēin* signifies properly, wounded, killed, and hence, won, gained, when applied to battles.—(T.)

<sup>d</sup> *Mor-breac*, for Morbet [as in Pict. Chron.] bene. The statements which follow are false and out of chronology. Pictland and Abernethy were not then Christian, nor was St. Bridget yet born, nor was Darluchdach yet abbess of Kildare. Very long after the death of both these ladies, and about 608, Nectan II. founded the church of Abernethy.—Register of St. Andr. cit. Pink. i. 296; ii. 267.—(H.)

St. Darluchdach was the immediate successor of St. Bridget, as abbess of Kildare, and died on the anniversary of St. Bridget's death, having survived her but one year. Colgan. Vit. S. Darlugdachæ ad 1 Feb. There are different dates assigned for St. Bridget's death, varying from 510 to 548. Colgan has decided in favour of the year 523.—Trias. Th. p. 619. Fordun (iv. c. 11) gives the series after Garnaitduiper thus: Hurgust, son of Fergus, twenty-seven years; Thalargen, son of Keother, twenty-five. Durst “qui alias vocabatur Nectane filius Irbii annis xlv. Hic, ut asseritur,

‘Centum annis vixit et centum bella peregit.’

Quo regnante sanctus Palladius [not Patricius] episcopus a beato Papa Cœles-

pegm̃ eiur Darluigdach abbatirra Cille dara de Aberniam aru-  
lat p. xpō ad b̃ritinniam f̃p̃i anno aduenitur tui immolaueit Nec-  
tonniur anno uno Aruirnige Deo ⁊ r̃anctaae b̃rigitea p̃p̃eſente  
Darluigdech que cantauit all. rupeſi irtam.

Dartguimot̃ .xxx. a. pēg̃.

Galamaſib̃th .xii. a. pēg̃.

Da D̃p̃er̃t .i. D̃p̃er̃t p̃i. Duoror̃ .xii. annir̃ pēg̃ ūtũ. D̃p̃er̃t  
p̃i. D̃ip̃um polur̃ .u. a. p̃.

Galum cenamlapeh .iiii. a. p̃.

D̃ar̃tnãit p̃i. D̃ip̃om̃ .iii. a. p̃.

Cãltaine p̃i. D̃ip̃om̃ anno p̃i.

Calor̃g̃ p̃. Mur̃tol̃ic̃ .xi. a. p̃.

D̃p̃er̃t p̃i. Mañãt̃ uno a. p̃. Cum b̃rĩd̃eno .i. anno.

b̃rĩũde mac Maelcoñ .xxx. a. p̃. Mochtauuũo anno pegm̃ eit  
baib̃t̃ãtur̃ ep̃t. Ep̃ancto Columba.

## D̃ar̃tnãit

tino missus est ad Scotos docendos, longe  
tamen ante in Christo credentes.” Then  
follow Talargar, son of Amyle, two years;  
Nectane Thaltamoth, ten years. In the  
next chapter he ascribes the foundation of  
Abernethy to St. Bridget and her seven  
virgins, but places it in the reign of  
Garnard Makdompnach, the successor of  
the Bruide in whose time St. Columba  
preached to the Picts; which is of course  
more probable. Pinkerton and Innes are  
both mistaken in their reading of the  
Chron. Pict. in this passage, which is not  
“abbatissa cillæ Darada, Hibernia exulat  
proxime ad Britanniam,” but “abbatissa  
Cille-dara de Hibernia exulat pro Christo  
ad Britanniam,” as may be seen by their  
own edition of M. Van Praet’s attested

copy. What the contracted word f̃p̃i  
stands for in the text I do not know.  
The Chron. Pict. reads “secundo.”—(T.)

\* *Two Drests*.—If I am right in con-  
sidering D̃aopep̃t̃ [read D̃aopep̃t̃] as two  
words, and translating “two Drests,”  
the Irish version has enabled us to cor-  
rect a mistake which Innes and Pinkerton  
have both committed in their interpreta-  
tion of this passage of the Chron. Picto-  
rum, which stands thus in M. Van Praet’s  
attested copy:

dadrest .i. drest fili⁹

gyrom .i. drest fili⁹ wdrost .y.

añ gregñ. drest fili⁹ girom sol⁹.

v. añ reg̃.

From this Innes and Pinkerton have  
given us *three* kings, viz.: 1. Dadrest, who

anno regni ejus Darlugdach, abbatissa Cille-Dara de Hibernia exultat pro Christo ad Britiniam; [secundo?] anno adventus sui immolavit Nectonius anno uno Apurnighe Deo et sanctæ Brigidæ, præsentē Darlugdach, quæ cantavit alleluia super istam [hostiam].

Dartguitimoth xxx. annis regnavit.

Galamarbith xv. annis regnavit.

Two Drests<sup>e</sup>, i. e. Drest, fil. Budros, xv. annis regnaverunt communiter. Drest, fil. Girum, solus v. annis regnavit.

Galum-cenamlapēh iiii. annis regnavit.

Gartnait, fil. Girom, vii. annis regnavit.

Cailtaine, fil. Girom, anno regnavit.

Talorg, fil. Murtolic, xi. annis regnavit.

Drest, fil. Manaith, uno anno regnavit. Cum Brideno<sup>f</sup> i. anno.

Bruide Mac Maelcon xxx. annis regnavit. In octavo<sup>g</sup> anno regni ejus baptizatus est a sancto Columba.

Gartnait,

reigned one year; 2. Drest, son of Girom, and 3. Drest, son of Udrost. Drest, son of Girom, they make to have reigned one year alone, five years jointly with Drest, son of Udrost, and then five years alone. I have very little doubt, however, that Dadrest, should be read Da Drest, which words signify *Duo* Drest. If this conjecture be correct it will prove that the Chron. Pictorum was translated from a Gaelic original, more ancient than our present Irish transcript, which appears from the mistakes with which it abounds, to have been taken from a Latin copy. I would propose to read the passage thus: "Duo Drest, i. e. Drest filius Girom et [for the i. here either signifies "i. e." or is a mistake for *et*] Drest filius Wdrost

v. annos conregnauerunt. Drest filius Girom solus v. annos regnavit." Thus the Irish and Latin will agree, except in the length of the joint reign, which the Irish transcriber makes to be fifteen years. It is some confirmation of the emendation here proposed, that of the five lists of Pictish kings quoted by Pinkerton, vol. i. p. 242, and tables at the end of vol. i., Dadrest appears only on the authority of the Chron. Pictorum, as he and Innes have understood it. The contraction *uɔuɔ* is probably intended for "communiter."—(T.)

<sup>f</sup> *Cum Brideno*.—Galumcenamlapēh in the Chron. Pictorum is placed after Drest, son of Munait, and the words "cum Brideno i. anno," apply to him.—(T.)

<sup>g</sup> *In octavo*.—The transcriber has here

Γαρτναιτ ρ. Domnach .xj. α. ρ.  
 Neachtan nepō. Uepp .xx. α. ρ.  
 Cinhoint ρ. Luitriu .xj. α. ρ.  
 Γαρτναιτ mac Uiuō .u. α. ρ.  
 Tolorc ppatēr eorum duodecim α. ρ.  
 Tolorcān ρ. Enpēt .iii.  
 Γαρτναιτ ρ. Donuel .ui. α. ρ. γ δειμιδιου anni.  
 Opurc ppatēr eiur .iii. α. ρ.  
 bpiōe ρ. Fle .xx. α. ρ.  
 Tapān ρ. En pīdait .iii.  
 bpei ρ. Deipilei .xi. α. ρ.  
 Nechtan ρ. Deipile .x. α. ρ.  
 Opert γ Elpen conneganaueint .u. α. ρ.  
 Onber ρ. Upgurt .xxx. α. ρ.  
 bpeite ρ. Uugut .xu. α. ρ.  
 Cimoō ρ. luupeoeg .xu. α. ρ.  
 Alpin ρ. Uuoio .iii. annir pegnauit γ διμιδιον pegni.  
 Opert ρ. Talorcān .i. α. ρ.  
 Talorcān ρ. Opoptan [u] uel .u. oeg.  
 Talorcen ρ. Onurt .xii. γ διμιδιον α. ρ.  
 Canul ρ. Tanḡ .u. α. ρ.  
 Cuartantīn ρ. Uprgurt .xxxi.

Uionurt

made sad work, but the text is printed without correction. He mistook in for m, and by confounding the uo of octauo with the no of anno, he has produced the compound Μοτταυου anno, which the Chron. Pictorum enables us to decipher.—(T.)

<sup>h</sup> *Tolorc*.—The Chron. Pictorum inserts “Breidei fil. Wid v. an. reg.” between

Gartnait mac Uiuō or Wid, and this Tolorc; and that the omission was a mistake of the Irish transcriber is evident from the word *eorum*.—(T.)

<sup>i</sup> *Conregnauerunt*.—The scribe has strangely blundered this word: he has also written α. ρ. at the end, where the ρ is redundant.—(T.)

<sup>k</sup> *Dimidium*.—The word pegni added in

Gartnait, fil. Domnach, xi. annis regnavit.  
 Neachtain nepos Verp. xx. annis regnavit.  
 Cinhoint, fil. Lutriu, xix. annis regnavit.  
 Gartnait, mac Uiud, v. annis regnavit.  
 Tolorc<sup>b</sup> frater eorum duodecim annis regnavit.  
 Tolorcan, fil. Enfret, iiiii.  
 Gartnairt, fil. Donuel, vi. annis regnavit et dimidium anni.  
 Drusc frater ejus vii. annis regnavit.  
 Bride, fil. Fle, xx. annos regnavit.  
 Taran, fil. En-fidaid, iiiii.  
 Brei, fil. Derilei, xi. annis regnavit.  
 Nechtan, fil. Derilei, x. annis regnavit.  
 Drest et Elpen conregnauerunt<sup>i</sup> v. annis.  
 Onbes, fil. Urgurt, xxx. annis regnavit.  
 Breite, fil. Ugut, xv. annis regnavit.  
 Cinoid, fil. Juuredeg, xv. annis regnavit.  
 Alpin, fil. Uuoid, iii. annis regnavit et dimidium<sup>k</sup> anni.  
 Drest, fil. Talorcan, i. anno regnavit.  
 Talorcan<sup>l</sup>, fil. Drostan, [v.] vel xv.  
 Talorcen, fil. Onust, xii. et dimidium annis regnavit.  
 Canul<sup>m</sup>, fil. Tang̃. v. annis regnavit.  
 Cuastantin, fil. Uurguist, xxxv.

Uidnust,

the text is an evident mistake for anni; omimoon is of course a blunder for dimidium.—(T.)

<sup>l</sup> *Talorcan*.—This king is omitted in the Chron. Pictorum, but he is given by Fordun. The Irish text is corrected from Lynch's copy, Cambrensis Eversus, p. 94. The scribe omitted u before uel, and wrote .u.oeꝑ for xv.—(T.)

<sup>m</sup> *Canul*.—This king is called fil. Tarla in the Chron. Pict. The name of his father is given above Tañg̃, with a mark of contraction, which has been retained, as I know not how to write the word in full. It may be Tangar or Tangad. Lynch gives it "Canul fil. Tang̃," without noticing the contraction.—Cambr. Eversus, ib.—(T.)

Uíonurp f. Uurpūrp .xii. an. p.  
 Dpōrp f. Conpātīn 7 Toloip f. Uuthoīl .iii. a. p. conpēgnaue-  
 punt.

Unen f. Unerp .iii.

Urpāp f. bapgoit .iii. a. 7 bpoō .i°. a. p.

Cīnaed f. Aīlpīn .xiii. a. p.

Domnall f. Aīlpīn .iiii. p. 7 Cūptantān f. Cīnaeda .xx. a. p.

Āed f. Cīnaed .i°. a. p.

Ḡirig mac Dungaile .xi. uel .iii. a. p.

Domnall f. Conpantīn .xi. a. p.

Conpantīn f. Āed .xlv. a. p.

Maelcolaim f. Domnall .ix. a. p.

Cūleīn f. Ildoīlb f. Conpandōtīn .iiii. a. p.

Cīnaed, uel Dub, f. Mailcolaim .iii. a. p.

Cūleīn .i. dīmīdōm p.

Cīnaed f. Dub. ocht a. p.

Maelcolaim mac Cīnaeda .xxx. a. pēg.

Dondcāp ua Mailcolaim .iii. p.

Macbeathad mac Fīn mic Āig .xvi. a. p.

Lulach .u. mīp.

Maelcolaim mac Colaim mic Donncaō iap pīn.

### XXXIII.

<sup>n</sup> *Bargot*. — In the Chron. Pictorum, “Wrad filius Bargoit,” where the Gaelic genitive *Bargoit* is another proof that this document was copied from an Irish original.—(T.)

<sup>o</sup> *Constantin, fil. Aedh*. — The list given by Lynch (*Cambrensis Evers*. p. 94) omits the three kings between this Constantin and Domhnall fitz Alpin, which is probably a mistake of his transcript, or of the

press. The Chron. Pictorum gives Eochodius filius Ku, as the successor of Aedh fil. Cīnaed, instead of Girig mac Dungaile; but adds “Licet Ciricium fil. [Dungaile is probably omitted] alii dicunt hic regnasse, eo quod alumpnus ordinatoque Eochodio fiebat.” Innes, vol. ii. p. 785. Pinkerton, vol. i. p. 495.—(T.)

<sup>p</sup> *Cūleīn, fil. Ildoīlb*, i. e. son of Ildulf; instead of whom the Chron. Pict. makes

Uidnust, fil. Uurgust, xii. annis regnavit.

Drost, fil. Constatin, et Tolore, fil. Uuthoil, iii. annis conregnave-  
runt.

Unen, fil. Unest, iii.

Urad, fil. Bargot<sup>a</sup>, iii. annis [regnavit], et Brod. i. anno regnavit.

Cinaed, fil. Alpin, xvi. annis regnavit.

Domhual, fil. Alpin, ii. [annis] regnavit, et Custantan fil. Cinaeda  
xx. annis regnavit

Aedh, fil. Cinaed, i<sup>o</sup>. anno regnavit.

Girig mac Dungaile xi. vel. iii. annis regnavit.

Domhnall, fil. Constantini, xi. annis regnavit.

Constantin, fil. Aedh<sup>o</sup>, xlv. annis regnavit.

Maelcolaim, fil. Domhnall, ix. annis regnavit.

Cuilein, fil. Ildoilb<sup>p</sup>, fil. Constantini, ii. annis regnavit.

Cinaed, vel Dubh<sup>a</sup>, fil. Mailcolaim, vii. annis regnavit.

Cuilein<sup>r</sup> i. [et] dimidio [anni] regnavit.

Cinead, fil. Dubh, viii. annis regnavit.

Maelcolaim Mac Cinaeda xxx. annis regnavit.

Donnchad Ua Mailcolaim vii. [annis] regnavit.

Macbeathad Mac Fin Mic Laig xvi. annis regnavit

Lulach v. months.

Maelcolaim Mac Colaim Mic Donnchaid after him.

### XXXIII.

Indulphus himself the successor of Mal-  
colm. See also Ogygia, p. 486.—(T.)

<sup>a</sup> *Vel Dubh*.—The words uel oub are  
written over the name Cimeo by a later  
hand. This is evidently the same king  
who is called Niger, fil. Maelcolaim, in the  
Pictish Chronicle, with a reign of five  
years. Lynch's list assigns to this king a  
reign of 24 years.—(T.)

<sup>r</sup> *Cuilein*.—This king is called Cuilen-  
Rig in the Chron. Pict. (ap. Innes) Culen  
Ring (ap. Pinkerton), with a reign of five  
years. Lynch calls him "Constantin fil.  
Culen uno et dimidio anno." In the No-  
mina Regum Pictorum (Innes, vol. ii.  
p. 802) he is called Culin Mac Induff, and  
a reign of four years and a half is assigned  
to him.—(T.)

XXXIII. ȝritinia inþola oceani cui quondam Olbian nocraȝ,  
oche. c. m. ceimenn ina fad .cc. ina leithead, ina timceall moþrio  
.i.u.m. uu. moȝaȝ fo h-oche ceatpaca. Oche ceatpaca .xx. ic  
inoȝi, 7 .u. beþla, .i. Saȝain beþla, 7 beþla ȝreatan, 7 beþla Cpuir-  
neac, 7 Ȝaedelȝ, 7 Laidean.

Anno .xl. ante nativitatem Chpirt .i. ceatpaca bliadan þia  
n-ȝein Cpuir, tamȝ Ȝalur [in] moir ȝreatan co þarȝaib a longa  
7 a þloȝ in ceo þeachȝ, 7 co þarȝaib Labianur epibþ̅r þucrom  
þodeoȝ ȝialla moir ȝreatan.

Cluioȝ Ceppir in ceatþramad þiȝ iar n-luil tamȝ a n-moir  
ȝreatan co h-moir Opc.

Ab incarnatione domini clui. Marcur Antonur cona þra-  
thair .i. Lucido Aurilio Commodo cpeidm moir ȝreatan.

Aib incarnatione domini .clxxx.ȝ. Seuerur Apper Tþipolo-  
tanur tamȝ a n-moir ȝreatan. Ȝeipir ainm na ceatpac ic in Aþraic,

in

<sup>s</sup> *Britinia*.—This scrap of Latin, strangely perverted by the ignorance of the scribe, is taken from the opening sentence of Bede's history: *nocraȝ* I suppose to be an ignorant corruption of the contraction *nō. epaȝ*, and I have rendered it accordingly. Bede's words are: "Brittani oceani insula, cui quondam Albion nomen fuit, &c. . . . . quæ per millia passuum octingenta in boream longa, latitudinis habet millia ducenta, exceptis dumtaxat prolixioribus diversorum promontiorum tractibus, quibus efficitur ut circuitus ejus quadragies octies septuaginta quinque millia compleat." See above, sect. ii. p. 27, where the same statement nearly occurs.—(*T*)

<sup>t</sup> *Eight times forty*.—An attempt to render literally Bede's "quadragies octies septuaginta quinque millia." What follows about the five languages is also founded on a passage in Bede, lib. i. c. 1.—(*T*)

<sup>u</sup> *Galus*, a corruption of Julius, i. e. Julius Cæsar. See above, p. 59.—(*T*)

<sup>v</sup> *The tribune*.—The word *epibþ̅r* is evidently for *epibþ̅r*, i. e. *epibunur*. See Bede Hist. lib. i. c. 2. "Cæsar's equitatu primo congressu a Britannis victus, ibique Labienus occisus est."—(*T*)

<sup>w</sup> *Cluids Ceissir*, i. e. Claudius Cæsar. He is called fourth king or emperor after Julius, evidently from Bede's words: "Clandius imperator, ab Augusto quartus."—c. 3. See above, p. 63. In the MS.

XXXIII. Britinia<sup>s</sup> insola, oceani cui quondam Olbiian nomen erat, *is* eight hundred thousand paces in length, two hundred *thousand* in breadth, and in circumference five thousand seventy and eight times forty<sup>t</sup>. *There are* in it eight score cities, and five languages, viz. the Saxon language, and the British language, and the Cruithnian language, and Gaelic, and Latin.

Anno xl<sup>mo</sup>. ante nativitatem Christi, i e. forty years before the birth of Christ, came Galus<sup>u</sup> into the island of Britain; he lost his ships and his army on his first expedition, and he lost Labienus the tribune<sup>v</sup>, *but* at length he took the hostages of the island of Britain.

Cluids Ceissir<sup>w</sup>, the fourth king after Juil, came into the island of Britain even to the island of Orc.

Ab incarnatione Domini clvi. Marcus Antonus<sup>x</sup> with his brother, i e. Lucidus Aurelius Commodus, devastated the island of Britain.

Ab incarnatione<sup>y</sup> Domini clxxxix. Severus Afer Tripolitanus came into the island of Britain. Leipis was the name of the city in Africa where he was born; he was the seventeenth king after Juil:

it

the words "Ab incarnatione Domini, clvi." are joined to the preceding paragraph, as if they were the date of the invasion by Claudius; but they are the words with which Bede's fourth chapter begins, and evidently belong to the reign of Marcus Antoninus. This correction has, therefore, been made in the text.—(*T*)

<sup>x</sup>*Antonus*.—Read Antoninus. Bede used no word equivalent to devastated. Cpeidom is explained in the Leabhar Gabhala, p. 37, to signify the breaking down or demolition of ancient boundaries or fastnesses.—(*T*)

<sup>y</sup> *Ab incarnatione*.—Here again in the MS. the date is erroneously joined to the preceding paragraph. The authority here is Bede, i. c. 5. "Anno ab incarnatione Domini clxxxix. Severus genere Afer, Tripolitanus, ab oppido Lepti, decimus septimus ab Augusto imperium adeptus, &c. . . . Itaque Severus magnam fossam, firmissimumque vallum . . . . a mari ad mare duxit; ibique apud Evoracum oppidum morbo obiit. Reliquit duos filios Bassianum et Getam . . . . Bassianus, Antonini nomine assumpto, regno potitus est."—(*T*)

in xui. piḡ iap n-lul; ip do do ponad clad Saxan; aobath a cap  
 Abrog. Da mac oca bairanur 7 Ǧeta. ba reirio po ḡab in piḡi,  
 ann do Anton.

Ab incarnatione domini iap n-lul .cc.lxxx.iii. Diocletian in  
 treap piḡ ap tpiachad iap n-lul, 7 Maximin, tanig in n-imr bpea-  
 tan. Ip na h-aimrip po ḡab Capauriur piḡi bpeatan .iii. m-bliadna  
 conad po mapb Alecctur, co po ḡab riðem piḡi, tpi m-bliadan,  
 conad po mapb Arclipidoctur, 7 ba piḡ riðe pe .x. m-bliadan.  
 Diocletian i n-airter in domain ac ingreim na Cuirtaige, 7 Mar-  
 cimen ina h-iaitap.

Ip in ingrim peo fori doman Albain naem 7 Arion 7 lul airim-  
 deach catrach Legionum ap an amrip pea aobath.

Conrtanrt pi bpeatan athair Conrtantin mic Eilne .i. capat  
 ban Conrtannoin, po reuib Eotrobur conad ann po ḡab Con-  
 rtantin piḡi ap tur a n-imr bpeatan; daig po ḡab a n-athair  
 platiur Franc 7 Erpaine i m-beathad Diocletian.

Ab incarnatione .ccc.lx.iii. Ǧradianur cetpacha piḡ o lul.  
 Ip na h-aimrip riðem po ḡab arailc Maxim piḡi bpeatan.

Ab

<sup>2</sup>*Domini*.—The words iap n-lul are here  
 an evident blunder, and are therefore  
 omitted in the translation. The date, as  
 before, is joined in the MS. to the preced-  
 ing paragraph. Bede is the authority,  
 c. 6; and see above, p. 65.—(T.)

<sup>a</sup> *Albain*.—Bede, *ubi sup.* c. 7. The  
 City Legionum is supposed to be Caer-  
 leon, the ancient Isca Silurum, on the  
 river Usk, in Monmouthshire. Aaron and  
 Julius are here called *chiefs* (apocinneac)  
 of the city, although Bede calls them  
 simply “cives.” The word *ardcinneach*

or *Erenach*, in later times, was applied  
 almost always to an ecclesiastical officer,  
 although not always one in holy orders;  
 but, as appears from this passage, it pro-  
 perly signified any chief, superior, or per-  
 son in authority. In the Leabhar Breac  
 (fol. iii. col. 1), SS. Peter and Paul are  
 called the *airchinneachs* or chiefs of the  
 Apostles: ip iat rin oipchinnaig na n-app-  
 tal, .i. Petar 7 Pol. And again, quoting  
 Eccl. x. 16, “Væ tibi terra cuius rex puer  
 est, et cuius principes mane comedunt,” &c.  
 the writer adds: Ipe focuinn malapra

it was for him was made the Saxon ditch; he died at Caer Abrog. He had two sons, Basianus and Geta. It was he (*the former*) that succeeded to the kingdom by the name of Anton.

Ab incarnatione Domini<sup>z</sup> cclxxxiii. Dioclistan, the thirty-third king after Juil, and Maximin, came into the island of Britain. It was in their time that Carausius held the sovereignty of Britain seven years, until Alectus killed him, and held the sovereignty himself for three years, until Asclipidotus killed him, and became king himself for ten years. Dioclistan, in the east of the world, was persecuting the Christians, and Maiseimen in the west.

It was in that persecution over the world that Saint Albain<sup>a</sup>—and Aron, and Juil, chiefs of the city Leigionum at that time,—died.

Constanst<sup>b</sup>, king of Britain, *was* the father of Constantine, son of Eiline (*Helena*), the concubine of Constantin. Etrobus wrote that it was in the island of Britain that Constantin took sovereignty at first; for his father had exercised dominion over France and Spain in the life-time of Dioclistan.

Ab incarnatione cclxvi.<sup>c</sup> Gradianus *was* the fortieth king from Juil. It was in his time that a certain Maxim took the sovereignty of Britain.

Ab

donā zuaʒauḅ ḡ donā cellauḅ ica mbiʒ na  
piḡ ḡ na aipciḃoiḡ aʒa uḅri ʒo cpaer ḡ  
ʒo paebaidecht in tpaegauḅ: “This is the  
cause of the destruction of the districts  
[i. e. chieftainries], and of the churches,  
whose kings and chiefs [*airchinnceachs*] are  
devoted to gluttony and worldly intempe-  
rance.”—(*T.*)

<sup>b</sup> *Constanst*, i. e. Constantius, (or Con-  
stantinus, as Bede calls him) father of Con-  
stantine the Great; this paragraph, in-

cluding the reference to Eutropius, is  
taken from Bede, i. c. 8. At the word ʒaig  
the transcriber of the MS. began a new  
paragraph with a large capital letter orna-  
mented with colour, as if beginning a new  
subject; such was his ignorance.—(*T.*)

<sup>c</sup> *Ab incarnatione* cclxvi.—Read cclxxvii.  
as in Bede, i. c. 9. This date is affixed  
in the MS. to the preceding paragraph.  
The next date is also misplaced in the  
same way.—(*T.*)

Ab incarnatione domini .cccc.xc.iii. Arcatur i րիցի in domain .i. Ծօշար in Երար րից Երրաժա յար n-Ասցարար. Քիլաւր Երիտ ծօ զաբաւ րրրի, 7 ծօ լօժաւ na Երրարաւ.

Ab incarnatione .g. cccc.vi. Երրի Երաւոն Երրաժաւ րէրրի ծօ Երաւոն օ h-Եօլար րից na n-Զաւթի րիցաւ Զրաւոն Եօրաւ ա m-Երաւոն, 7 յարաւոն Եօրրաւոն յարրի րի օ աւաւոն մօրա յաւար օ յօրաւար Եօնաւ րօ մարԵ Եօրրաւոն Եօմաւ Երր [բ]օրԵօրա յօրոն. Եւոն Եօրրար ա մաւ ա մաւաւոն րօ զաւ րիցի.

Ro Երի Երա Roմ յարաւոն in միլիմօ .c. lx. iii. m-Երաւոն օ րօ Եւմաւաւ; ր Ե րի Երի Երաւա Roմա Եօր մի Երաւոն յար .cccc.lxx. Երաւոն, օ րա զաւ n-լուլ մի Երաւոն, ր Երաւաւ Roմաւ յաւաւ միլաւ, 7 մի [բ]արԵաւ Երաւ օժաւոն օ Եր Եաւա մօւթ, 7 րիցաւ Roմաւ, 7 մի Երաւաւաւ Երի.

Ի Երի օ րօրա Զաւթի 7 Երիւոն օ Ե Եւաւ Եօրաւ Երի Երաւաւ Երի Երաւաւ 7 Երի.

Ծօ Եար օ Երաւոն Ե օ n-Եարթ յաւ Ե Roմաւ Եր Եաւ Եօրաւ, 7 Երաւաւ միլաւ Եաւա Եաւա Եար in n-մի րաւաւ Երաւաւ

<sup>d</sup> *Arcatus*, i. e. Arcadius: for .i. Ծօշար we should evidently read րիլ or մա. Ծօշար. Bede, ib. c. 10.—(T.)

<sup>e</sup> *Forty-four years*.—For Զ. read ծ., i. e. *Domini*. This is all confusion. On comparing it with Bede, ib. c. 11, it will be seen that the transcriber has given the date cccvi. instead of cccvii.; that he has omitted the name Honorius; and has converted Bede's "loco ab Augusto quadregesimo quarto" into forty-four years; the word րէրրի is unintelligible, and no attempt has been made to translate it. Nor has any attempt been made to translate what is said about Constantine, which is

rendered unintelligible by the gross ignorance of the transcriber; no sense can be made of it without extensive conjectural emendations. It is evidently intended to represent the following statement of Bede, "Hujus [scil. Gratiani] loco Constantinus ex infima militia, propter solam spem nominis, sine merito virtutis, eligitur."—(T.)

<sup>f</sup> *Rome*.—This paragraph is made up from the following passages of Bede, i. cc. 11, 12: "Fracta est autem Roma a Gothis anno m.lx.iv. suae conditionis, ex quo tempore Romani in Britannia regnare cessarunt, post annos ferme quadringentos

Ab incarnatione Domini cccxciv. Arcatus<sup>d</sup> was sovereign of the world [son of] Toetas [*Theodosius*], the forty-third king after Augustus. Pilacius [*Pelagius*] a Briton, adopted heresy, and destroyed the Christians.

Ab incarnatione D. ccccv. Forty-four years<sup>e</sup> . . . . . two years before Eolair [*Alaric*], King of the Gaeth [*Goths*], Gradian the champion is made king of the Britons ; and then Constantine, afterwards . . . . . until Constantinus Comes killed him at the command of Honorius. Constans, his son, came from being a monk, *and* took the kingdom.

Now Rome<sup>f</sup> was destroyed afterwards in the thousandth one hundredth and lxiv.<sup>th</sup> year from its foundation. That was the end of the Roman dominion over the island of Britain, after cccclxx. years from the time when Juil took the island of Britain. The Romans extinguished it as to its military power, and there were left in it no warriors nor men of learning, and the Romans carried them off, and would not suffer them to return.

It was then that the Gaedhels and the Cruithnians, two border tribes, took captives and spoil.

There went *ambassadors* from the Britons with presents<sup>g</sup> along with them, to the Romans, to seek relief; and there came to them a valiant army across the island, who attacked the Cruithnians and Gaedhels;

septuaginta ex quo Caius Julius Cæsar eandem insulam adiit." . . . . "Exin Britannia in parte Brittonum omni armato milite, militaribus copiis universis, tota floridæ juventutis alacritate," [this seems to be what the Irish translator has sought to express by the word *mitneach*] "spoliata, quæ tyrannorum temeritate abducta nusquam ultra domum rediit, prædæ tan-

tum patuit, utpote omnis bellici usus prorsus ignara, &c." The Irish is very corrupt, but with the Latin before us we cannot miss its meaning.—(T.)

<sup>g</sup> *With presents.*—The words *co n-ebairt lib* ought evidently to be *co n-epirtlib*, for they represent Bede's "legatos Roman cum epistolis mittentes," i. c. 12.—(T.)



Gaadhels; and they returned to their home then. Immediately the enemy came, and mowed down<sup>b</sup> the Britons like a ripe corn field.

The ambassadors were sent again, and a legion came to the assistance of the Britons, and fought against the enemies of the Britons, and the ditch which the second Severus made was repaired by them; it was of stones<sup>i</sup> this time, i. e. seven feet broad and twelve high from sea to sea; of sods they found it, and they fortified it so that they might not *be required* to come again to assist them; and they departed.

When the Gaadhels and the Cruithnians heard *this* they came upon them (i. e. *upon the Britons*) as wolves<sup>k</sup> upon sheep.

Ab incarnatione cccc.xxii. Theothas<sup>l</sup> junior post Honorium the forty-fourth king after Augustus.

ready in the Irish language what the writer regarded as the better and fuller account of these events. The above abstract of Bede is of no historical or literary value, and would be unworthy of publication except as it forms one of the interpolations introduced into the Irish version of the *Historia*, in the manuscript from

which the text of this work has been principally taken. The many ignorant blunders made by the scribe in this portion of his work, prove that the persons employed in making these transcripts were often possessed of no literary qualifications for such a task, except the art of penmanship.—(T.)



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## APPENDIX.

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## I.

## [DO PEARTAIÐ CAIRNICH ANH SO.]

ΑΒΑΣ Sarran πῆγι m-ḡpetan iartain, ⁊ ḡabair neapit Saḡan  
 ⁊ Cpuicneac; ⁊ τυḡ do ῖetig ingean πῆγι Alban .i. ḡabona ingean  
 Loairnḡ mic Eirc; ⁊ m h-í po naipcḡ do acḡ a ruip .i. Eirc ingean  
 Loairnḡ ḡor tpuilla la Muirḡḡac mac Eoḡain mic Neill co h-Epḡnḡ

7

<sup>a</sup> *The miracles of Cairnech.*—This legend is probably subsequent to A. D. 1092, when the primacy of the see of Lyons was decreed; perhaps also to the synod of Cashel in 1172, which established canons of affinity; since its author accounts it a sin in Muirchertach to marry the widow of his maternal aunt's son. Though possibly the sin of David, killing and then marrying, may be what he complains of.—(H.)

<sup>b</sup> *After this.*—This legend occurs only in the Book of Ballymote, where it is inserted between what I have numbered sections xiv. and xv., *suprà* p. 75, i. e. immediately after the account of the complete subjection of the Britons to the Romans. The words "after this," however, must imply some considerable time after the Romans had abandoned Britain;

for if Sarran had dominion, as the story goes on to say, over the Saxons as well as over the Picts, his reign must have been subsequent to the Saxon invasion, which is dated A. D. 449: and some time subsequent, for his father-in-law, Loarn, king of Scotland, began his reign A. D. 503. Ogygia, p. 471. The genealogy of Sarran or Saran, the father of St. Carnech, is thus given by Colgan from the genealogy of the saints in the Book of Lecan: Saran, son of Colgan (or Colchuo), son of Tuathal, son of Fedhlim, son of Fiachra Cassan, son of Colla-da-Crioch. Acta SS. p. 783, n. 1, and see also p. 713, c. 4. In another authority quoted *ib.* n. 2, Fedhlim is made the son of Fechim, son of Fiach, son of Colla-da-Crioch; but the first is more correct; and as Colla-da-Crioch flourished from the year 297 to

## I.

OF THE MIRACLES OF CAIRNECH<sup>a</sup> HERE.

SARRAN assumed the sovereignty of Britain after this<sup>b</sup>, and established his power over the Saxons and Cruithnians. And he took to wife the daughter of the king of Alban, viz., Babona<sup>c</sup>, daughter of Loarn, son of Ere<sup>d</sup>. And it was not she that was married<sup>e</sup> to him, but her sister, viz., Ere, daughter of Loarn, until she eloped with Muiredhach, son of Eoghan, son of Niall, to Eri, and she bore him  
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about 350, according to O'Flaherty's Chronology, we may reasonably suppose Saran to have reigned about the year 500, or somewhat later.—(T.)

<sup>c</sup> *Babona*.—Pompa or Babona, daughter of Loarn Mor Mac Ere, first king of Scots in Lorn called after him, *circa* A. D. 503. Ogygia, p. 471. Colgan, Acta SS. xxviii. Martii, p. 782. She bore to Sarran three sons: St. Carnech, St. Ronan, and St. Bre-can or Becan (*ibid.*), of which names the first only occurs in the following list. This Sarran was son of Coelchu, and fifth in descent from Fiachra Cassan, nephew to Colla Huas, 130th king of Erin; and was one of the chiefs of Orgiellia or Oriel in Ulster. Ogygia, *ibid.* and p. 359, 363.—(H.)

<sup>d</sup> *Ere*, or Ercus, as O'Flaherty and Colgan call him for distinction's sake; for *Ere* occurs in this story as the name both of a man and of a woman.—(T.)

<sup>e</sup> *Not . . . married*.—This contradiction may perhaps be explained by reference to the irregularities prevalent in a much later age of Irish Christianity. So late as the time of Malachi of Armagh, *contractum conjugiorum . . . . . aut ignorabant aut negligebant*. Bernardi Vita Mal. in tom. iv. p. 128, Mabillon. But, under his correction, "*concubinatus honestat celebritas nuptiarum*," p. 130. The meaning of this is, probably, well explained by Dr. Lanigan as of the system of betrothals or *sponsalia de futuro*, not followed up by the *contractus conjugii*, or actual marriage *de*

γ co puc ceit̃r̃i macu do .i. Muirceartac mac Eirca γ Peapaðac  
γ Tigeapnac γ Maian.

Clanair umorpo Sarran Babona co po tuirneac leó .u. meic  
.i. Luirig γ Cairnech γ Eppcop Dallan γ Caemlac ; γ atbail  
iar corcui γ iar m-buaid i taig Martain.

Luirig, umorpo, po gab iar pin, go n-epiect a neart for Saxana,  
γ con n-epa catair foirneac i uail mainirtech Cairníc .i. a  
braetar. Muirceartac mac Eirca in tan pin i uail ñg breatan

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*præsentī*: Irish Eccl. Hist. iv. pp. 64, 70-72. In the very rude age of Sarran and Babona, we may understand how the latter was taken to wife, but not married, although the mother of three or four sons.—(H.)

<sup>f</sup> *Four sons*.—Ere, daughter of Loarn Mac Ere, was married to Muredach, son of Eoghan mac Niall Naoighiallach, and bore him four sons, Muirchertach, king of Erin; Feradhach, Tighernach, and Maon. And after Muredach's death she was remarried to Fergus, son of Conall Gulban, another grandson of Niall the Great, to whom she bore four other sons, Sedna (progenitor of the Gulbanian kings of Erin), Fedhlim (father of St. Columkille), Brendan, and Loarn. Ogygia and Colgan, *ubi supra*. —(H.) See Additional Notes, No. XXII.

<sup>g</sup> *Five sons*.—Only four are here mentioned. In the Naemh Seanchus, or Genealogies of the Saints, preserved in the Book of Lecan, (in the tract which Colgan attributes to Aengus the Culdee, and frequently quotes, under the title of “*Libellus de matribus Sanctorum*,”) only three sons of Babona and Sarran are mentioned;

perhaps because three only were saints: Pompa ingen Loarn macair Chairnig, γ Breacan, meic Sarran, γ Ronan Finn mic Sarran. “Pompa, daughter of Loarn, was the mother of Cairnech and Breacan, sons of Saran, and of Ronan Finn, son of Saran.”—(T.) Saint Cairnech was the son of Saran and Pompa, or Babona. But of the other three the case is less plain. St. Dallan, according to Colgan, was the son of Colla (son of Ere, of the line of Colla Huais, king of Erin), by a mother named Forgail, A. SS. Jan. xxix. p. 203. His real name was Eochaidh, and he was surnamed Dallan, by reason of his blindness. He was lineally descended from Colla Huais, and was cousin-german to St. Maidoc of Ferns, their fathers, Colla Mac Ere and Sedna Mac Ere, being brothers. See Ogygia, iii. c. 76. Of Caemlach I cannot say anything. But the word Luirig, if it were a name at all, would seem only to be a surname, for it is the Latin word *lorica*. Armour was not early worn in Ireland. At the battle of Seghais, in Leinster, Tighernach, ann. 709, the Britons

four sons<sup>f</sup>, viz. Muirheartach Mac Erca, and Fearadhach, and Tigh-earnach, and Maian.

And Sarran had issue by Babona; and there were begotten by them five sons<sup>g</sup>, viz., Luirig, and Cairnech, and Bishop Dallain, and Caemlach; and he [i. e. *Sarran*] died after victory and after triumph in the house of Martin<sup>h</sup>.

Luirig then succeeded *to the throne*, and he extended his power over the Saxons, and he forcibly built a fort within the precincts of the monastery of Cairnech his brother. Muirheartach Mac Erca<sup>i</sup> happened

who served on Ceallach's side were remarked for wearing the luirig. But it may be that the appellation is rather obtained by changing the orthography of a real name than in the way of a surname. See below, p. 190, note.—(*H.*) Lurach occurs as a proper name in Irish history; but who the Luirig was who is described in the legend before us as a British or Cornish king, I do not know.—(*T.*)

<sup>h</sup> *Martin*.—The house of Martin is Tours in France, which city he appears to have conquered, and bestowed the bishopric on his son, Cairnech. But neither of those facts appears otherwise than by implication.—(*H.*) Unless we suppose Tech-Martain to be the name of some place where there was a monastery dedicated to St. Martin; if so, Sarran dying with victory and triumph may signify that he died a monk. There are two places called St. Martin's in Cornwall. But at that time, a little before the Benedictines, all Irish monks were of the Martinist foundation, and every monas-

tery, in a certain sense, a House of Martin.—(*T.*)

<sup>i</sup> *Muirheartach Mac Erca*.—This monarch, called Mac Erca, from the name of his mother, Erc, daughter of Loarn, was king of Ireland from 509, according to Tighernach, but, according to the more probable chronology of the Annals of Ulster, from 513 to 534. The account here given of him is not very consistent with his reputation as the first Christian king of Ireland, "a good and pious sovereign." Lanigan, i. p. 435. We may, perhaps, suppose that the murders for which he was banished from Ireland in his youth, and the subsequent parricide of his grandfather, for which he was banished from Scotland, were committed before his conversion to Christianity. But the same excuse cannot be made for other immoralities attributed to him. See Petrie's Essay on Tara Hill, Transactions Royal Irish Academy, vol. xviii. Antiq. p. 118, sq. The whole of this strange legend gives a curious picture of the loose

is foghlaim gaircib, iar na diúb a h-Éinnid ar na Croppana do marbað, 7 iar na dióir iar-tain a h-Albain ar marbað a rean-a-tar .i. Uairneð nuð Alban; conar tarla do coipearicad a airm in tan rin co Cairneð co mac deirbircatari a matar; co n-ebairt Cairneð nup, bod nuð Éirenn 7 bñetan tu cáidí, 7 do geðā neam iarðain aét co n-diúirpea Luirig do neart ata for in n-eclair. Andorin luig mac Éirca ga nuð 7 atberp a h-aítear. iar nuáctain .i. Na cumtair do áatari i uail Cairníc eppcop. Dar mo Deðpoð, ar Luiric, ar calma forin in peata aigi allta pil aicci andar peim 7 in Coimde dia n-aðair. Teid mac Éirca rna cñlu Cairneð iartain agur rloridur a h-aítear. Gabar fearig mori Cairneð doatari 7 diçit, m'itci romcoimdit rom Dia co rop in adbur na h-aigi rin no gaba bar 7 leatru a mic Éirca. h-Érailir Cairneach annrin ar mac Éirca teét do diúb a bratari, 7 gabar doatari ar aed comrac, 7 ua luð dí h-éail Cairníc do diúb in nuð. Co n-dearna Dia mori mupuil ar Cairneach andorin .i. cor faed ag n-allag ar in t-pleib co h-aereét ind nuð, gor deplair in rluag

notions of morality entertained by its author. It is not merely that Sarran is represented as marrying one sister and living with another; that St. Cairnech is represented as born in incest, and Muircheartach in adultery, for these things may have happened in a state of heathenism without reproach to the hero of the story; but St. Cairnech, a Christian bishop, is represented as instigating Muircheartach to the murder of Luirig; and exulting over the death of his brother in language very inconsistent with a profession of the Gospel; and all this without any apparent consciousness in the writer of

the legend that he was attributing to his hero anything unbecoming the Christian character.—(T.)

<sup>j</sup> *Crossans*.—These were the cross-bearers in religious processions, who also combined with that occupation, the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other cause obnoxious. In this latter capacity they often brought upon themselves the vengeance of the lawless chieftains whom they lampooned.—(T.)

<sup>k</sup> *Judge*.—The word Deðpoð is explained in the Leabhar Breac, fol. 14, a., by the

happened to be at that time with the king of Britain, learning military science, after he was expelled from Ireland for having killed the Crossans<sup>j</sup>, and after having been subsequently expelled from Alba, for having killed his grandfather, Loarn, king of Alba. It happened that he was at that time getting his arms consecrated by Cairnech, the son of his mother's sister; then Cairnech said to him, Thou shalt be king of Eri and of Britain for ever, and shalt go to heaven after, provided thou canst but prevent Luirig from exercising his power against the Church. Then Mac Erca went to the king, and after he came he told his message, viz.: Build not thy city (*said he*) in the precincts of Cairnech the bishop. As God is my judge<sup>k</sup>, says Luirig, I think more of the power of the pet wild fawn he has, than of his own *power*, or *of the power* of the Lord God whom he adores. Mac Erca returned to Cairnech, and told him the result<sup>l</sup>. Great wrath suddenly seized Cairnech, et dixit, My prayer to my Lord, to my God, is, that that very fawn may be the cause of his death, and by thy *hand*, O Mac Erca! Cairnech then commanded Mac Erca to go forth and destroy his brother, and he [*Mac Erca*] immediately took upon himself to fight him; and he went forth at the command of Cairnech to destroy the king. And God worked a great miracle there for Cairnech, viz. he sent a wild fawn<sup>m</sup> out of the mountain into the king's assembly, and

paraphrase οὐκ μοι Θεοῦ ἐμβραῦτα, i. e. "by my God of judgment." The meaning is: "I would as soon attribute miraculous powers to the pet fawn that follows him as to Cairnech himself, or the God he worships." The word Κοιμῶν, here translated "Lord God," is the title generally given to Christ.—(*T.*)

<sup>l</sup> *The result.*—Literally his desire, i. e. what he had desired to be done in regard

to Luirig.—(*T.*)

<sup>m</sup> *A wild fawn.*—Meaning of course the wild fawn already spoken of, for otherwise the prayer of St. Cairnech would not have been fulfilled. Fawns and deer occupy a prominent place in Irish hagiography, and were the subjects of many miracles. St. Berach, of Cluain Coirphthe, had a deer which was sent to him miraculously to carry his luggage, when he

pluaḡ na diaib aḡ in nuaḡ zōna bandalaib; 7 dicit Mac Ercā, mac cialla chach a tigeapna fuit clepeach daig buḡ pulli ḡach aimneḡ lene in cumtāceta fūi Luiriḡ. Andorin fuuor Mac Ercā in loḡ caḡa i plir in nuaḡ cor comepom; 7 cupḡaid ḡa cleuiḡ 7 cenḡ laiḡ pe comarḡa, 7 dicit, cenḡ do bpaḡar duib a Cairnīc; et dicit Cairneach, leic dampra an enaim, 7 tomairiu in ruiḡ, 7 noḡia ḡac tpear comarba fuḡo co bpaḡh 7 in Eriḡo.

Tecḡar ḡeill 7 neapḡ in tuiḡ annorin, 7 Cairneḡ, fūi peḡt m-bliadna, im moḡ nuaḡ bpetan, 7 Cat, 7 Orc, 7 Saḡan.

Co n-deapna Mac Ercā fuillḡo in peccaiḡ .i. bean Luiriḡ do tabairḡ iar caḡaḡad 7 iar comlenḡaib co moḡ fūi nuaḡ Franḡc, a corḡnam a ingene fūiḡ, co n-dorḡar ic Mac Ercā foḡeoiḡ in ingen,

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set out in search of a suitable place for the foundation of his monastery. Vit. S. Berachi, c. 12. Colg. Acta SS. p. 342. Deer, at the prayer of St. Attracta, were made to carry timber to build the castle of the tyrant king of Connaught. Vit. S. Attractæ, c. 13, ib. p. 280. A fawn, together with other wild animals, lived with St. Kieran of Saigher, "manserunt mitissime apud eum et obediebant ei secundum jussionem viri Dei in omnibus quasi Monachi."—Vit. c. 6, ib. p. 458. A wild deer came daily to St. Ernanian to be milked. Vit. S. Fechini, c. 41, ib. p. 138; a miracle which was also vouchsafed to St. Crumtheris. Vit. Trip. S. Patr. iii. c. 74. The wild deer also obeyed St. Molagga of Teghmolagga. Vit. c. 19, 20, Acta SS. p. 147, 148. A deer brought St. Columbkille his books which he had lost. O'Donnell, lib. i. c. 3. Trias Thaum.

p. 407. St. Patrick found a deer suckling her fawn in the spot where the northern altar of the cathedral of Armagh now stands, and, taking up the fawn, the deer followed him "velut mitissima ovis." Jocelin. c. 163. Comp. also Eleran. c. 86, Colg. Triad. Th. p. 46. And the same thing happened at Sabhall or Saul, Trip. iii. c. 71. On another occasion St. Patrick and his companions passed through the hostile ambushade of King Leogaire to Tara, the saint and his followers appearing to their enemies like eight deer, and the boy Benen, like a fawn, carrying a small bundle on his shoulder, which contained the sacred Bible of the saint. Vit. Trip. i. c. 60. To commemorate this miracle Saint Patrick composed the *Lorica* or *Fedh Fialha*, first published by Mr. Petrie from the Liber Hymnorum. Essay on Tara, p. 56, sq.—(T.)

and the host all went in pursuit of it except the king himself and his women. Et dixit Mac Erca, If you had been just, my Lord, towards your cleric, it is certain that it would give increased happiness to have the royal robe on Luirig. Then Mac Erca thrust his battle staff into the king's side, so that it was balanced<sup>n</sup>: and he returned to his cleric, and the head *of the king* with him, as a token; et dixit, *Lo, here* is thy brother's head for thee, O Cairnech. Et dixit Cairnech, Leave me the bone, and eat thou the marrow, and every third coarb<sup>o</sup> shall be thine for ever, here<sup>p</sup> and in Eri.

Then he (*Mac Erca*) took the hostages and the power of the district *into his own hands, conjointly* with Cairnech, for seven years, as also the supreme sovereignty of Britain, and Cat<sup>q</sup>, and Orc, and Saxonland.

And Mac Erca *then* committed an additional sin, that is, he took *to himself* the wife of Luirig, after many battles and conflicts with the king of France, to take his daughter from him, until at last the daughter

<sup>n</sup> *Balanced*.—That is, it passed through the King's body, so that as much of the spear appeared at one side as at the other. Or it stood balanced in the wound, without falling.—(*T*.)

<sup>o</sup> *Coarb*.—The comharb or coarb is the successor and representative of the original founder in any prelacy, episcopal or conventual. The word seems here used for the benefice itself. That the king was often the impropiator or commendatory of the coarbs, subject to the maintenance of the clergy of the mother church, appears from the Tribes and Customs of Hy-Many, p. 77, note 7; Davis cit. *ibid*. An extensive se-

cularization of that sort is here offered by Cairnech, as a reward to Muirchertach for killing his brother.—(*H*.) The word coarb, however, was also used to denote a successor in a *civil* office, as a king, chieftain, or judge; and this may possibly be its signification here; although the former is more probable, as the grant in this case comes from the spiritual chief, in return for supposed services done to the church.—(*T*.)

<sup>p</sup> *Here*, i. e. in Britain; for Luirig is said to have been a king of or in Britain, and the scene of the legend appears to have been placed there.—(*T*.)

<sup>q</sup> *Cat*.—Cat is Catanesia or Caithness,

γ cu puc ceirī meic do .i. Conſtantin, γ Gaedēal Ficēt, o taac  
 puirig bſeatan γ nig bſeatan Copno ; Nelleno a quo genſ Nel-  
 lan

of which mention has already occurred.  
 See p. 148, note f.—(H.)

<sup>r</sup> *The daughter*, i. e. the daughter of the king of France. I suppose the meaning to be, that Luirig's wife was the daughter of the king of France ; that after the death of her husband she was taken by Mac Erca ; that this led to wars with the king of France, and that Mac Erca finally succeeded in retaining her. If there be any history in this, it is difficult to trace it in such records as are accessible to me. It is probably a pure fiction, like many other things in this fabula perquam futilis, *Sſgel goirpgech gan dach ſipinne*, as it is truly called in a note in the handwriting of old Charles O'Connor on the margin of the Book of Ballymote.—(T.)

<sup>s</sup> *Constantine*.—It is to be inquired what Constantine is here named as the son of Mac Erca. The Britons had a great notion of some royal saint so called, but distinct from Constantine the Great. Out of the tyrant Constantinus, who assumed the purple in Britain, and wore it in Arles, and his son, Constans the Monk, they have formed the kings of Britain, Cystennin Vendigaid, i. e. Saint Constantine, and his son, Constant Vanach, or Constans the Monk. They figure in the mythus of Vortigern, and also in the heroic mythus that ensues, Cystennin being father, and

Constant Vanach brother, to Emmrys Wledig and Uthyr Pendragon. Next comes Cystennin ap Cadwr, prince of Cornwall, who became king of all Britain in 542, and to whom Gildas in 543 or 544 addresses severe reproaches. The Brut of Kings affirms that he was slain in the third year of his reign, and buried in the Cor y Cewri, near Salisbury. It is observable that he was nearly the last king who could have been there buried, for in 552 Cynric, son of Cerdic, gained the victory of Searobyryg or Sarum. But others make a Saint Constantine out of him. Mr. Ritson, in his *Cornish Saints*, annexed to the *Life of Arthur*, p. 165, gives "Constantine, king, monk, and martyr, 11th March, 556. Domesday Book." Hector Boece asserts that he stole away to Ireland secretly, clam suis, received the tonsure in an Irish monastery, and suffered martyrdom while preaching to Pagans in Scotland.—Lib. ix. cit. Ussher, *Brit. Eccles.* p. 281. ed. 2. While John of Tinmouth says, that Constantine, king of Cornwall, died peaceably in the monastery of St. David of Menevia.—Cit. *ibid.* p. 282. I regard the whole story of his tonsure as a blundering fiction, having its origin in the history of Constans Monachus, son of Constantinus. The son of Cador, however, seems to have been the person to whom the legend of St. Constantine, king

daughter<sup>r</sup> fell into Mac Erca's hands, and she bare him four sons, viz. Constantine<sup>s</sup>, and Gaedhal-Ficht (from whom descend the kings of Britain, and the kings of Britain-Cornn<sup>t</sup>) ; Nellenn (a quo gens Nellan

of Britain, and abbot of Rathain Hua Shuanaigh in Westmeath, had reference. See Petrie on the Round Towers, p. 351, etc. Constantinus Rex Britonum regnum abdicavit et peregrinationis causâ venit Ratheniam tempore S. Mochuddæ. Cathal Maguire, cit. ibid. 353. This tale obtained such credit, as to have given the adjoining lands the name of Muigh Constantin before the period (perhaps not very recent) when the legend about the bard Rumann which Mr. Petrie quotes, was composed. Mochuda died in 637, with no reputation of peculiar longevity. —Lanigan, vol. ii. p. 102. It is, therefore, apparent, that Constantine ap Cador could not have known him; much less have been his coarb, as Maguire pretends. But the failure of synchronism will rather give fresh impeachment to the story than raise doubts as to the person who is meant, for the day of commemoration is the same (March 11th) at Rathain as it was in Cornwall. We may regard the Irish legend as an explanation of what is read in Boece. As to the other story, that Constantine of Rathen was Constantine Mac Fergus, king of Albania or the Crutheni, it is wholly absurd and forged. For Constantine Mac Fergus the Pict acceded in 788 or 789, and died king in 819. But he is not found in the text of the ancient Irish Festilogies.

Now of all these persons, it is evident that St. Constantine ap Cador, king, martyr, and monk, should be the son fabulously ascribed to king Mac Erca. For that son was a Cornubian king; and the date of Muirchertach, who died in 533, squares well with that of a son who (after a short reign) died in retirement in 556. Tighernach, ann. 588, mentions the *Conversio ad Dominum* (tonsure) of one Constantinus, with no further explanation.

The name of Gaedhal Ficht is merely that of the nation of Gwyddyl Fichti, or North Picts of Britain; and is far from unimportant, as an Erse recognition of that Welsh appellation. The Scotch being also of Mac Erca's family, the whole of Britain, by means of Constantine, of Gaedhal Ficht, and of Loarn, is made, *in some sort*, to derive itself from Ere, mother of Murchertach and Loarn. But such stuff will not bear a narrow examination.—(H.)

<sup>t</sup> *Britain-Cornn*, i. e. Cornwall.—(T.) The title of the Cornish saint, Iddawg Corn Prydain, is usually rendered Horn of Britain, in a personal sense, like Post Prydain, Pillar of Britain. But this passage confirms my suspicion, that Corn Prydain simply meant de Cornubiâ or Cornubiensis, Corn-Wealh.—(H.)

lan, 7 Scandal in mac ele, a quo genp Scandal .i. a n-Ērinn ó táit clanna na dēpī pīn.

Co n-dēpnad moip-ēinol clepēc n-Ēoppa co Topinnp Martan .i. pēct n-ēppuic .xxx. ap .ccc. ma comarba Peadair, do paignō Cairnich ēppcop Topinnp 7 ħpetan-coppnō, 7 na n-uil ħreatnach, do dīcūp cācā h-ēiprī, 7 do cēartugud gādā tīpī immurp na h-ecalpa; 7 adpōpāp condaēt marptra in beātā do Chāirnech ap pob é a tōgā beātā marptra; 7 pūap Cairnech .lll. ēppcop do tōgmap map mailli pē Cairnech dia n-eletpī, 7 do cōid in Lien dā h-ēilēpī .i. a dualup Mīc Ēpca 7 Muirēadaiḡ.

Do luō Cairnech pēme ḡo ħpetnaiō Coppnō no Carnticeon, 7 po cumdaigead cāōip pō talmain laip ap doiḡ na pāicō pē tīp na talum na h-ēōip; cop pūllerpāp nēp 7 pūḡ Mīc Ēpca pē bliadōna, 7 co tāinic co n-Ērinn pēme, conad h-é cēt ēppcop claindī Neill 7 Tempach, 7 ḡop bē cēd maptīp 7 cēd manach Ēpēnd, 7 cētna ħpēteam pēap n-Ēpēnd pōp.

Cor

<sup>u</sup> *Coarb of Peter.*—The coarb of Peter is the Pope. What follows is very obscure; but it seems to me to imply that Cairnech and his clergy, in consideration of his relationship to the heads of the Hy Niall, were placed in possession of the metropolitan see of Lyons, which in the Council of Clermont, A. D. 1092, was formally established as the primacy of all France. If so, we have now made him primate of France, of Armorica at Tours (taking that construction of the House of Martin, above, p. 180), of Wales and Cornwall, and in effect, of Ireland, of whose church he assumes the entire disposal.

The name Carnticeon, attached to Cornwall, I believe to mean Carentociawn, the diocese or jurisdiction of St. Carentoe, by

whom that country was converted.—(H.)

There was a council held at Tours, in the year 566 or 567, on the 17th of November, in the church of St. Martin, in which Euphronius, bishop of Tours, presided, assisted by eight other prelates. The object of the Council was the reformation of discipline, and its twenty-seven canons which remain all relate to that subject. They may be found in the printed editions of the Councils, and there is an abstract of them in Richard, *Analyse des Conciles*, tom. i. p. 569, sq. 4°. Paris, 1772. From this it would seem that there was here possibly some foundation of fact in the mind of the writer of this legend. St. Cairnech was originally of Cornwall, and

Nellan), and Scannal, the other son, a quo gens Scannail; i. e. it is in Eri the descendants of the two last are.

Now a great synod of the clergy of Europe was made at Tours of Martin, viz., three hundred and thirty-seven bishops, with the coarb of Peter<sup>u</sup>, to meet Cairnech, Bishop of Tours and Britain-Cornn, and of all the British, to cast out every heresy, and to reduce every country to the discipline of the Church. And the chieftainship of the martyrs of the world was given to Cairnech, because martyrdom was his own choice. And Cairnech found thrice fifty bishops who made it also their choice to accompany Cairnech in pilgrimage, and that number went to Lien<sup>v</sup> in pilgrimage for the sake of Mac Erca and Muiredhach.

Cairnech then set out to the Britons of Cornn or Carnticeon, and a city was built by him under ground, in order that he might not see the earth, nor the country, nor the sky; and he increased the strength and sovereignty of Mac Erca for a year, and he (i. e. *Cairnech*) came to Eri before him, so that he was the first bishop of the Clann-Niall and of Temhar (*Tara*), and he was the first martyr and the first monk of Eri, and the first Brehon<sup>w</sup> of the men of Eri also.

Now.

may have been connected with the Armorican Britons, whose affairs appear to have formed a part of the business of the above-mentioned Council of Tours, for its ninth canon prohibits the consecration of a Roman or Briton to the episcopal office by an Armorican bishop, without the license of the metropolitan (of Tours) or the com-provincial bishops. This would seem as if the Armorican bishops were then seeking to exercise an independent jurisdiction, perhaps, in conjunction with the

ecclesiastics of Cornwall.—(*T*.)

<sup>v</sup> *Lien*, probably Lyons.—(*T*.)

<sup>w</sup> *Brehon*, i. e. judge. The author of the legend was determined to concentrate in the person of his hero every ecclesiastical perfection. This tale was either unknown to Colgan, or else he did not consider it worthy of any notice. He makes no mention of any tradition that Cairnech was a martyr, nor of any of the other particulars here recorded.—Vit. Carnechi, ad 28 Mart. p. 782.—(*T*.)

Cor cātanōredar umorpo Ppawgo 7 Sāxan dia eir ppi Mac  
Ercā, 7 ȝor toȝlað a cpiçh 7 a cācāur pē cian ō'ampur, 7 ȝor  
milleað cpiçhað 7 cūmaçta na tiri ba neappa ðo pe mete a  
cūmaçta

\* *Made war*.—The legend speaks only of the triumphs of Mac Erca, and concludes with his elevation to the sovereignty of Ireland. For an account of his miserable death see Petrie on Tara Hill, pp. 119, 120, and the Four Masters, ad ann. 527; also Cossgrave in Vit. S. Cuthberti. c. i. ap Colgan, ad 20 Mart. p. 679, and the notes, p. 690.—(T.)

The writer of the legend might have gone on to say that St. Cairnech contributed to the cruel fate of King Mac Erca, by his bitter and not inoperative maledictions on him and his house; and was to him what Saints Ruadan and Columkille were to king Diarmid Mac Cearbhoil.—See Cambrensis Eversus, p. 74; Petrie on Tara Hill, p. 122.

It remains to inquire what is meant by the legend of Sarran conquering, and his son Luirig governing, Britain, England, and Pictland? Perhaps nothing. It is, however, true that, somewhere about those times, an Irish force conquered the island of Mona, or Anglesey. That island was recovered out of their hands by Caswallawn Lawhir, or the Longhanded, father to Maelgwn Gwynedd, king of Britain, who defeated their leader, Serigi or Sirigi, at the place marked by the Cerrig y Wyddyl or Stones of the Irishmen. Lhoyd and Powel, Deser. of Wales, p. 15;

Warrington, i. p. 40; Camden, ii. p. 60; Rowland's Mona, p. 147; Triads, series i. tr. 49; ser. ii. tr. 40. But Lhoyd, as well as D. Langhorne, Chro. Reg. Angl. p. 73, errs in saying that the Gwyddyl Fichti or Picts were in Mona, instead of the Gwyddyl or Irish; which is contrary to the Liber Triadum, misquoted by Langhorne. The latter makes the further mistake of supposing Gwyddyl Fichti to mean Cruthenians from Clanboy. The troops of Gannval the Irishman, says Triad 8, series 3, came into N. Wales, and settled there for twenty-nine years, until they were driven into the sea by Caswallawn ap Beli. But it is incredible, that the only two Caswallawns whose acts are recorded should both have driven the Irish out of North Wales; or that an Irish inroad of the fractional duration of twenty-nine years should be referred to Caesar's days; and I doubt not that the Irish settlers for twenty-nine years were those whom Caswallawn Lawhir expelled. They had taken strong hold of Mona. For Caswallawn, after his victory at the Cerrig, slew Sirigi at his town of Llan y Gwyddyl (Irish Church), now Holy-Head, which the Irish had built. Rowlands, *ibid*. Oval and circular trenches continue to be shewn in Mona as the ground plots of the Irish habitations, or cyttiau yr Gwyd-

Now, after this the Franks and the Saxons made war<sup>x</sup> against Mac Erca, and he destroyed their country and their cities after a long contest ; and the country and the power of the territories adjacent

delodd.—Rowlands, p. 27. If the Irish population were then expelled (and not, as I rather suppose, subjugated), the memory of its having been firmly seated there appears in Golyddan's division of the Irish of Vortigern's day, into those of Ireland, Mona, and North Britain,

"Gwyddyl Iwerddon, Mon, a Phrydyn."—Arch. Myvyr. i. 156.

But Einion, father of Caswallawn, for whom his son reconquered Mona, was styled Anianus Rex Scotorum, i. e. Einion Vrenin o Wyddelodd, king of the Irishmen. See Vaughan, cit. Camden, ii. 69.

Now this Caswallawn is said to have reigned over Gwynedd seventy-four years, from 443 to 517. But that chronology is tainted with the omission of two generations, and the confounding of two different Einions. His true pedigree is Cynedda, Einion Urdd, *Owain Danwyn*, *Einion Vrenin o Wyddelodd*, Caswallawn Lawhir. See Rowlands, p. 155. Cambro-Briton, i. p. 247. The insertion of these generations may bring the date of Sirigi's death into the life-time of Murchertach, for he obtained the crown of Ireland in 513, and reigned over it till 533. Now, it seems possible, that the conquest of Mona by the Irish, may be the conquest of the British island,

so largely exaggerated in this piece; and that the *Luirig* subsequently slain in Britain may be Sirigi, as most writers spell the name. Here we read that Mac Erca sinned in taking Luirig's widow for his wife; but in Lynch we read, that he perished by the vengeance of Sin or Sheen (daughter of Sigh), whose father he had put to death. Cambr. Eversus, p. 74. In the prophecy of St. Cairneach it is said,

"Sin is the woman who kills thee,  
Ó son of Erc, as I see;"

and it enumerates her eleven names, but does not give her father's name. See Petrie on Tara, p. 120. Sigh certainly approaches to Sirigh. If there be any truth at all in Muirchertach's having sojourned in Britain, it was probably enough among the Irish of Mona, and during the five years of anarchy, 508-13, preceding his accession, when Ireland had no king. That Cairnech may have presided over the Irish Church or Llan y Gwyddyl, that he may have quarrelled with Sirigi concerning the fortifications of that place, and that both he and Muirchertach were considered instrumental to his destruction, are all possible circumstances. But whether their suggestion throws any glimmer of light on this extravagant narration, I leave others to judge.—(H.)

cúmaácta 7 a nept ; 7 go tanc iar rin a mori longear do gabail  
 nigi na h-Érend ; go deirid ic Fán na long for boind, goi loircete  
 lair a longá .i. donad uadā Fán[na]long, 7 goi marbad coirgeō-  
 aig na h-Érend iartain, 7 go po gab a nigi do iler co bpat do  
 péin 7 dá éloind. Go millead cumácta 7 neart bpetan dia h-eiri  
 indrin.

## II.

DO INGHANTAD ERENN ANDSO DA RER LEADAIR GLIND DA-  
 LACHA.

.i. Inip Gluair a n-Ippur Donnann, ipe a h-airdi, na cuip be-  
 rap inti ni lobait ier, áct farait a n-ingne 7 a fuile 7 do ber gac  
 aen inti aicni ar a athair 7 ar a penathair co cian iar n-egab,  
 7 ni lobann cid in peoil arcena cen failiud inti.

.ii.

<sup>y</sup> *Fan-na-long*, i. e. the drawing up of the  
 ships. This place is now unknown.—(T.)

<sup>z</sup> *Wonders*.—The following account of  
 the wonders of Ireland is taken from the  
 Book of Ballymote, fol. 140, b. Another  
 tract on the same subject, but differing  
 both in the number and order of the  
 “Wonders” described, is to be found in  
 the MS. Library of Trinity College, Dub-  
 lin, H. 3, 17, col. 725, the same volume  
 from which the text of the Irish Nennius  
 has principally been taken in the present  
 work. It shall be referred to in these  
 notes by the letter D. as before.

The Mirabilia Hiberniæ are described  
 by Nennius, Giraldus Cambrensis, Ralph  
 Higden in his Polychronicon, who relies  
 entirely on Giraldus ; O’Flaherty’s Ogy-  
 gia, part iii. c. 50, p. 289. See also Ware’s

Antiquities of Ireland, by Harris, chap.  
 xxxiv. p. 227.—(T.)

<sup>a</sup> *Glen-du-locha*.—The Book of Glenda-  
 loch is not now known to exist. The book  
 which is preserved in the Library of Tri-  
 nity College, Dublin, and which was  
 quoted by Mr. Petrie, in his Essay on Tara,  
 as the Book of Glendaloch, has since been  
 ascertained by Mr. Curry to be the Book  
 of Leinster.—(T.)

<sup>b</sup> *Inis Gluair*, now Inish-glory, an island  
 about a mile west off the coast of Erris,  
 County Mayo. See O’Flaherty’s West  
 Connaught, and Mr. Hardiman’s note,  
 p. 81 ; also O’Donovan’s Hy-Fiachrach,  
 p. 492. O’Flaherty (Ogygia, p. 290)  
 makes this the seventh wonder. In D. it  
 is the sixth, and is thus described: Inip  
 Gluair openand a n-Ippur Donnann a

cent to him were also destroyed by the greatness of his power and of his strength; and after this he came with a large fleet to take the sovereignty of Eri. He landed at Fan-na-long on the Boyne, where he burned his ships, from which *circumstance* comes *the name of* Fan-na-long<sup>y</sup>; and he killed the provincial *kings* of Ireland afterwards, and took their sovereignty by right for ever, for himself and for his descendants. And then the power and strength of Britain was destroyed after him.

## II.

### OF THE WONDERS<sup>z</sup> OF ERI HERE ACCORDING TO THE BOOK OF GLENDA-LOCHA<sup>a</sup>.

i. Inis-Gluair<sup>b</sup> in Irrus Domhnann; this is its property, that the corpses that are carried into it do not rot at all, but their nails and hair grow, and every one in it recognises his father and grandfather for a long period after their death. Neither does the meat unsalted rot in it.

ii.

Connactaib na marb bíd inni nócó bpenaio, 7 nocho lobaió, 7 fapaio a fultu, 7 a n-ingne, 7 so beip cach aichne fop a muinóir fém mti. "Inis Gluair of St. Brendann, in Irrus Domhnann in Connacht: the corpses that are in it do not stink or rot, and their hair and nails grow, and every one recognises his own relations in it." The island was sacred to St. Brendan, and still contains the ruins of churches dedicated to that saint. Giraldus mentions this miracle, but gives a wrong name to the island: "Est insula quædam in occidentali Conactiæ solo posita, cui nomen *Aren*, a sancto Bren-

dano, ut aiunt, consecrata. In hac hominum corpora nec humanantur, nec putrescunt; sed sub divo posita et exposita permanent incorrupta. Hic homines avos, atavos, et tritavos, longamque stirpis suæ retro seriem, mirando conspiciunt et cognoscunt."—Top. Hib. Dist. ii. c. 6. Aran was not dedicated to St. Brendan, but to St. Endeus; see Cambr. Eversus, pp. 7, 8. Inish-glory is at present uninhabited; but it contains the ruins of some very ancient dwellings; and leeks and other garden herbs, introduced by the Monks of St. Brendan, are found growing wild in several places on the island.—(T.)

.ii. *Loch n-Echach*; *iri a aipoi*, *cpaño cuilinn do bepar mo ppi* *pect m-bliadnaib ip cloc a m-bi de ip in grian, 7 ip iapann na m-bi ip in uirce*, *cpaño umoppo na m-be uappu*.

.iii. *Tippa loca Con i Connactaib*; *iri a h-aipoi ppi rin loc pil* *na compocur*, *cuis troigto eturpu do gner*, *cia forbpuo cia pepsat* *in loc pechidri he in cae aipoi tob rin do gner*.

.iu. *Tippa Gabla liun i n-Arghiallaib*; *iri a aipoi fuile dap* *atabar h-it liata po cetoir*.

.u.

<sup>c</sup> *Loch n-Echach*, i. e. the lake of Eochach or Eochadh, now Loch Neagh. Ogygia, p. 292. It is very generally believed that this lake possesses the property of petrifying wood. Harris, in his edit. of Ware's Antiquit. p. 228, quotes Boetius, Hist. Lapidum et Gemmarum, for a statement respecting Lough Neagh exactly the same as that of the text, but says that it has been found to be certainly false. It is popularly believed, however, to the present day. Nennius describes the miracle thus : " Est aliud stagnum quod facit ligna durescere in lapides: homines autem fingunt ligna, et postquam formaverint projiciunt in stagno, et manent in eo usque ad caput anni, et in capite anni lapis reperitur. Et vocatur Loch Echach." Comp. O'Flaherty, Ogygia, p. 290, n. 3. In D. this is the second wonder, and is thus described: *Loch n-Eochach, do ní do cpuno chuillino a cmo .i. m-bliadna conao iapann a m-bi de n talmain, 7 cloc a m-bi a n-uirce, 7 cpaño a m-bi of uirce*. "Loch n-Eochach makes a holly tree at the end of seven years, so that the part that is in

the earth becomes iron, and the part that is in the water becomes stone, and the part that is out of the water remains wood." Cambrensis has not mentioned this wonder, although he relates a story about the origin of this lake, which he says was originally a fountain, that was permitted to overflow the country, in consequence of the unnatural crimes of the inhabitants. And this too in Christian times, for he adds: "Quod piscatores aquæ illius turres ecclesiasticas, quæ more patriæ arctæ sunt et altæ necnon et rotundæ, sub undis manifeste sereno tempore conspiciunt."—Topogr. d. 2, c. 9. This story bears evident marks of a desire to brand the Irish with odious imputations; but if we omit the accusation of unnatural crimes, and the insinuation that the event took place in Christian times, the rest of the legend occurs, nearly as it is related by Cambrensis, in that curious collection of Irish historical and bardic traditions, the Dinnseanchus.

According to this Irish legend Lough Neagh is said to have broken forth in the

ii. Loch n-Echach<sup>c</sup>; its property is: a holly tree that is placed in it for seven years, the part of it that sinks into earth will be stone, the part that remains in the water will be iron, and the part that remains above *water* will be wood.

iii. The well of Loch Con<sup>d</sup> in Connaught; its property is, with regard to the lake that is near it, there are five feet *in difference of height* between them at all times. Whether the lake swells or shrinks *the well* imitates it in each change continually.

iv. The well of Gabhal Liuin<sup>e</sup> in Oirghialla; its property is, that *human* hair upon which it is poured will become immediately grey.

v.

reign of Lugadli Sriabh n-dearg, A. D. 65-73; Ogyg. p. 289. See also Lynch, Cambrensis Eversus, pp. 132, 133—(T.)

<sup>d</sup> *The well of Loch Con.*—This well is now unknown in the vicinity of Loch Con, a lake in the barony of Tirawley, County Mayo. There is nothing miraculous in this wonder, which is the ninth in O'Flaherty's list.—Ogygia, p. 291.

Districtu Mayo foris, atque Tiraulie in oris  
Loch Canis ad ripam, spatio remeabilis æquo,  
Exundante lacu, vel subsidente, seaturit  
Proximus; accessu fugiens, rediensque recessu.

D. describes the seventh wonder Τῖππα λοῦαῖ [read λοῦα Con, the scribe wrote ο for γ, the contraction for con] α Con-naḗtaib ciò mop α chuile γ ciò mop α ταρτ biò .u. τραίγει αταρpu οο γρηρ. "The well of Loch [Con] in Connaught, whether there is a great flood or whether there is a great drought, there are always five feet *difference of height* between them."—(T.)

<sup>e</sup> *Gabhal Liuin.*—Now Galloon, a parish in the barony of Dartry, in Monaghan, which county was a part of the ancient Oirghialla, or Oriel. Giraldus places a well possessing the same wonderful property in Munster, and mentions another having an opposite efficacy in Ulster: "Est fons in Momonia, cujus aqua si quis abluitur statim canus efficitur. Vidi hominem cujus pars barbæ, limphis istis lota, canis incanduerat, altera parte tota in sua natura fusca manente. Est e contra fons in Ultonia, quo si quis abluitur, non canescet amplius. Hunc autem fontem femina frequentant, et viri caniciem vitare volentes."—Dist. 2, c. 7. On which Lynch remarks: "De his fontibus id universim dico cum nec hodie nec memoria majorum fontes ejusmodi dotibus imbuti esseprehenduntur, nullam supetere rationem cur affectiones illis a natura insitæ temporis diuturnitate evanescerent. Ac insuper addo, cum indefinite fontium loca de-

.u. *Ṭippa pleibe ḡlaōma*; *iri a h-airḡi dia nor feḡa no dia nor taōlea neach ni an aer i tolaō pleochaō co n-venturi oirppionn ḡ iobarta aicee.*

.ui. *Ṭippa Raṡa both i Ṭip Conall*; *iri a airḡe fri ḡaḡ n-ouine aṡor ci, maō poṡa a iṡeḡul eḡḡiō anaṡiō in a aḡiḡ, ḡ po ḡni tonḡsur mor friur.* Maō ḡairṡ imoḡpo a pe poḡ leci *riṡ do iḡiac co ḡriam.*

.un. *Ṭippa uirce romblair i taeb in Coraimn.* *Iri airḡe in toṡair*

signet, eum in non modicum erroris suspicionem venire."—Cambr. Evers., p. 8, comp. also p. 100. It is evident, however, from the present tract, that similar tales were current among the Irish themselves, and therefore that Cambrensis did not, in this instance at least, draw wholly on his own invention. In D. the well of Galloon is thus described, and stands eighth in the list of wonders: *Ṭippa ḡabra luin a n-Oirḡial-laiḡ liṡaiḡ na fuṡu ṡar a ṡabarṡar a h-uirce.* "The well of Gabar [read Gabhal] Luin, in Oirghialla, it renders grey the hair on which its water is poured." O'Flaherty omits this wonder.—(T.)

<sup>f</sup> *Sliahb Bladhma*, now Slieve Bloom. The irritable well here mentioned is the source of the River Bearbha, now the Barrow, in the barony of Hy-Regan, now Tinnahinch, in the north-west of the Queen's County. It floods the lower country for miles in the rainy seasons, a circumstance which probably gave rise to the legend in the text. In D. this is the ninth wonder, and the story is told thus: *Ṭippa pleibe ḡlaōma dm. Do ní pleō-*

*chaō mor dia n-aicṡer h-i ó ouine, ní coirceano on iṡeōḡaḡ co n-ventar iobairṡ cuirp Cuiṡ aḡ an ṡibraio.* "The well of Slieve Bladhma then. It makes a great flood when it is looked upon by a man; the flood does not cease until the offering of the Body of Christ is made at the well." Many similar traditions respecting wells still prevail amongst the peasantry in every part of Ireland. Mr. O'Donovan, in a communication to the Editor, says: "To this day the Irish retain the notion that if a pure spring well, whether consecrated or not, be defiled by throwing any nauseous filth into it, or washing soiled clothes in it, it will either dry up or migrate to some other locality, and many examples of such migrations are pointed out in every county in Ireland. The well of Slieve Bladhma appears to have been more deeply vengeful than any of our modern wells, since the glance of a human eye, or the touch of a human hand, was an offence which threatened inundation to the neighbourhood, and could only be expiated by the sacrifice of the Mass



τοπαρρ ριμι λιναδ̃ γ̃ τραγαδ̃ πο αιρδι μαρα, γ̃ ιρσιαν ο̃ μωιρ  
cena.

.ιιιι. Capn τραατα Eoθaili; noco luga ιε̃ eithep̃ e m̃ tan ip̃ lan  
ap̃ m̃ tan ip̃ τραιγ̃, γ̃ τεο̃ μωιρ ταρ̃ nã αιρηγ̃ιb̃ μοραib̃ nã μωιρ-  
beac̃ im̃p̃ rañ eañ.

.ιx. Cloc̃ p̃il̃ ι̃ lõc̃ nã n-Oñcoñ ι̃ pleib̃ ι̃ p̃ail̃ Ḡlinnĩ dõ lõcã; ip̃i  
ã αιρdẽ, diã m-bual̃teap̃ ι̃ dõ plepc̃ τρι̃ moθpãõĩ pleochãõ γ̃ ḡpiañ  
iapum̃.

.x̃ Itẽ añhpõ τρι̃ h-ingañtaĩ Temp̃ã .i. mac̃ .ιιι. m-bliad̃añ dõ  
turmõ

its wonders by passing through his hands, but it is evident that he copied from a native original. In D. this is the eleventh wonder, and the story is told thus: Τιβρα̃ p̃uil̃ α̃ ταib̃ m̃ Coρinñ dõ ñĩ ταilẽ γ̃ τρα-  
γαδ̃ pã coρmal̃up̃ m̃ μαρα. "There is a well in the side of the Corann, which flows and ebbs after the similitude of the sea." A miracle similar to this has been already given amongst the wonders of Man. See above, p. 121.—(T.)

<sup>1</sup> *The strand of Eothail.*—The great carn on Trawohelly strand still remains, but its miraculous property seems to be no more than this, that it is never covered by the sea. "Super fluctus mirabiliter emineas," as O'Flaherty says, Ogygia, p. 174. It is recorded in the account of the battle of Magh Tuireadh that this carn was raised over Eochaidh Mac Eire the last king of the Firbolgs who was killed on the strand of Trawohelly by the Tuathade-Dannan, headed by Nuadha of the silver hand, A. M. 2737, Ogyg. part iii. c. 10. Keating *in loc.*

The miraculous property of the carn of Trawohelly is spoken of in the Libellus de Matribus Sanctorum, as Colgan calls it, and which he attributes to Aengus the Culdee. After enumerating the seven daughters of Dallbronach of Dal Conchobhair in the Decies of Bregia, and the long list of saints sprung from them, this document proceeds (Book of Leinster, fol. 239, b. col. 4. MS. Trin. Coll. H. 2. 18.) Ocũp̃ coñd̃ pãncatãp̃ imacallãim̃ uilẽ nã nãim̃ peõ ι̃ capñ Traãtã Eoθailẽ, γ̃ cõ p̃ing̃p̃et̃ aeñtãõ, γ̃ ap̃bẽp̃tãp̃ãp̃ã nech̃ coñp̃cẽpãõ ι̃ tãlam̃ α̃ ñ-oeñtãõ nã p̃iẽ-  
pãõ α̃ añim̃ nem̃, γ̃ nã b̃iãõ α̃ ãẽḡabail̃ ι̃ tãlmañ. Ocũp̃ m̃ cap̃ñpã m̃ pã ẽom̃-  
pãc̃p̃em̃ cõ τι̃ μωιρ̃ dãp̃ poẽ h̃. P̃iãc̃p̃ach̃ nã tic̃pãõ ταυ̃p̃. Ocũp̃ ap̃bẽp̃t̃ ep̃p̃cõp̃  
Manẽ.

Nec̃ coñ p̃cẽpã oeñtãõ ap̃ noeb̃  
p̃ẽc̃ b̃iõ cloeñ b̃iõ mep̃  
ñĩ ãp̃bẽbã tãlam̃ tim̃õ.  
ñĩ p̃iã α̃ añim̃ p̃op̃ nem̃.

"And all these saints met in a synod

perty of that well is, it fills and ebbs like the sea, though it is far from the sea too.

viii. The carn of the strand of Eothail<sup>1</sup>. It is not the less seen when the tide is full than when it is at low ebb, and notwithstanding that the tide rises over the large rocks on the beach around it to and fro.

ix. A stone in Loch na n-Onchon<sup>1</sup>, in a mountain near Glenn-da-Loch; its property is, if it be struck with a wand by way of assault, rain will ensue, and sunshine after.

x. These are the three wonders of Teamhar<sup>k</sup>, viz.: a youth of seven

at the Carn of Tragh Eothaile, and they made a *covenant of union*, and they said of whosoever should break that union on earth, his soul shall not reach heaven, and he shall not recover *his station* on earth. And as for this carn at which we have met, the sea shall never cover it until it overflows the surface of Hy-Fiachrach. And Bishop Mane said,

“ Whosoever shall dissolve the union of our saints,  
Whether he be degenerate, or whether he be mad,  
Shall not inhabit the firm earth,  
His soul shall not reach to heaven.”

See also the copy of the same tract preserved in the Book of Lecan, fol. 43, and O'Donovan's Hy-Fiachrach, p. 117, note c. The carn of Trawohelly is the eighth in O'Flaherty's metrical list of wonders; it is not mentioned in D.—(T.)

<sup>1</sup> *Loch na n-Onchon*, i. e. the Lake of Otters. This is the name of a lake in the hills near Glandaloch, perhaps the same which is now called Loch-na-hanagan. There is a stone called the Deer-stone in the Glen itself, on the south side of the lower lake,

of which some similar tales are told; but the original traditions are now so much corrupted by the ignorance of the guides and the folly of visitors to the lakes, that no dependence can be placed on them, as representing ancient thought.—(T.)

<sup>k</sup> *Teamhar*.—The three wonders of Tara are given separately in D. The first is there the nineteenth wonder, and is thus described : Mac .i.iii. m-bliáoan po baí a Teampaig, 7 po tuirim clano fon aimpur rim. “ A boy of seven years old that was at Tara, and begot children at that age.”

The grave of the dwarf is the fifteenth wonder in D., and is spoken of in these words: 7.ige m abaic a Tempaig, epí epoiḡtí mntí do cach eap beg 7 mop. “ The grave of the dwarf at Teamhar; it is three feet long to every one whether great or small.” The meaning is, that every one, whether a child or a full-grown man, who attempts to measure it, finds it exactly three of his own feet long. O'Flaherty has thus versified this wonder,

τῦρμις cloinne; γ ἰγε in abuic .u. τρᾱγιὸ δο γὰρ ουινε ann cia  
bedir beca no moria; γ in lia Fail .i. in cloc no gepped fa caé nīg  
ar faempad plata Tempac.

xi. Uinn muilind fil i Cluain Fepta Molua; ipi a h-airde na  
daine no dor potraic inti ota bpaigic na linne do gmic lumu dib.  
Nemircorit ech imorpo, ota rin ruar.

xii. Adnacul Mic Ruptaing i Ruirec i Cailli Pollomann i  
Midi

which stands first in his list.—Ogygia,  
pp. 290.

“Temoriae nani tumulum lapis obtegit, in quo  
Vir, puer aut infans tres, et non amplius, aequat  
Quisque pedes longo; numerum discrimine nullo  
Multiplicat minuitve pedum proportio dispar.”

See also Petrie on Tara Hill, p. 156.—(T.)

Another form of this idea may be  
termed the Procrustean; where a grave  
(Giraldus, Itin. Camb. ii. cap. 3, Higden,  
p. 189. where read *se conformem* for *decon-*  
*formem*), or a bed (Sir J. Ware, Ant. Hib.  
ed. Harris, p. 63), fits the length of who-  
soever lies down in it. Such was the grave  
upon Crugmawr or Pen Tychryd Mawr,  
in the vale of Aeron, in Cardigan.

“Which to the form of every  
Visitor conforms itself,  
Where if armour be left  
Entire at nightfall  
Certainly at daybreak  
You shall find it broken.”—Higd.

The tychryd mawr, great house of  
shuddering, was the palace of the chief of  
the giants; and it is well if no atrocity  
was connected herewith. See as above  
cited. and Hynavion Cymreig, pp. 155, 156.

Compare the Ergengl Wonder, No. xi.  
pp. 118, 119, above.—(H.)

The Lia Fail is the seventeenth won-  
der in D. and is thus described: Cloch  
fil a Tempaig .i. lia fail, no geipió fo  
coraib each an no gabad nige n-Érind.  
“There is a stone at Tamhar, i.e. Lia Fail,  
which used to roar under the feet of every  
one that assumed the kingdom of Eri.”  
For an account of this stone see Ware’s  
Antiquities by Harris, pp. 10, 124; and  
Petrie on Tara Hill, p. 138, where the  
question is discussed whether this famous  
stone was ever removed from Tara, and  
whether it is the same which now forms  
the seat of the ancient coronation chair in  
Westminster Abbey, as is generally sup-  
posed.—(T.)

<sup>1</sup> *Cluain-fearta Molua*, now Clonfertinul-  
loe, an old grave-yard, giving name to a  
parish dedicated to St. Molua, at the foot  
of Sliabh Bladhma, in the barony of Upper  
Ossory, Queen’s County: “In confinio  
Lageniensium et Mumoniensium, inter re-  
giones Osraigi et Hele et Laiges,” are the  
words in which the situation of the ancient  
Church is described in the life of St.

seven years of age begetting children; and the grave of the dwarf, which *measured* five feet for every one, whether small or large; and the Lia Fail, i. e. the stone which shouted under every king whom it recognised in the sovereignty of Teamhar.

xi. There is a mill-pond at Cluain-fearta Molua<sup>1</sup>; its property is, the people who bathe in it at the neck<sup>m</sup> of the pond become lepers: it injures not *if entered* in any other place.

xii. The grave of Mac Rustaing at Rus-Ech<sup>n</sup>, in Cailli Follamhain, in

Molua, and they apply exactly to the site of the present grave-yard. Fleming, Collect. p. 374. Ussher, Primord. p. 943. Lanigan, vol. ii. p. 206. St. Molua's day was the 4th of August. No trace of the pond, or tradition of its wonderful property, is now to be found in the parish.

In D. this is the eighteenth miracle, and is described thus: Ατα λινδ μιλινδ α Cluain-Fhearta Molua, η clamaiz na oaine tiazaib innai ac̃c manaiζ aenta-δαα Molua. Ατα μαδ αιλε ιριν λινδ ceona, δα εραιζ δεζ αταρpu . . . . . oenann pudair maδ ann rin tiaζair innai. "There is a millpond at Cluain Fearta-Molua, and the people that bathe in it become lepers, except the monks in communion with Molua. There is another place in the same pond, twelve feet distant . . . . . and it doth no harm if it is at this place it is entered." The monks evidently put out this story to secure their own bathing-place from public intrusion.—(T.)

<sup>m</sup> Neck.—The word bpaiz̃e denotes the sluice or narrow canal through which

the water flows from the linn or pond upon the wheel of the mill. Mr. O'Donovan informs me that these words are still so used in the County Kilkenny, and probably in most other parts of Ireland.—(T.)

<sup>n</sup> Rus-Ech.—The old church of Ros-each, now Russagh, is still remaining, near the village of Street, in the north of the county of Westmeath, adjoining the County of Longford, but the grave of Mac Rustaing is no longer pointed out or remembered. Mac Rustaing was the maternal brother of St. Coemain Brec, and was probably an ecclesiastic, as he is spoken of as one of the eight distinguished scholars of Armagh, about the year 740. See Mac Conglinne's Vision, Leabhar Breac, p. 219. St. Coeman Brec, Abbot of Ros-each, died 14th September, A. D. 615 (Ussher, Primord. Ind. Chron.), on which day he is mentioned in the Felire of Ængus. At the end of the month of September, in the MS. of the Felire preserved in the Leabhar Breac, there is the following account of the grave of Mac Rustaing: Coeman δρεcc Mac Nippe .i. o Ropp

Μῦθοι νί cúmaing ben a pegao cen maíom a delma epti, no apodgaípe m-baeð.

γιν. Macpað o Chailli Foclao .i. oi ingin, Crebpa 7 Lerpa a n-anmann; po labpaíoret a m-bponnaib a maítreð, 7 iped arbert-paτ, τair a naeb Πατπαic 7 planaig pin.

χιι.

each hi Caille Follamain hi Míde ata píoe, ocur Mac Ruptaing map oen ppi, 7 claud oen mathap eat a n-dip. No hi Ropp liac ata Coeman ðrecc, ut Oengur dicunt [sic], ped nescio ubi ept Roppliacc. Anocul oin Mic Ruptaing i Ropp each hi Míde. Ní chumaing nach bfn a pegao cen maíom a delma epti no cen apodgaípe boeth íarum, ut oíre,

Líge Mic Ruptaing paíoe,  
 Hí Ropreach cen imnaípe,  
 Maτ chí cech ben baigíoe,  
 Ðpaigíoe 7 bangaiπíoe.  
 Cpízan ainm Mic Ruptaing páin,  
 Ðarboape ainm Mic Samain,  
 Aindiaípi ap Mac Conglínde,  
 Moπ do laíuib do pínde.

“Coeman Brecc Mac Nisse, i.e. at Ross Each in Caille Follamain, in Meath, he is, and Mac Rustaing along with him, and they were both the children of one mother. Or it is in Ros Liag that Coeman Brecc is, ut Oengus dicunt [dicít], sed nescio ubi est Ros Liag. The grave of Mac Rustaing is in Ross-Each in Meath. No woman can look at it without a sudden exclamation, or a loud frantic laugh. Ut dixit,

The grave of Mac Rustaing, I say,  
 In Ros Each, without disgrace,  
 Every woman who sees shouts,  
 Shrieks, and loudly laughs.  
 Critan was the name of fair Mac Rustaing,  
 Garbdaire was the name of Mac Samain,  
 Aindiaírr was Mac Conglínde,  
 Many were the poems he made.”

Mac Rustaing's grave is the twentieth wonder in D., and is thus spoken of: Anocul mic Ruptaing noóo pedann bean apegao gan gaípe, no epiore. “The grave of Mac Rusdaing; no woman can look at it without a laugh or scream.” —(T.)

° *Cailli Fochladh*, or the wood of Fochladh. See O'Donovan's *Hy-Fiachrach*, p. 463, where the situation of this celebrated wood is ascertained. The story of a voice from the wood of Fochladh is told in the *Confessio* of St. Patrick, the *Hymn* of St. Fíech, and all the *Lives* except that attributed to Probus. The *Confessio* does not speak of the voice as coming from children, and neither do the second and fourth *Lives* in Colgan. This was, therefore, probably the original story; but Fíech and the *Tripartite Life* speak of children; macpað Caille Foclao (Fíech, n. 8); pueri in sylva Fochladensi, (*Trip. i. c. 30*); and the other *Lives* add to this

in Meath, no woman has power to look at without an involuntary shriek, or a loud, foolish laugh.

xiii. The children of Cailli Fochladh°, viz., two daughters, Crebra and Lesra were their names; they spoke from the wombs of their mothers, and what they said was, Come, O Saint Patrick! and save us.

xiv.

that they were children yet unborn; “vox infantium ex uteris matrum ex regionibus Connactorum *Hoch aillilo fortaich* [which Colgan interprets, *heu, accede huc fer auxilium*], (Vit. 3<sup>a</sup> c. 20); *infantuli Hiberni maternis uteris inclusi voce clara clamantes*,” (Jocelin, cap. 21). The scholiast on the hymn of Fiech gives us the names of these children, telling us moreover their number and their sex: he adds, that their voices were heard throughout all Ireland, and even by Pope Celestin at Rome. “Ipse Coelestinus quando ordinabatur Patricius audiebat vocem infantium eum advocantium. Infantes autem, de quibus hic sermo est, vocabantur Crebrea et Lessa, duæ filiæ Gleranni filii . . . . Nenii; et hodie coluntur ut sanctæ, et ab ipso Patricio erant baptizatæ: et in ecclesia de Foreland juxta Muadium fluvium [the Moy] ad occidentem, requiescunt. Quæ autem tunc in ventre matris existentes dicebant, erant hæc: *Hibernienses omnes clamant ad te*. Et hæc sapius ab eis decantata audiebantur per Hiberniam totam vel usque ad ipsos Romanos.” Jocelin (c. 59) mentions the baptism of the daughters of Gleran, and tells us that

they were the same who had called St. Patrick out of their mother’s womb, and that they afterwards became saints; but he does not give their names. The Tripartite Life gives us their names, and although, in the place already cited, the author had called them *pueri*, and in another place (ii. c. 77) he speaks of *multos infantes in utero matrum existentes*, yet here (ii. c. 86), he says: “*Ibi vir sanctus baptizavit, Deoque consecravit duas celebratæ sanctitatis virgines Crebream et Lassaram, Gleranno viro nobili Cuminei filio natas. Hæ sunt quæ inclusæ in utero materno, in regione de Caille-Fochladh, referuntur dudum ante in persona* [i. e. in the name of, or on behalf of,] *infantium Hiberniæ clamasse ad S. Patricium, dum esset in insulis maris Tyrreni, efflagitando ut seposita mora ad Hibernos convertendos acceleraret: earumque sacræ exuviæ ut patronarum loci, in summa veneratione in ecclesia de Killflorclann juxta Muadium versus occidentem asservantur.*” See Ussher, Prim. p. 832. The children of Caille Fochladh are not mentioned among the wonders of Ireland in D., or by O’Flaherty.—(T.)

.xii. Sil in Faelcon i n-Orpaiḡib ata. Aipoi ingnad acu. Delbaiṛ iat i conaib alcaib, 7 tiazait iat i conpeṛṛtaib, 7 dia mapḃṛar iat 7 peoil ina m-belaib ip amlaib biḃ na cuipp ar a tiazat; 7 aiṛmṛ dia muirtepaib naṛ rogluairteṛ na cuipp, aip dia n-gluairteṛ m-ṛicpaḃpum ḃucu rempeṛ.

.xu. Topann moṛ do tairdeṛt i n-aimṛip Donnḃaḃ mic Domnaill mic

<sup>p</sup> *Descendants of the wolf.*—This story is given much more fully in D, where it stands as the twenty-second wonder:—  
 Aitait apoile dāne a n-Ḃipinḃ .i. pīl Laighe Faelaid a n-Orpaiḡe, tiazait a pichtaib mac tīpe, in tan ip ail leo, 7 mapḃaio na h-inḃile fo beṛ na mac tīpe, 7 faḡbaio a cuippu fēin, in tan tiazait ar na conpachtaib aichnigḡio dia muirtepaib can a corpu do ḃuimṛcuḡuḃ, ar dia cumṛcaidteṛ nī fēṛpaḃ tēacht tapṛ ar na corpaib; 7 dia cpecht-naigteṛ amuich beid na cpeṛta pīn na corpaib anḃṛna tīḡaib 7 biḡ in fēoil deapḡ caṛtaib amuich ana fiaclaib.  
 “There are certain people in Eri, viz.: the race of Laighe Faelaidh, in Ossory, they pass into the forms of wolves whenever they please, and kill cattle according to the custom of wolves, and they quit their own bodies; when they go forth in the wolf-forms, they charge their friends not to remove their bodies, for if they are moved they will not be able to come again into their bodies; and if they are wounded while abroad, the same wounds will be on their bodies in their houses; and the raw flesh devoured while abroad

will be in their teeth.” Giraldus Cambrensis tells a story of two wolves who had been a man and woman of the Ossorians, but were transformed into wolves every seven years, in virtue of a curse imposed on their race by Saint Naal or Natalis, abbot of Cill-na-managh, or Kilmanagh, in the Co. Kilkenny, who flourished in the sixth century. They had been banished to Meath, where they met a priest in a wood, a short time before Earl John came to Ireland in the reign of Henry II., and retaining, it seems, the use of language, they foretold the conquest of Ireland by the English. The following is a part of what the wolf said to the priest: “De quodam hominum genere sumus Ossyriensium; vnde quolibet septennio per imprecationem sancti cuiusdam Natalis scilicet Abbatis, duo, videlicet, mas et fœmina, tam à formis, quam finibus exulare coguntur. Formam enim humanam prorsus exuentes induunt lupinam. Completo vero septennii spacio, si forte superstites fuerint, aliis duobus ipsorum loco simili conditione subrogatis, ad pristinam redeunt tam patriam quam naturam.”—*Top. Dist.* 2, c. 19.

xiv. The descendants of the wolf<sup>p</sup> are in Ossory. They have a wonderful property. They transform themselves into wolves, and go forth in the form of wolves, and if they happen to be killed with flesh in their mouths, it is in the same condition that the bodies out of which they have come will be found; and they command their families not to remove their bodies, because if they were moved, they could never come into them *again*.

xv. Great thunder happened in the time of Donogh<sup>a</sup>, son of Donall,

Cambrensis, whose credulity was unbounded, gave full credit to this strange tale. Not so Fynes Moryson, who holds it up to ridicule; but it appears from what he says, that the tale was currently believed in his time: "It is ridiculous," (he says), "which some Irish (who will be believed as men of credit) report of men in these parts [Upper Ossory and Ormond] yeerely turned into wolves, except the abundance of melancholy humour transports them to imagine that they are so transformed."—*Itin.* p. iii., c. 5, p. 157. —(T.) For the legends and facts concerning this strange and widely-diffused class of demoniacs or melancholics, consult Herodotus, iv. 105; Pliny, viii. 22; Olaus Magnus, de Gent. Septentr. lib. xviii. cap. 45-7; Gervas Tilbur. Otia Imper. i. c. 15; Marie de France, Lai du Bisclaveret, i. p. 178; William and the Werwolf, Lond., 1832; P. Lancre Tableau, etc. des Mauvais Anges, pp. 259, 309; Hakewill's Apologie, i. cap. i. s. 6; Boguet Discours des Sorciers, cap. liii.; Verstegan's Restitution, p. 237; Life of Nathaniel Pearce,

i. pp. 287-9; ii. p. 340 —(H.)

<sup>a</sup> *Donogh*.—Donogh, son of Donall, son of Murrrough, was king of Ireland from A. D. 770 to 797, according to O'Flaherty's chronology, Ogyg., p. 433. The Four Masters have placed the great storm, here counted as one of the wonders of Ireland, under the year 799; their words are: *Tapla gaeth anbroill, coirneac 7 teindreac ip in lo ria feil Pasraice na bliadn ro, co po marbad deirnebar ap mile hi cric Corcabaircino, 7 co po rano an muir oile Fize 7 tri pandab.* "A violent wind, thunder, and lightning occurred this year on the day before the feast of Patrick, so that a thousand and ten men were killed in the territory of Corco Bhaiscin; and the sea divided the island of Fize into three parts." The island of Fithi is a small island, now called Mutton Island, on the coast of the county of Clare, opposite Kilmurry Ibrickin. The two other parts of the original island are still to be seen near it; they are insignificant islets, or rather lofty masses of rock, close to Mut-

mic Murchaid rið Eirenn, ður mapb .xvi. ar mil 1 epic Corco ðaircino 7 co po pann innri piti 1 tri.

.xvi. Tri h-inganta la Cluain mic noip. Peri cen cenð ppi pe pect in-bliaðan. Inte ðucuc a ainm .i. Maeltamain. In dall no teð pon Sinainð co tabpað lef epcung ðac laopa lam 7 cor ðo. In t-aonacul po clap 1 Cluain beup 7 m pepp 7 m clopp ðo aonacul ann, 7 po ppið peri mor-ulcað inð, 7 bpaena pola ðerðe tapip, baipiað uip-beið ðo puaabab cenðail ime. Cuið epaið ðeð ina pòð, 7 .xxx. epoiðeð ðo talañ uapu.

.xvii. Loð Laið 1 epic Umail la Connacto ðo elud ppað co muip nað bai ðe aet a laipach.

.xviii.

ton Island. Mr. O'Donovan remarks, in a communication to the Editor, that the barony of Ibrickin was originally a part of Corco-Bhaiscin, before the Ui Bracain, ðr Mac Gormans, settled in that country. This fact appears from the position of Mutton Island, which is here, and by the Four Masters, said to be in Corco-Bhaiscin, and also from the Life of St. Senan, who was the patron of the Corco-Bhaiscin race.—(T.)

<sup>r</sup> *Clonmacnois*.—The first of these three wonders is the twenty-third wonder of Ireland in D.: Ro bai ðuine a Cluain-mic-noip, iap teact a cino ðe tpe tpeblaio, 7 po bai .xiii. m-bliaðna 'na beaiaig iap pin, tpe na meide, no cumgeað biað 7 no cantheað. "There was a man at Clonmacnois, after his head came off through disease, and he was seven years afterwards living; through his trunk he called for food and consumed it." The same story is told by

Tighernach, ad an. 549, and by Keating under the reign of Tuathal Maelgarbh (A. D. 533-544), who tells us that this headless wonder lived in that state for four years among the monks of Clonmacnois, his head having dropped off at the fair of Tailten, in consequence of his having sworn falsely on the relic called the hand of St. Kieran. This story is certainly of great antiquity, and was once extensively believed; it probably originated in a figurative mode of describing a loss of memory or reason, or some ecclesiastical or spiritual defect. In a note at August 4, in the *Felire of Aengus*, a story is told of St. Molua, who went into a church with St. Comgall, and, to their astonishment, every one in the church, including Comgall and Molua themselves, appeared headless. The following explanation of this appearance is then given: Ip ðe aca po ap Comgall .i. m-annchapaðu aebath, 7 a tupa cen cheano, 7

Donall, son of Murrough, king of Ireland, which killed one thousand and ten persons in the territory of Corco Baiscinn, and divided Inis-Fithi into three parts.

xvi. Three wonders at Clonmacnois<sup>r</sup>. A man without a head during the space of seven years. *Inte Bucuc*<sup>s</sup> was his name, i. e. Maltamain. The blind man who used to dive into the Shannon and bring forth an eel in each of the forks of his hands and feet. The grave<sup>t</sup> which was dug in Cluain, and it was not known or heard that there was an interment there, and there was a great-bearded man found in it, covered with drops of red blood, and a covering of green birch brooms about him. Fifteen feet long was he, and there were thirty feet of earth over him.

xvii. Loch Laigh<sup>u</sup>, in the territory of Umaile, in Connaght, ran off into the sea, so that nothing of it remained but its place.

xviii.

a tachaipí cen chinn; ap ip colano cen chenn dume cen annáparat. "The reason of this," said Comgall, "is the death of my spiritual director; and I am without a head, and ye are without heads, because a man without a spiritual director is a man without a head." Comgall then appoints Molua his confessor, and immediately the congregation appears to him with heads as usual.—(T.)

<sup>s</sup> *Inte Bucuc*.—Keating calls him Abacuc; the word *inte* signifies "the man," or "the individual," and is a title used much as we now use "Mr.," or as Dominus was used to monks and the clergy.—(T.)

<sup>t</sup> *The grave*.—This and the foregoing wonder are omitted in D. The story of the blind fisherman is not told elsewhere,

as far as the Editor knows. The legend of the giant's grave appears to be connected with the adventure of the poet Mac Caisi, which will be found in the note, p. 210.—(T.)

<sup>u</sup> *Loch Laigh*, a lake in the territory of Umhaile, the ancient country of the O'Malleys, anglicised "the Owles," a district comprising the barony of Murrisk (called umall uacépac, or the upper), and the barony of Burrishoole (called umall rocépac, the lower), in the county of Mayo. See O'Donovan's Hy-Fiachrach, p. 499, and the map. The disappearance of Loch Laigh is recorded by the Four Masters at the year 848 : *Loé Laoig hí cpié Umall la Connaéce do elud*. "Loch Laoigh, in the territory of Umhaill, in Connaught, ran off," [or was evaporated].—(T.)

.χμμ. Λοὺς Λεϊβήνδ δὸ ρυυθ ἰ ρυῖλ ρρῖ .χ. δε cono ραλα ἰ ραιρ-  
τιβ ερὸ ἀμαῖλ ρεαμυ cet βρῡῖτῖ.

.χξ. Ρρῖορ ρολα δὸ ρερῑαν ἰ n-αιμρῖρ Αεθα μῖc Neill, cὸ  
ρρῖτῑ α ραιρτε ερὸ ρολα ρορρ na μυῖζῖb ἡm Cῑanaῑτ oc Θumu ἡm  
Deppa.

.χχ. In mac becc δὸ labpaδ ἰ Craeb Λαιρρε δῖα μῖρ ἱαρ na  
gein copo τυρῑα ρελα ἡmδa.

.χχι. In apaili lo po bui ἡm ρῖλ Mac Coῖρῖ ic con boῖnn como ρac-  
caba

\* *Loch Leibhinn*, now *Loch Leane*, about a mile from Fore, in the north-east of the county of Westmeath. The miraculous change of its waters into blood is recorded by the Four Masters at the year 864. *Loch Lephinn* δὸ ραδὸ hῖ ρυῖλ; α τυρῑα cαῑ cὸm bo ραιρτε ερὸ ἀμαῖλ ρεαμυ α ἡmεαῑταρ. “Loch Lephinn was converted into blood; so that it appeared as sods of gore, like entrails, all round its edge.” Dermot, son of Aodh Slaine, king of Meath, and afterwards (A. D. 658, Ogyg. p. 43), in conjunction with Blathmac, king of Ireland, had his residence in an island on this lake, in the time of St. Fechin of Fore. Vit. S. Fechini, c. 23. Colgan, ad 20 Jan. p. 135—(T.)

<sup>w</sup> *Dumha Dessa*, i. e. the monumental mound or tumulus of Dess, the exact site of which has not been ascertained; but Mr. O'Donovan thinks it is probably situated in *Cianachta Breagh*, near Duleek, in the county Meath. The bloody shower is thus described by the Four Masters at the year 875. *Θαῑτ ἡmρ, ζειμζεαῑ, ἡ ζοῖρνεαῑ ἰ n-εῖρῖn α βῖαδαν ρῖ, ἡ ρο*

*ρεαρδ ρρῖορ ρολα ἱαρμ, ζῡn bo ρορ-  
ρειλ ραιρτε ερὸ ἡ ρολα ρορρῖa μαιῑῖb ἰ  
Cῑanaῑτα oc Θumandepa.* “A great wind, lightnings, and thunder, in Ireland this year, and there fell a shower of blood afterwards, and particles of blood and gore were found on the fields in *Ciannachta*, at *Dumhan Dessa*.”—(T.)

\* *Craeb Lasre*, i. e. *Arbor Lassaræ*, the tree of St. Lasair, the name of a monastery near Clonmacnois, of which St. Airneadhach (Ermedus or Hermetius), who died A. D. 681, was the founder and patron. O'Clery's *Calend.* at 1st Jan. Colgan, *Trias Thaum.*, p. 172, n. 45. Four Masters, at the years 681 and 882. The *Annals of Clonmacnois* (Mageoghegan's transl.), record the birth of the wonderful child at the year 870, in these words: “There was a child borne at *Crewelasragh*, near *Clonvicknose*, this year, who was heard to call upon God by distinct words, saying *Good God* in Irish, being but of the age of two months.” This event is also recorded in the *Annals of Ulster*, at the year 883, and by the Four

xviii. Loch Leibinn<sup>v</sup> changed into blood during nine days, so that it became sods of blood like unto parboiled entrails.

xix. A shower of blood was shed in the time of Hugh, son of Niall, so that sods of blood were found about Cianacht, at Dumha Dessa<sup>w</sup>.

xx. The infant boy who spoke at Craebh Lasre<sup>x</sup> in a month after his birth, and who disclosed many tidings.

xxi. On a certain day the poet Mac Coisi<sup>y</sup> was at the Boyne, where

Masters at 882: *Mac occ do la bpaocc Craoibh Laisre dia ba mior iap na g-einem.* "A young boy spoke at Craoibh Laisre within two months after his birth."  
—(T.)

<sup>y</sup>*Mac Coisi*.—This was probably intended for the Erard or Urard Mac Coisi, who was chief poet to Ferghal O'Rourke, king of Connaught, and died at Clonmacnois, in the year 983, according to Mageoghegan's Annals, or in 990, according to Tighearnach. There was another poet named Erard Mac Coisi, who died in 1023, according to the Annals of the Four Masters, and was chief poet to king Mael-seachlainn (or Malachy) II. See O'Reilly's Writers, ad ann. 990 and 1023. This is the 24th wonder in D., and is thus given: *Ro bai in pile Map Coiri la ann for bpu na domne, co facaid na h-ela for domo coroidbraig h-én oib, in tan do facaid arpaod po bai ann bean; cor i arpaig in filiú oi ció pobizh ann ruo; a n-galar epom ap rí do baour, 7 ba dóig le munter do éasdar ég copum tucrae oemna ipin ríctera. Ruc in filiú*

*laip h-1 7 zhu3 ba munter fein iap rin.* "The poet Mac Coisi was once on the bank of the Boyne, when he saw the swans on the Boyne; he shot one of them, and when he took it up he found that it was a woman. The poet asked her wherefore she was there. I was in grievous sickness, said she, and it was supposed by my people that I died, but demons put me into this shape. The poet took her with him, and restored her to her own people afterwards." Stories of this kind, in which the agents are supposed to be the fairies, are common to this day in every part of Ireland. A full and very particular account of Mac Coisi's adventure is to be found in a legend transcribed by Mr. Eugene Curry, from a MS. in the possession of Mr. John Kennedy, of Dublin. The story is too long for insertion here, but it differs very much from that given in the text, if indeed it be not a different adventure of the same poet; it places the event in the reign of Congalach, son of Maelmithigh (see n.<sup>a</sup>, p. 211). Mac Coisi was on the bank of Loch Lebhinn (now Loch Leane,

caba in elται n-eala co taplaice cloic doib, co po ben dar pceit eala doib; pethir dia gabail lapodain, 7 do cer do co po ba ben, 7 coma poact pcela uaidi ciod do pala di, 7 can imur luaidi; 7 ad-pedri, do i n-galar ba, olri, 7 do cer do muinntir co n-erbalur, 7 iped ariaidi ip deamna nom aircellrat leo; 7 por tadban in fili dia muinntir.

.xxii. Da tópur filed i n-Airtearab o Aird Macla rair; marb fo ceoiri in tí blairer in dala nai. Dia pillter umorpo fo tri por rin topur n-aib atriag con baoidi in ti na n-deca, conad air nacl lamaid daene a tadall act miney tegmad troich.

.xxiii. Congalach mac Mailmichiḡ bai in aenac Taillten in ariail lo, co faccaid in loingiar ran aeoir, co taplaic aen doib gai i n-diaid bractain; tapriarair in gae i fiaonairi in aenaiḡ, co taimic duine ar in luing ina diaid; in tan po gab a inn anuar ip ann rogab

in

near Fore, Co. Westmeath), when he saw a beautiful woman, of great size, "beyond that of the women of the time," dressed in green, sitting alone, and weeping bitterly. He approached her, and she told him that her husband had that day been killed at Sidh Chodail, and was buried at Clonmacnois. Mac Coisi mentioned this to king Congalach, who set out to Clonmacnois to test the truth of the story. The clergy there could give no account of it; but a monk died that night, and on digging his grave they found fresh blood and leaves, and at length, buried very deep, with his face down, the corpse of a giant twenty-five feet in height. They put the body down again, and the next day, on opening the grave, which to all appearance was as they had left it, the corpse

was not to be found. This legend bears a curious resemblance to some circumstances in Sir Walter Scott's beautiful fiction of the White Lady of Avenel.—(T.)

<sup>2</sup> *Airthera*.—The district now called Orior, regio orientaliū, containing two baronies of the Co. Armagh. The wells here spoken of are now forgotten, and have lost their terrors. This is the fourteenth wonder in D., and is somewhat differently described, thus: Αταε da eibaid a n-Oirpcearab .i. o Aro Macla rair, in tí ihear uirce in dapa eibaid bió epú, 7 bió paeḡlach, in tí ihear apoile, 7 in fear nechtar doib peá a ceile, conad aipe rin na lamap uirce neḡair doib o'ol. "There are two wells in Oirthear, viz., east of Ardmacha; the person that drinks the water of one of the wells will

where he perceived a flock of swans; whereupon he threw a stone at them, and it struck one of the swans on the wing. He quickly ran to catch it, and perceived that it was a woman. He inquired tidings from her, and what had happened unto her, and what it was that sent her thus forth. And she answered him: "In sickness I was," said she, "and it appeared to my friends that I died, but really it was demons that spirited me away with them." And the poet restored her to her people.

xxii. There are two wells in Airthera<sup>2</sup>, to the eastward of Ardmacha. He who tastes of the one of them is immediately dead. If the other well is gazed upon three times, it immediately swells, and drowns the person who so gazes. Hence it is that people dare not touch them, except wretches [i. e. *the desperate*] alone.

xxiii. Congalach<sup>a</sup>, son of Mailmithigh, was at the fair of Taillten on a certain day, and he perceived a ship in the air. He saw one of them [*the crew*] cast a dart at a salmon. The dart fell down in the presence of the fair, and a man came out of the ship after it. When his head came down it was caught by a man from below.

Upon

be poor, and the person that drinks the other will be rich; and no one knows one of them from the other, and therefore no person dares drink the water of either of them."—(*T.*)

<sup>a</sup> *Congalach*.—He was king of Ireland from A. D. 944 to 956, in which year he was killed by the Danes.—Ogyg. p. 435. The fair, or rather public sports of Taillten, now Telltown, near Navan, in the county of Meath, were celebrated, and continued to be frequented by all ranks, until the reign of Roderic O'Connor, who died A. D. 1198. This unmeaning story is the

twenty-fifth wonder in D., and is thus related: *Ḍaí Congalach mac Mailmichig co fópmna fear n-Éreano uime la ann a n-aenach, co facabair in luing apánaep co tapplaig fear aipoe, .i. appin luing, gablach a n-ðeagaig bpaocain; co tappla ann pin n-oipeacéur in pið.* "Congalach, son of Mailmithigh, with the greater part of the men of Eri around him there, was at the fair, when they saw a ship in the air, and a man out of it, i. e., out of the ship, cast a fork against a salmon. There happened to be there an assembly of the king."—(*T.*)

in pep amip. Co n-debeip in pep anuar, atatar icom baðud ap pe. Lec uait do ap Congalað, 7 lecaip ruar 7 teio uaitib for pnam iartain.

.xxii. Aipaili alitip do 7aibelab do pala do Toipunip Martain ic tiaçtain o Roim, como pacca a matair ic poðail loma 7 peola do boçtaib in coimbed, co tall uaiti porcle in muio i m-boi in loim, 7 po bai ica iappaið ina piauðairi; 7 ni deçaið in mathair innonn epep açt a Rop alitip do pigm a poðail; 7 ap onoir Martain do pigne, 7 pi Caintigepm matair hui Dangail mic 7aeçamnar do pigne in poðail; 7 po tairpen dia matair in faircle iar m-bliadain iar toioeçt anali do, 7 tuc pi aicm fairi, 7 ba cuimpi dia muioi pen, comio de pin ap pollup 7aç poðail do 7mtepi a n-uaim Martain co n-geb 7paim i Toipunip Martain.

.xxiii. In lanamain beo ppi Cluain ipaiðo anair. 7ablu 7 7iblu a n-anmamn.

.xxiiii. Cloç pil i cill i n-Ulltaib, ipi a h-airti, dia cpeçtari in cell pul dei teipeppin epri tpi tpaç poimi.

.xxv. Loç Suioi Oðpian i pleib 7uairpe do elud co n-dechaio ip in Febal.

xxviii.

<sup>b</sup>*Torinis of Martin*, i. e. Tours in France. The uaimh, or Cave of St. Martin was probably Desertmartin, in the county of Londonderry, where the memory of St. Martin was held in great veneration. Of Uadangal, son of Baethamlinas, mentioned in this legend, nothing is known. In the ancient tract on the names of celebrated Irish women, preserved in the Book of Lecan (fol. 193-202), three women of the name Cantighern are mentioned. One was the wife of Fiachna, son of Baedan, king of Ulidia, who was killed, according to the Four Masters, A. D. 622. Another was

Cantighern, daughter of Guaire O'Lochtmain, and wife or mistress to Flann O'Maelsheachlain. Guaire, her father, was a lector in Clonmacnois, and died, according to the Four Masters, in 1054. The third was Caintighern, a daughter of Cellach Cualann of Leinster. She died, according to the Four Masters, in 728.—(T.)

<sup>c</sup> *Bablu and Bilu*.—Nothing is known of this couple beyond what is here said. The meaning probably is that they continue still alive, like the tradition about Nero, Arthur in Avallon, &c.—(T.)

Upon which the man from above said, "I am being drowned," said he. "Let him go," said Congalach; and he was allowed to come up, and he went away from them, swimming in the air, afterwards.

xxiv. A certain pilgrim of the Gaedheliens happened to arrive at Torinis of Martin, on his way from Rome. There he saw his mother distributing milk and flesh meat to the poor of the Lord. He took away from her the cover of the muidh [*vessel*] which contained the milk, and she was looking for it in his presence. And the mother had not gone thither at all, but it was in Ros Ailither she made her distribution *at home*. And it was in honour of Martin she made it. And it was Cantighern, mother of Ua Dangal, son of Baethamhnas, that made the distribution. And he shewed the cover *of the vessel* to his mother in a year after his coming home, and she recognised it, and it fitted exactly her own muidh. So that it is manifest from this that every distribution *of alms* that is made in Martin's Cave is as effectual as if distributed at Toirinis of Martin<sup>b</sup>.

xxv. The couple [*man and wife*] who are alive to the east of Clonard. Bablu and Biblu<sup>c</sup> are their names.

xxvi. There is a stone<sup>d</sup> in a church in Ulster whose practice it is to shed blood three days previous to a plunder of the church.

xxvii. The lake of Suidhe Odhrain<sup>e</sup>, in Sliabh Guaire, migrated and went into the Fabhal.

xxviii.

<sup>d</sup> *A stone*.—This is the twenty-seventh wonder in D, where it is thus given: *Áta cloc ana paile éall a n-Ulstaib, 7 tig fuil ar in cloc in tan aipgeap in chill, no pe na n-apgan.* "There is a stone in a certain church in Ulster, and blood comes out of the stone when the church is plundered, or before it is plun-

dered."—(T.)

<sup>e</sup> *Suidhe Odhrain*, i. e., Sessio Odrani, now anglicised Syoran or Seecoran, is a townland in the parish of Knockbride, barony of Clankee, county Cavan. Sliabh Guaire, now Slieve Gorey, is the name still given to a mountainous district in the same barony. The Fabhal (read Fā-

.xxiiii. Cpor cloici mor bai por faicēi Slaine i m-ōreḡaib do cumḡabail ip in aeop, 7 a combaē ip in aeop, ḡup pancator a buip 7 a bloḡa Tailltin 7 Tempaig 7 Fīndabair n-abā.

.xxix. Tīppa Mailḡobann illaigrib; in Ōeē Flepcaē a h-ainm; op abainn Līpī ata; pī a h-airōi in flepēc uindorend cupētar inṭi do nī flepēc cuill dī pō cetoir, maṭu coll pōceṛḡar inṭi ip uindori-unn do pōaig epṭi.

.xxx. Cloicēteach teneadō do aicpīn ic Rur Ōela ppī pē .ix. n-uap, 7 eoin duba dīairimōde ap, 7 aen en mor eṭuppu, 7 nō tēḡoir  
na

ball, for Febal, in the Irish text,) is the name of a stream tributary to the Boyne. The emigration of this lake is thus recorded, at the year 1054, by the Four Masters: *Loch Suirē Oōpān hī Sleib ḡuaire a elud in deipid oīōē pēile Mīcīl con-deaēadō ip in Feabail, ḡup bho hionḡnāō mor la cach.* "The lake of Suidhre Odhrain, in Sleib Guaire, migrated on the latter part of the night of St. Michael's eve, until it came into the Fabhall, which was a great wonder to all." See also the Annals of Ulster at A. D. 1054. There is no lake, or tradition of a lake, now in this townland.—(T.)

<sup>f</sup> *Slaine*, now Slane, a village on the Boyne, county Meath, in the ancient district of Bregia.—(T.)

<sup>g</sup> *Finnabhair-abha*, i. e. the Bright Field of the River, now Fennor, a townland giving name to a parish in the barony of Duleek, county Meath. Several places in Ireland were called Finnabhair, which

Jocelin, Vit. S. Patr. c. 94, translates, "albus campus;" the place there spoken of, and in the Tripartite Life (part iii., c. 4), was in the diocese of Clogher; but Finnabhair Abha was evidently in Meath, as appears from its being mentioned in the text in connexion with Slane, Telltown, and Tara; and in the following passage from the Calendar of the O'Clerys, it is said to be on the River Boyne: 2 *Maii. Neachtain, deirḡiobail Pāpāic, o Cill Uinche i ḡ-Connaillib Muiṛēimne, 7 o Fionnabhair abā por bpu ḡoinne. Mac do Liamān riup Pāpāic ē.* "*Maii* 2. Neachtain, a disciple of St. Patrick, of Cill Uinche in Conaille Muirtheimhne, and of Fionnabhair-abha, on the banks of the Boyne. He was the son of Leamhan, the sister of Patrick." In a gloss on the name of this place in the Felire of Aengus (ad 2 Maii), it is said to be i m-ōreca-ḡaib, "in Bregia;" so that Finnabhair-abha is completely identified with the modern Fennor in Meath. See Ordnance

xxviii. A great stone cross which was on the green of Slaine<sup>f</sup>, in Bregia, was taken up into the air, and was shattered in the air, so that its shreds and fragments were carried to Tailten, to Tara, and to Finnabhair abha<sup>g</sup>.

xxix. The well of Maell-Gobhann<sup>h</sup>, in Leinster. The Deach-Fleseach [*the wand transformer*] is its name. Over the River Liffey it is. Its property is: the ash wand that is put into it is immediately made into a wand of hazle; and if it be hazle that is thrown into it, it will be ash at coming out of it.

xxx. A belfry of fire<sup>i</sup> which was seen at Ross Dela, during the space of nine hours, and black birds, without number, coming out and going into it. One great bird *was* among them, and the smaller birds

Map of Meath, sheet 19.—(T.)

<sup>h</sup> *Mael-Gobhann*.—This well has not been identified, and the name is now obsolete. It is the twelfth wonder in D, and is thus described: *Ṭíbra fíil a pleib Ṭaigen, plátcuill mór, plátcuimpeann tic aiphe; no cuimpeann innce ṭ plátcuill aiphe*. “There is a well in a mountain in Leinster; a rod of hazle *put* into it, comes out a rod of ash; or ash *put* in, and a rod of hazle *comes out* of it.”—(T.)

<sup>i</sup> *A belfry of fire*.—*Cloiccheac teneac*, i. e. a steeple, or belfry of fire, a column of fire: the word *cloiccheac* is the name given to the round towers in every part of Ireland. Ros Dela, the place where the miraculous tower of fire was seen, is now Ross-dalla, a townland in the parish of Durrow, near Kilbeggan, county of Westmeath. The phenomenon is thus

described by the Four Masters, at the year 1054: *Cloiccheach teneac do faipcc-  
rín ipín aep uap Rop beala dia doimnac  
feile Guirgi fúir pe coig nuap eoin dubá  
oiaipmíde mo ṭ aip, ṭ aon en mop ma  
medon, ṭ no teigíð na heoin bega fo  
aeitib píde an tan teiccoir ip in cloicc-  
cheach*. “A belfry of fire was seen in the  
air, over Ross-deala, on the Sunday of the  
feast of St. Guirgi [George] for five hours;  
blackbirds innumerable *passing* into and  
out of it, and one large bird in the middle  
of them, and the little birds went under  
his wings when they went into the bel-  
fry.”

In the year 1054, the feast of St. George was on Saturday; the annalist must, therefore, mean the year 1055, unless we suppose him to speak of the day after as “the Sunday of the feast of St. George.”—(T.)

na h-eoin bega po clumaib in tan no tegeð ip in cloicteac, ⁊ tan-  
cagar in aenpect uile amac ⁊ conur gabrat coin leo na n-inguib  
i n-airde, ⁊ no lecret ryp co talam uaidib, ⁊ iat marb. Luidpet  
in enlaet ar iartain, ⁊ in caill pop ra n-deridari d'ellig poðu co ta-  
lam, ⁊ in dairbhí pop ra n-derid in t-en mor ut po puc laip cona  
ppemaib a talmain, ⁊ ni per cid mluaid.

.xxxī. Inip loca Cre i epic Eili; nyp lamait eēaide boinenda  
no annanna boinenna do mil no do ðuine, ⁊ ni epil pectac inoi, ⁊  
ni cumacar a adnacul inte.

.xxxii. Muilenn Cilli Cepp i n-Oppaigib; ni meilead i n-dom-  
nac ac̃ na n-oegeð; ⁊ ni meil nac̃ [foṭa] i n-ðaidi, ⁊ ni lamait mna  
teaet ino.

.xxxiii. Uacain linoi Senbocto Colmain; cia dōparcar in im-  
porc

i *Loch Cre*.—This lake is now dried up, but the island remains, surrounded by a bog, and contains the ruins of a church, which still exhibit a beautiful specimen of the architecture of the eleventh century. The bog is now called, from the island, *Moin na h-impe*, “the Bog of the Island,” and the name is anglicised *Monahinsha* or *Monainsha*. It is situated in a townland of the same name, in the parish of Corbally, barony of Ikerrin, which was formerly a part of the district of Eile, in the Co. Tipperary, about two miles S. E. of the town of Roscrea. The church is figured in *Ledwich's Antiquities of Ireland*, p. 115 (2nd edit.), and appears to have been dedicated to St. Helair, or Hilary; see the *Calendar of O'Clery*, at Sept. 7. The story of the island in which no female could live is as old as the time of Giraldus

Cambrensis, who mentions also another island in the same lake called, *Insula Viventium* (inip na m-beo), in which no man could die, but in the text both properties appear to be attributed to the same island: “*Est lacus*” (he says) “in *Momonía Boreali*, duas continens insulas, unam majorem et alteram minorem. Major ecclesiam habet antiquæ religionis. Minor vero capellam cui pauci cœlibes quos *Cælicolas* vel *Colideos* vocant devote deserviunt. In majorem nunquam fœmina vel fœminei sexus aliquod animal intrare potuit, quin statim moriretur. Probatum est hoc multoties per canes et catos, aliæque sexus illius animalia, quæ periculi causa frequenter advecta statim occubuerunt, &c. . . . In minori vero insula nemo unquam mortuus fuit, vel morte naturali mori potuit. Unde et *Viventium*

birds used to nestle in his feathers when they went into the belfry. And they all came out together. And they took up dogs with them in their talons, and they let them drop down to earth and they dead. The birds flew away from that place afterwards, and the wood upon which they perched bent under them to the ground. And the oak upon which the said great bird perched was carried by him by the roots out of the earth, and where they went to is not known.

xxx. The island of Loch Cre<sup>j</sup>, in the territory of Eile. „No female bird, or female animal, whether beast or man, dare enter upon it. And no sinner can die on it, and no power can bury him on it.

xxxii. The mill of Cille Cess<sup>k</sup> in Osraighibh. It will not grind on the Lord's day, except for guests. And it will not grind even a handfull that has been stolen. And women dare not come into it.

xxxiii. The ducks of the pond of Seanboth of Colman<sup>l</sup>. Though they

*Insula vocatur.*—Dist. 2. c. 4. From the mention of Culdees in the above passage, Ledwich has taken occasion to connect with Monaincha some of the most absurd of his speculations. See Lanigan Eccl. Hist. vol. iv., p. 290.—(T.)

<sup>k</sup> *Cill Ceis*.—This place has been identified by Mr. O'Donovan, who proves that it is the same which is now anglicised Kilkeas, and still called in Irish Cill Céipe by the neighbours. It is a parish in the diocese of Ossory, barony of Knocktopher, in the county of Kilkenny. The well is spoken of by Giraldus, who calls it the well of St. Lucherinus: “Apud Ossyriam est molendinum Sancti Lucherini abbatis, quod diebus Dominicis nihil, de furto vero vel rapina nunquam molit.”

Dist. 2. c. 51. But the peculiarity of excluding women is ascribed by Cambrensis to the mill of St. Fechin, at Fore, in Westmeath. Ibid. c. 52. The word ποτα inserted between brackets in the text, is added by a later hand, and signifies a handful. This is the twenty-first wonder in D, and is thus decribed: Muilleand Chille Ceipe a n-Opraigib noču meleand de domnaig acē cuit na n-aigead, 7 nī meleann arbur gaioe do gneir. “The mill of Cill Ceise in Ossory; it does not grind on the Lord's day except the share of the guests; and it will not grind stolen corn at any time.”—(T.)

<sup>l</sup> *Seanboth of Colman*.—A church dedicated to St. Colman, which Mr. O'Dono-

porc aithi mapaen la h-uirce na lino i cairi por tenio cia no loircuir feða in talman fon coiri rin ni h-aircōitiz, 7 ni tēg in uirce.

xxxi. Ni aitrebaite dno, loircino no naēpaā i n-Ērinn uili, 7 cia to berpar a h-inadab eili inti aplaid fo cetoir, 7 ireð fon po derbad, aēt luc pael 7 rinnaē ni bai 7 ni bia naē n-anna [n-an-manna] aircōitech inti 7 ip merair ar ēer 7 ar fuaēt. Muir cairiri .uu. m-bliadna pe m-brath. Finit. Amen. Finit.

### III.

van has shewn to be the same which is now called Templeshanbo, in the diocese of Ferns, situated at the foot of the mountain called in Irish *Suirge Laighean*, and in English, Mount Leinster. The situation of this church, which was unknown to Archdall and Lanigan, is thus described in the Life of St. Maidhoc, c. 26, published by Colgan (*Acta SS.* p. 211): "Quodam die venit S. Moedoc ad monasterium quod dicitur Seanbotha, juxta radices montis qui dicitur Scotice Suighe Lagen, id est Sessio Lagenensium." The monastery was founded by St. Colman O'Fiachrach, whose memory was there celebrated on the 27th of October. Colgan, *ibid.* p. 217, n. 26, and p. 210, n. 46. The story of St. Colman's ducks is now forgotten in the neighbourhood, but it is told by Cambrensis, *Top. Hib. Dist.*, 2, c. 31; it occurs also in the following note on the *Felire Aenguis*, at the 27th of October: Colman ua fiachrach .i. hī rīnbothaib fola i n-Uib Cñopelais. Ip na chill acaur na lacham, 7 ni lamap eaz; ap cia focerpar i n-impoll aithe

i n-urce por tenio cia po loirczhea feða in oomain fon coipe ní thūg in urce co tarpar iatram app ipin lmo cñonai. "Colman O'Fiachrach, i. e. at Senbotha Fola, in Hy-Cennselaigh; it is in his church are the ducks, which are not to be touched; for although they are cast by a mistake made at night, into water on the fire, though the woods of *all* the world were burned under the pot, the water would not be heated until they are taken out of it and put into the same pond from which they were taken."—(T.)

<sup>m</sup> *Tested*.—The popular belief ascribes this peculiarity of Ireland to the prayers of St. Patrick; an opinion which is defended by Dr. David Roth, in his *Elucidationes in Jocelinum*, published by Messingham, Floril. p. 127, sq. But it is rejected by Colgan, *Append. v. ad Acta S. Patr.* c. 20 (*Trias*, p. 255), and by Lanigan (*vol. i.* p. 252, n. 108), who maintain that there never were any venomous reptiles in Ireland. In D. this freedom from venomous creatures is also mentioned last, as the twenty-eighth wonder:

they were put by mistake of night, with the water of the pond, into a pot upon a fire, and although *all* the woods of the earth were burned under that pot, they would not be injured, nor would the water become hot.

xxxiv. There live not then, toads nor serpents in all Eri, and even though they be brought from other places unto it they die immediately; and this has been tested<sup>m</sup>. Except the mouse, the wolf, and the fox, there has not been, and there shall not be, any noxious animal in it. And it is temperate of heat and cold. The sea<sup>a</sup> *will come* over it seven years before the *day of Judgment*. Finit. Amen. Finit<sup>o</sup>.

### III.

Ar ingnad mor aile a n-epind .i. can nathair 7 can leoman 7 can loirceann muir 7 can peirt neimhig acé pinnaig 7 mic tipe, 7 da thugtar mórte a tír aile tairgaid éig fo ceoir mór can fuirreach; conad iat rin ppim inganta Epenn uile conuige rin. “There is another great wonder in Eri, viz., there are no snakes, nor lions, nor toads in it; and there are no venomous beasts except the fox and wolf, and if they are brought into it from another country they die in it immediately without delay. These are the principal wonders of all Eri we know.”—(T.)

<sup>a</sup> *The sea*.—Ralph Higden (Polychron. lib. 5, c. 4) has recorded the tradition that St. Patrick obtained for the Irish this privilege, that no Irishman shall be alive during the reign of Antichrist. This serves to explain the expectation that the sea shall cover Ireland seven years before the day of judgment. In the Leabhar

Breac (fol. 14, b.) there is an account of St. Patrick's expulsion of the demons from Ireland, and of the seven requests which he obtained of the Lord. The first three of these were: Cipe do fepairb Epenn do gne aitéirigi pe m-bap, cio fpi pe en uairpe, na po h-iazza ipferind fapir 7 m-bpazh; 7 cona po airtpe bas ecépauid in mór; 7 co ti muir zappru .iii. m-bliadna pia m-bpaz. “Whosoever of the men of Eri repents before death, even the space of one hour, hell shall not be shut on him at the judgment; and foreigners shall not inhabit the island; and the sea shall come over it seven years before the judgment.” It is evident that this last is regarded as a blessing to the Irish, because, by that means, Ireland shall be saved from the persecution of Antichrist.—(T.)

<sup>o</sup> *Finit*.—In D. there occur the following wonders, not mentioned in the fore-

## III.

## [DUAN EIREANNACH.]

Maelmura O'ena .cc.

Canam bunadap na n-geael

gar cloč n-glófnó

Canap

going list; the numbers prefixed denote the order in which they stand in the twenty-eight wonders of which the list given in D. consists.

1. Loch Lein; ceathra chipcilla uime .i. chipcill roim, 7 chipcill luaig, 7 chipcill iapnó, 7 chipcill uma. "Loch Lein; four circles are round it; viz., a circle of tin, and a circle of lead, and a circle of iron, and a circle of copper." This is the first of the Irish wonders mentioned by Nennius: "Est ibi stagnum quod vocatur Loch Lein, quatuor circulis ambitur. Primo circulo gronna stanni ambitur, secundo circulo gronna plumbi ambitur, tertio circulo gronna ferri, quarto circulo gronna aris ambitur, et in eo stagno multæ margaritæ inveniuntur, quas ponunt reges in auribus suis." This is the tenth wonder in O'Flaherty's metrical list, Ogyg. p. 291. Loch Lein, now the upper lake of Killarney, but anciently both lakes were regarded as one, and called Loch Lein.

3. Loch Riach dan. Tuapgaib ill oada in gaic lo. "Loch Riach, [now Lough Reagh, near a town of the same name in Galway.] then; it takes many colours every day." This is O'Flaherty's

twelfth wonder.

4. Dirna in Dagda don .i. cloch do beap ap in muir do tæth fo ceoir co paib for bpu in zobaip ceona. "The Dirna of the Dagda, viz., a stone which is taken out of the sea, it returns immediately, and is found at the brink of the same well." This resembles the third wonder of Man. See above, p. 121. The word Dirna denotes a stone weight.

5. Iubuir mic n-Aingeir a n-eap maigí at cíteap a pæth zir ap in n-uirci co follur 7 ní fectap h-e fein for zir. "The yew tree of the son of Aingeis at Eas Maighe; its shadow is seen below in the water, and it is not seen itself on the land." Eas Maighi is the cataract of the river Maigue, at Cahirass, in the county Limerick. It does not appear who the son of Aingeis was. This is O'Flaherty's eleventh wonder.

13. Tippa pleibe Gam; ca lan mnzi .i. lan do pal goipe, 7 lan d'fui uirci. "The well of Slieve Gamh; two fulls are in it [i. e. it is full of two things], viz., full of salt sea-water, and full of pure water." The well of Slieve Gamh, or the Ox Mountains, county Sligo, is still well known. O'Flaherty describes it as his

## III.

DUAN EIREANNACH<sup>p</sup>.*Macelmura of Othain<sup>a</sup> cecinit.*

Let us sing the origin of the Gaedhel,  
Of high renown in stiff battles,

Whence

fourth wonder.

16. *Copp mme geið na h-aenur dí o zopach domain can chuipr aile papiá.* "The crane of Inis Geidh has been alone from the beginning of the world, without any other crane with her." Inis Geidhe, i. e. Insulæ Sanctæ Gedhiæ, now Inishkea, or Inishgay, is an island about three miles off the coast of Erris. See O'Donovan's Hy Fiachrach, and Map. Very little is known of the saint who has given her name to the island, but the existence of the lone crane of Inishkea is still firmly believed in by the peasantry. This is O'Flaherty's sixth wonder.

21. *Cianan daimhliag mapuig can lo-baio can bpenao co na ballaib ocaib con far fuile i mgean.* "Cianan of Daimhliag [Duleek] remains without corruption, without stinking, with his members perfect, and his hair and his nails grow." This curious tradition is mentioned in the notes to the Felire Aenguis, at the 24th of November; it may, perhaps, be understood as communicating to us the fact that the whole body of the saint was preserved as a relic at Duleek. St. Cianan was one of the earliest Irish Christians, to whom St. Patrick, according to Tighernach, gave

his own copy of the Gospels: *η οο ευχ πατρια α πορcela.* He died A. D. 489. Tigern. in anno.—(T.)

<sup>p</sup> *Duan Eireannach.*—I have given the name of Duan Eireannach to this poem, for convenience sake, as it seems of the same nature with the Duan Albannach, which is already known by that name to the students of Irish and Scottish history. Although quoted by O'Flaherty (Ogyg. iii. c. 72), and by Keating, this ancient poem has never been published, and may be said to be unknown to an historian. It is here printed from a very good copy in the Book of Leinster, in the Library of Trin. Coll. (H. 2. 18), compared with two other copies, one in the fragment of the Book of Lecan, which remains in the same Library (H. 2. 18), and the other in a paper MS. in the hand-writing of Tadhg O'Neachtain, also in the Library of Trin. Coll. (H. 1. 15, p. 27), which seems to have been copied from the Book of Leinster. Mr. O'Reilly (Trans. of Gaelic Society, p. lvi.), speaks of "a very fine copy of it", which was in his own possession; but if he alludes to this it turns out to be only a transcript in his own hand-writing made from the copy in

canar tapla tonogur uilño  
docum n-ñññ.

Citne in pññand in po tpebpat 5  
tuipññi pññe  
cið ðop puc i tññce típe  
ðo pññiud ðpéne.

Ciappo tucacit poðop poðluar  
pém ðo taptiul, 10  
in ðo tēcēð, nó in ðo cññac,  
no inð' ðapciud?

Ciað e ap uilñiu ðoib for ðomun  
inð a tæðin  
ðia n-anmñiğud in a n-atpēb 15  
Scuitt nó ðæðil.

Ciamñip

H. 1. 15, the worst of the three copies from which the text is here printed. This transcript is now in the Library of the Royal Irish Academy, but is, of course, of no authority. In the following notes the readings of the Book of Lecan will be distinguished by the letter L., and those of O'Naghten's copy by N.—(T.)

<sup>a</sup> *Maelmura of Othain*, or of Fathain (the F being aspirated and omitted), now Fahan, near Loch Swilly, in Inishowen, Co. Donegal. See an account of Maelmura in O'Reilly's *Irish Writers* (Trans. Gaelic Soc., p. lvi.). See also the *Four Masters*, at the year 884, and the *Leabhar Gabhala* of the O'Clerys, in the Library of the Royal

Irish Academy, p. 207, where, after mention made of the historical poem written by him for Flann Sionna King of Ireland, his death is thus recorded: *Maelmuræ pēipm an pññe pññccē pññeolacpññiðe epñña an bepla Scoiteccēða ðo ecc ipñ ochtmað bl. ðo pññatñ pññiud t-Sionna* 884. "The same Maelmura, a learned, truly-intelligent poet, an historian skilled in the Scottic language, died in the eighth year of the reign of Flann Sionna, A. D. 884." The writer then quotes a poem in praise of Maelmura, which is too long for insertion here.—(T.)

<sup>r</sup> *Mighty stream*.—Tonogur, compounded of tonð, a *wave*, and ġur, *powerful*.



Ciamoir fíne attertha  
 do anmann dóib  
 acur gaeidel andor gleib  
 can dorpoib.

20

Bid nup rélpapu damra  
 cor ba tpech,  
 oag it eolach i rpeit rñcāra  
 mac Miled.

Mac ail do dia bid innu duit  
 ní ba máriach  
 opo rñcāra mac Miled  
 peib po pelad.

25

Rig-mac Nóe náir lafet  
 ir uad ar cinud  
 do gpeaib dún conar m-bunud  
 conar n-dligud.

30

Duu

<sup>w</sup> *Fene*.—L. reads,

Cezir fene ara m-beapdair  
 rriu mbu annm doib  
 ocur in gaeiail nup gleig  
 can dor podig.—(T.)

<sup>x</sup> *Ignorant*.—The word tpech occurs again, line 146. In L. the following stanza, which does not occur in the other copies, is inserted here:

Cíone pemeno forra pobdair  
 riuch fepgach  
 no cia mac do maccaib Miled  
 cuir a m-beapthar.

“What adventure were they upon  
 In their angry course,  
 Or what sons of the sons of Miledh  
 Are they to be traced to?”

And then follows:

Duo leir nob pela dam uile  
 cor bo cicheach  
 Ar ba peapra appeith peancara  
 mac Miled.

“It is all clear to me,  
 And it is visible,  
 For I am excellent in the stream of history  
 Of the sons of Miledh”—(T.)

<sup>y</sup> *Willing*.—mac cor le Dia, L.: and

Why was Fene<sup>w</sup> said to be  
 A name for them ?  
 And Gaedhil—which is the better,  
 Whence was it derived ?

20

Although thou revealest it not to me,  
 But leavest *me* ignorant<sup>x</sup>,  
 For thou art learned in the stream of history  
 Of the sons of Miledh,

*Yet* if God be willing<sup>y</sup>, thou shalt have to-day,  
 Not to-morrow,  
 The order of the history of the sons of Miledh,  
 As it happened.

25

The royal son of righteous<sup>z</sup> Noah, Japheth,  
 From him is our descent,  
 Of the Greeks<sup>a</sup> are we, in our origin,  
 In our laws.

30

Of

in line 28, *περὶ ἀσφαλτο*—(*T*.)

<sup>z</sup> *Righteous*.—*ναῖν*, omitted in L.—(*T*.)

<sup>a</sup> *Greeks*.—The alleged Grecian origin seems to require a descent from Japhet through Javan, whose name was anciently identified with Iacon, the open form of Ion; ἀπὸ ἐξ Ἰωνάνων Ἰωνία καὶ πάντες Ἑλληνες.—Josephus, i. vi. 1. But if Fenius Farsaidh was the great-grandson of Japhet by Magog, as Mr. O'Flaherty found it (Ogyg. p. 9, 10), and as the Scythian mythus requires, why are Miledh's sons said to be of the Greeks?—(*II*.) The author of the life of St. Cadroe (Colgan,

Acta SS. p. 494) has given a legend of the origin of the Scots, in which they are said to have been a colony from a city called "Choriscon," situated on the river Pactolus, between the regions of Choria [Caria] and Lydia. The inhabitants of this city having discovered the superior fertility of Thrace, set out, "junctis sibi Pergamis et Lacedæmoniis," with their wives and property, to take possession of that country, "ut cupitam terram possessuri peterent." They were driven, however, by terrific storms, out of their course, through the Straits of Gibraltar,

Ɔon tpeib ip ampu po gabpat  
 plačtur fuileč  
 por bič bpoſnač; o čurcbail ġpeime  
 co a fuineo. 35

Flačtem cpoa poġab in mbič  
 n-ġlſrac n-ġleġrac;  
 Nembroč a ainm fſi laſ nōſrnat  
 in tori oſrmar. 40

Luro Fſmup chunce ap in Scitia  
 por pluagao,  
 fſi aipeġoa ecnao eolac  
 bpučmar baġach.

Ba oſn bepla boi ip in domun  
 in po gabpat,  
 oā bēpla oēc ap tpi pichtib  
 tan po pcarpat. 45

Scol

and then up to Ireland (which the author represents as being then inhabited by Picts—gentem Pictaneorum reperunt). They landed under Cruach an eile, now Cruach Patrick, in Clew Bay, Co. Mayo. They proceeded thence to Clonmacnois, then to Armagh, Kildare, Cork, Bangor, and even to Iona; in short, they obtained possession of the whole island (particularly of its ecclesiastical cities, although so long before Christianity), and they called it first Choriscaia, from the name of their native town, and then Scotia, from Scotta, daughter of the king of Egypt, and wife of Niul,

son of Æneas (i. e. Fenius), a Lacedemonian, who was one of their leaders. See Colgan's notes, n. 39, 40, ib. 502. The author of the Life of St. Cadroe is supposed by Colgan to have written A. D. 1040. The common story given by Colgan (note 2, ad Vit. S. Abbani, 16 Mart. p. 621) represents the migrations of the Scotie colony to have been from Egypt to Greece, thence to Spain, and thence to Ireland.—(T.)

<sup>b</sup> *In this world.*—Uap bič bpomech, L.

<sup>c</sup> *Nembroth*, i. e. Nimrod. L. omits fep in line 39, and writes the name Hebroth.

Of the most illustrious people that *ever* enjoyed  
 A bloody sovereignty  
 In this world<sup>b</sup> of woe ; from the rising of the sun 35  
 To its setting.

A valiant prince took dominion over the world,  
 The wide-spread, noisy *world* ;  
 Nembroth<sup>c</sup> his name, a man by whom was built  
 The very great tower. 40

Fenius came unto him<sup>d</sup> out of Scythia,  
 Upon an expedition,  
 A man illustrious, wise, learned,  
 Ardent, warlike.

There was *but* one language in the world<sup>e</sup> 45  
 When they met,  
 Twelve languages and three score<sup>f</sup>  
 When they parted.

A

N. has *Nempod*.—(*T*.)

<sup>d</sup> *Unto him*.—Keating, who quotes v. 41–52 of this poem, omits *chui*ce, which occurs in all the other copies : in L. it is written *chucal*. The omission is necessary to the metre. In line 42, L. reads *for ra pluairgeo*, and Keating *forr an rluairgeo*, which is also required by the metre. In line 44, for *bagach*, warlike, L. and Keating read *buairac*, victorious ; and N. *buairac*, which is wrong, unless it be intended for *buairac*. Dr. Lynch, in his unpublished translation of Keating, a MS. in the possession of Mr. O'Donovan,

renders this stanza thus :

“Egressum Scythia Fenius numerosa secuta est,  
 Turba virum ; studiis nimirum addictus, et armis  
 Felix ille fuit, necnon vir mente sagaci.”—(*T*.)

<sup>e</sup> *In the world*.—Keating reads, *baol pan ooman*, and in the next line, *map oo gabrac*. L. reads *moio gabrac*. Dr. Lynch has paraphrased this stanza thus :

“Ingressis turrin mortalibus, unica lingua  
 Nota fuit, digressi septuaginta loquuntur  
 Et binas linguas.”

In line 43, N. and Keating read *ficio* for *richuib*.—(*T*.)

<sup>f</sup> *Twelve and three score*, i. e. 72. The

Scol mór la Fasmur ic foglain  
 in ceé shgna, 50  
 ríí arð auma ro bíó co ampa  
 in ceé bñlu.

ðrífæa mac do Fasmur Fapparð  
 ba dual co brat,  
 ar cumtaé in tuir la tuaiti talman 55  
 Nél ðarograpð.

Rancatar pcela co Þoraino  
 la mñt ñ-gñfæa,  
 Nél mac Faemura íca rílet  
 bepla in beþa. 60

ðreþa Nél þa ðr in Egipt  
 þéin n-guirm n-glñfe,  
 00

number of Noah's sons and their posterities, as enumerated in Gen. x. and 1 Chron. i. is 73, from which arose the number of 72 languages, both among Jews and Christians. Philistim being omitted, as having been introduced parenthetically (Gen. x. 14, 1 Chron. i. 12.), not as one of the original tribes, but in reference to a later subdivision. Peter Comestor, in his Scholastic History, has said, "Texuntur ex eis 72 generationes, 15 de Japhet, 30 de Chem, et 27 de Sem."—fol. xiv. But Vincent of Beauvais mentions both reckonings thus: "Fuerunt ex tribus Noe filiis gentes 73 (vel potius ut ratio declarat 72), scilicet 15 de Japhet, 31 de Cham, et 27 de

Sem, totidemque linguæ esse cæperunt."—*Specul. Doctrinæ*, i. c. 44. The angels whom Jacob beheld ascending and descending the ladder were 72 in number, and they were the angels of the 72 nations. Simeon ben Jochai, cited Bartolocci Bibl. Rabbin. i. p. 228-9; Reuchlin de Verbo Mirifico, p. 938. This idea is agreeable to the Greek version of Deut. xxxii. 8, "according to the number of the angels of God." The Mahometans likewise adopt the number 72 as that of the nations divided at Babel; and in analogy to that division they boast of their religion being divided into 72 sects, while they allow only 71 to the Christians, and 70 to the

A great school *was founded* by Fenius, to instruct<sup>z</sup>  
 In all knowledge,  
 A man deeply learned, who excelled  
 In every language.

50

A son was born to Faenius Farsaidh,  
 Who separated<sup>h</sup> *from him* for ever,  
 On the building of the tower by the men of the world, 55  
 Nel, whom he loved.

News came to Forann<sup>i</sup>  
 With great eclat,  
 Of Nel, son of Fenius, who knew  
 All languages of the world.

60

Nel was carried southwards to Egypt,  
 Heroes<sup>j</sup> of dark blue weapons,

The

Jews. See Rycaut's Turkish Empire, p. 118. Compare also Keating, Hist. of Ireland, p. 61, and O'Flaherty, Ogyg. part ii. p. 63.—(*H.*)

<sup>z</sup> *To instruct.*—L. reads *ac foglaím la Fenuip*, and gives lines 51 and 52 thus :

*Fep apó ampa co mbuaio ac cach  
 ina bepla.*

Keating gives them thus :

*Fep adámpæagnuio eolac [or iulmop]  
 in gac bepla.*

Dr. Lynch paraphrases this stanza thus :

“ ——— se calentissimus artis  
 Cujusvis Fenius, lingue et cujusvis peritus  
 Evasit, multis in lingua quaque Magister.—(*T.*)

<sup>h</sup> *Separated.*—Dual is now obsolete ; but seems to signify separated. In the next line L. reads *do tuait* ; grammar would seem to require *tuaitib*, but it would be inconsistent with the metre ; *tuait* is the reading of all the copies, and is used again in the same sense, l. 83.—(*T.*)

<sup>i</sup> *Forann*, i. e. Pharaoh. This stanza is quoted in Haliday's edition of Keating, p. 233, and in the manuscript copy by John Torna O'Mulconry, but it does not occur in Lynch's translation. For *la ver.* 58, Haliday and O'Mulconry read *go*.—(*T.*)

<sup>j</sup> *Heroes*—*Fem*, cognate with *fennio*, a soldier, a hero ; or the word may be the same as *fme*, a tribe, a nation. “ A people

do bŕŕeth ingŕh Phopaino  
 doo ðar ére.

Ruc Scoṛṛa pŕŕe mac do Neól  
 ar n-dul in Aegipt,  
 ŕhŕ cŕe caṛa Ṭoedel gŕar  
 pŕh pŕaṛa pŕgeṛ.

Pŕh o Phaiŕiur ar a m-beŕtoŕ,  
 clú cŕh doṛṛa,  
 Ṭaediul o Ṭaediul gŕar gariṛa  
 Scuŕṛe o Scoṛṛa.

Síð móŕh i m-baṛar la Phopaino  
 la mŕe n-nabaŕ;  
 poŕðar ðanaŕic i n-dálaib  
 poŕðar pŕuaḡaḡ.

Sluaḡ tuarṛe Dŕe léicŕ Phopaino  
 uar ar omun,  
 gŕbŕŕ poŕ a pŕicṛ co ðŕŕŕmun  
 co muŕi Romuŕ.

ḡáŕiŕ

or heroes of dark blue weapons" is possibly a description of the Egyptians; but it may perhaps better be taken in apposition with Nel, as descriptive of his followers; his son Gaedhal is by some said to have been called gŕar, or green, from the colour of his armour (Haliday's Keating, p. 237); the weapons of the followers of Nel may therefore be here called ḡuŕm, i. e. dark blue or black, for a similar

reason. Gŕar denotes weapons, arms; the word is thus explained in a glossary gŕepe .i. gŕeŕa .i. mŕle no aŕma.—(T.)

<sup>k</sup> *Daughter*.—L. inserts her name Scoṛṛa: and in line 65 the same MS. reads puḡ Scoṛṛa ingŕen do Nuul, an error which has been corrected by an ancient hand which has written no mac over the word ingŕen.—(T.)

<sup>l</sup> *A hundred fights*.—L. reads eŕŕiṛ caṛa,

The daughter<sup>k</sup> of Forann was given  
Unto him afterwards.

The beauteous Scota bare a son to Nel, 65  
After his arrival in Egypt,  
A hero of a hundred fights<sup>l</sup>, Gaedhal Glass.  
Endowed with sovereign righteousness.

The Feni from Faenius are named,  
Not small *their* renown<sup>m</sup>. 70  
The Gaedhil from Gaedhuil Glass are called,  
The Scots from Scota.

In great peace were they with Forann,  
And in great pride ;  
They recited poems in their assemblies, 75  
They recited battles<sup>n</sup>.

The hosts of the people of God Forann permitted  
To go forth from him through fear,  
He followed in their track fiercely  
To the sea Romhuir<sup>o</sup>. 80

Forann

a hero of battles ; and in the next line  
fpi flača feigelt.—(T.)

<sup>m</sup> *Renown*.—L. and Keating (Haliday's  
ed. p. 238,) and O'Flaherty (Ogyg. p. 349,) read bpiğ gan (or can) dočta, which  
O'Flaherty renders "res manifesta satis."  
Can dočta is, literally, without difficulty.  
—(T.)

<sup>n</sup> *Battles*.—They recited *duans* (historical poems), and tales or histories of bat-

ties: or perhaps we should render lines 75.  
76. thus: "They were poetical [fond of  
poetry] in their assemblies ; They were  
warlike [or numerous]". For popap. in  
lines 75 and 76. L. reads nibop. which  
includes a negative ; and in line 73. pich  
map pom babap la Popano.—(T.)

<sup>o</sup> *Romhuir*.—muip pomuip, a corruption  
of mare rubrum. L. reads de muip po-  
muip instead of co. Haliday (p. 245)

δάτιρ ʒοραινὸ α λίν υιλ  
 αυβυλ αιρποδε,  
 τήρινα τυατ̃ Ɔε Ɔα τήρ,  
 νί ʒορ βάιδ ινὸ ʒαιρδε.

Ατραιδετ clanna Νιύιλ ʒεργ ʒοραινὸ, 85  
 combταρ βρόναιδ,  
 υάιδ ʒατ̃ δεάταρ Ɔον υιγαίλ  
 λαρ ιν κοραιο.

Ɔιὸ ιν ταν ʒα τήρινα ʒοραινὸ  
 Ɔον ʒιαὸ ʒαιnach, 90  
 τυατ̃α Εδςρε ecla la clainὸ Νέοιλ  
 υια n-υαεραιδ.

Ταλλραταρ λιβήρινα ʒοραινὸ  
 α τήρ τρεβρατ,  
 ιν αυδχι υαρ Ɔαρ belac 95  
 μαρια ʒυαιδ ʒαιρρετ.

Ραιρετ ʒετ̃ Ινὸε ʒετ̃ Αρρια,  
 αρ Ɔον ʒήρριδ,  
 Ɔονι Σοιτ̃ια, co m-βριδ n-υαραιλ,  
 Ɔα τήρ ʒήρριν. 100

ʒορ

absurdly translates μαρὰ πομῆυρ, "the great sea," and in the same place he also makes the stupid blunder of rendering τυατ̃α Ɔε (line 75), "Dannan's tribe."—(T.)

<sup>p</sup> *Chariots*.—This translation is entirely

conjectural. The word αιρποε, which has been rendered *chariots*, is now obsolete, and the meaning assigned to it is very doubtful.—(T.)

<sup>q</sup> *Reached*.—L. reads ʒολα.—(T.)

<sup>r</sup> *People of Egypt*.—Lines 91 and 92 are

Forann was drowned with all his multitude  
 Of mighty chariots<sup>p</sup> ;  
 The people of God reached<sup>q</sup> their own country,  
 The sea did not drown them.

The children of Nel raised Foran's ire, 85  
 So that they were sorrowful,  
 Because they joined not in revenge  
 Along with the champion.

But when Forann returned not 90  
 From his onward journey,  
 The people of Egypt<sup>r</sup> were dreaded by the sons of Nel  
 Lest they should enslave them.

They seized the ships<sup>s</sup> of Forann,  
 They deserted<sup>t</sup> their country ;  
 And in the night time over the track 95  
 Of the Red Sea they passed<sup>u</sup>.

They passed by India, by Asia,  
*The way* they knew<sup>x</sup> ;  
 To Scithia, with noble might,  
 Their own country. 100

Over

thus given in L. : ἀσραῖς γεταρ τυαῖα  
 Εἰς ἔρετ, ἀρ δια n-αερὰδ, "the people of  
 Egypt attempted to enslave them."—(T.)

<sup>s</sup> *Ships*.—Liberna, evidently the Latin  
*Liburna navis*, a swift boat, or galley.

—(T.)

<sup>t</sup> *Deserted*.—L. reads huathip peppao,

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and in the next line for for παρ.—(T.)

<sup>u</sup> *Passed*.—peppao, they sailed, L.—(T.)

<sup>x</sup> *They knew*.—L. reads,

Reppao pech India, pech Αἰρρια,  
 ἀρα περῖν,

oocum Sceithia, com-bpiz uapail,

τια τῶν περῖν.—(T.)

Foṛi muncinḁ mapa Cairp gabrat  
 ceṫirṇ ḁilip  
 faracrat Ḑlapp in Coponir  
 ar muir Libir.

Luio Ḑpú mac Eppiu iapṫanaib  
 ba cñ miffpṇ  
 timchell atuaio tṛom co baṫe  
 rlebe Rippí.

Ro gab a ñ-Ḑolgaṫa gaṫaṫ  
 comol ḡrianḁa

105

110

anaip

<sup>y</sup> *Surface*.—Muncinn is explained uac-  
 tap by O'Clery.—(T.)

<sup>z</sup> *Band*.—L. reads, caṫhap n-ḁilip,  
 “they took a desirable fortress.” In the  
 next line, for faracrat, L. has fo gabrat.  
 —(T.)

<sup>a</sup> *Coronis*, i. e. they left Glas dead at  
 Coronis. In the margin, after the word  
 Coponir, the scribe has written n. loci,  
 i. e. “nomen loci.” L. reads Copcuip.  
 According to the historical poem of Giolla  
 Coemhain, preserved in the *Leabhar*  
*Gabhala*, the descendants of Nel or Niul,  
 after leaving Egypt, remained in Scythia  
 for a considerable time, contending for the  
 sovereignty of the country; but being at  
 length expelled, they formed a settlement  
 on the Caspian Sea, where Agnoman, the  
 seventh in descent from Niul (see *Ogy-*  
*gia*, page 67), died. After remaining  
 there a year they set out again, passed  
 through the Lybian Sea, and Glas, the

son of Agnoman, and brother of Lamhfinn  
 and Elloth, died at Coronis. The poet's  
 words (*Leabhar Gabhala*, p. 61) are as  
 follow :

Rangatap muip Libir lán,  
 reolaḁ re pamlaize plán,  
 Ḑlar mac Agnomain napoir  
 an atbath i Coponir.

“They reached the full Lybian Sea.  
 They sailed six full summer days :  
 Glas, son of Agnoman the wise,  
 Died at Coronis.”

The prose account in the *Leabhar Gabh-*  
*ala* (p. 58), states that their settlement  
 at the Caspian Sea was in an island: that  
 they remained there a year, and on the  
 death of Agnoman set out through the  
 Lybian Sea to an island called Coronis,  
 where Glas, son of Agnoman, died, after  
 they had been there a year. Keating calls  
 this island “Coronia in the Pontic Sea.”

Over the surface<sup>1</sup> of the Caspian sea they passed,  
 A faithful band<sup>2</sup>,  
 They left Glas in Coronis<sup>3</sup>,  
 On the Sea of Libis.

Sru, son of Esru<sup>4</sup>, went afterwards,  
 He was without dejection<sup>5</sup>,  
 Round by the gloomy north rapidly  
 To Slieve Riffi.

He settled in fiery Golgatha<sup>6</sup>,  
 A noble deed<sup>7</sup>;

105

110

There

—Haliday's edit. p. 251. The Glas here spoken of, therefore, is not Gadhael Glas, but Glas, son of Agnoman, the eighth in descent from him. *Coronis* is most probably Cyrene on the Lybian Sea. "Ab ea parte quæ Lybico [mari] adjacet," says Pomponius Mela, "proxima est Nilo provincia quam Cyrenas vocant."—*De Situ Orbis*, l. i. c. 7. And his annotator. Joh. Olivarius, adds, "nunc dicta Corena."—See also Herodotus, l. iii. and iv.—(T.)

<sup>b</sup> *Sru, son of Esru*.—Sru, son of Asruth, was the grandson of Gadheal Glas, and the leader of the descendants of Niul in the expedition from Egypt to Scythia. But if the preceding stanza relates to the death of Glas or Lamhglas (as Keating calls him), who was the sixth in descent from Sru, it is evident that there has been some confusion or transposition. The error, however, occurs in all the copies of this poem

which are accessible to me.—(T.)

<sup>c</sup> *Without dejection*.—N. reads *cen mīr-pi*, a mistake for *cen mīr-pi* or *mīr-pi*. But L. reads *ar in rceit*, "out of Scythia."—(T.)

<sup>d</sup> *Golgatha*.—*Ḫolḡotham*, L. *Ḫolḡa-oēa*, N. O'Flaherty calls it *Ḫæzluiḡe*, on the authority of the poem of Giolla Coemhan already referred to (*Leabhar Gabhala*, p. 60). The prose account, *ib.* p. 59, gives it the same name: cf. v. 117. It is very doubtful what place is intended by this appellation; some suggest Gothia (Keating, p. 251), others Galatia, but O'Flaherty prefers Getulia (*Ogyg.* pp. 66, 67). This stanza is probably a continuation of the adventures, not of the original expedition under Sru, but of that under Lamhfinn and Elloth, the brothers of Glas, son of Agnoman, who died at Coronis. According to Keating (p. 247, Haliday), Sru and his followers went no far-

αναίρ ανδ α χλανδ cen τισνα  
 δά cét m-bliadna.

δρατη mac Θεαγαθα πορ n-ainich  
 ριγδα ιρηετα,  
 αρin co h-em egraio ποθυαιδ  
 ι τυαρσερε m-beatha

115

δα δε γαβαρ ιαρ n-Θαεθλαιγib  
 co h-inδpib  
 ριγδα α λοινδριν ταρεnam μαρια  
 Ταρριαν τpillpich.

120

Do Chpist do Shicil πορ pφpατ  
 πορ pι τινpim

péc

ther than Crete, where he left a colony and died. But the account given in the Leabhar Gabhala makes him pass down the Red Sea, into the Ocean, by the island of Taprabana [Ceylon], the Riphæan mountains, and so to Scythia.—(T.)

Slieve Riffi (line 108) is Mount Rhiphæus in Scythia, now called the Ural mountains, which the Irish antiquaries undoubtedly connected with the name of Riphath, grandson of Japhet, Gen. x. 3. Josephus, however (i. c. 6), says, 'Ριφάθης ἐὶ 'Ριφαθαίους, τοὺς Παφλαγόνους λεγομένους.—(H.)

<sup>e</sup> Deed.—L. reads comæen n-γpianδa. N. has δα cet γpianδa, which is an evident mistake. Authorities differ as to the number of years that the posterity of

Lamhfinn remained in Gaethluighe. The old copies of the poem of Giolla Coemhain read thirty (see Haliday's Keating, p. 251; Ogyg. p. 72), but the O'Clerys, in their copy of this poem in the Leabhar Gabhala (p. 62), have 300. Keating, (*loc. cit.*), prefers 150, on the ground that Brath, the leader of the expedition from Gaethluighe to Spain, was the ninth in descent from Lamhfinn, who first settled at Gaethluighe. But this would be allowing less than twenty years to a generation. Our author assigns 200 years to this interval,—another proof that this stanza describes the adventures of Lamhfinn, not of Sru son of Esru, and that some stanzas are probably lost. O'Flaherty adopts the term of 500 years, and

There dwelt his descendants without disgrace  
Two hundred years.

Brath<sup>f</sup>, son of Deagath, performed  
A royal journey,  
From thence with great speed northwards, 115  
To the north of the world.

It was then he passed from Gaethligh<sup>g</sup>  
To the islands;  
Royal his fleet, ploughing the sea  
Of sparkling Tarrian<sup>h</sup>. 120

By Creid<sup>i</sup>, by Sicil, they sailed  
In their course,

By

points out the source of the difficulty in the legend, that Niul, or Nel, son of Fenius Farsaidh, was contemporary with Moses, which he could not be without extreme longevity, as the genealogies make him only the fifth in descent from Noah; Ogyg. p. 72. O'Flaherty, therefore, places the settlement of Lamhfinn at Getulia, about the year A. M. 2245 (i. e. about 200 years before Moses), and the expedition of Brath from Getulia to Spain about A. M. 2767.—Ogyg. p. 82.—(T.)

<sup>f</sup> *Brath*.—This stanza and the next are added from L. They do not occur in the other MSS. Brath, son of Deagath or Deagfath, as Keating calls him (see also line 125), was the leader of the migration from Gaethluighe into Spain, about

the time of the destruction of Troy: Ogyg. p. 82. He was the nineteenth in descent from Fenius. The course here assigned to Brath is *northwards*, which is scarcely consistent with any of the opinions on the situation of Gaethluighe with respect to Spain.—(T.)

<sup>g</sup> *Gaethligh*.—The same place which was called Golgotha, line 109. See above, p. 235, note <sup>d</sup>.—(T.)

<sup>h</sup> *Tarrian*.—Muir Tarrian, or the sea Tarrian, is the Mediterranean.—(T.)

<sup>i</sup> *Creid*, i. e., They sailed by Crete and Sicily, through the Straits of Gibraltar, to Spain. Immediately after this stanza the Book of Leinster gives the stanza beginning *Ḑa mbpenπραετ oo pala*, which it repeats again (lines 137–140). N. gives

բե՛ւ Կօլօմնա հիփուլ ածուի  
օհԵրթաւ մօլիւ.

Աս Ծատա քսաւ ծոռ քիքաւ  
քիքաւ մ քօքաւ  
քեբի Երթաւ մ բի քօքաւ  
մ լի Երթաւ.

125

Երթաւ աւմ նա Կաթա  
նա Եւ քաթա,

130

Եւ

it here, but does not repeat it in the second place. It is evidently misplaced here, and has therefore been omitted.—(T.)

<sup>i</sup> *Peninsular*.—The word մօլիւ is perhaps from մօւ, a point. And if so, it will signify here “Spain the pointed,” that is, running out into a point, peninsular. It might signify also herds of cattle, and then the meaning would be “Spain rich in cattle,” which might perhaps allude to the classical fable of Hercules seizing the cattle of Geryon. But this latter translation is not so probable as the former.—(T.)

<sup>k</sup> *Deatha*.—The father of Brath, who was mentioned before under the name of Deagath, which is only a different spelling. See line 113, and note. This passage is very corrupt in all the copies. L. reads հւս Ծատա ծոռ քիքաւ. N. has սաւ Կաթա ծոռ քիքաւ. The meaning, however, is evidently what I have given in the translation, although I cannot alto-

gether correct the text.—(T.)

<sup>l</sup> *His companions*.—Քօքաւ is an ancient form of քսաւ, the crew, attendants, or companions. L., however, reads քիքաւ քեբաւ, a royal chief, or *tribune*; and N. reads քիքաւ մ քօքաւ, “royal the power or force.”—(T.)

<sup>m</sup> *The man*.—For the meaning of մ լի, see above, p. 207, note <sup>5</sup>. Breogan, son of Breath (see above, p. 237, note <sup>f</sup>), succeeded his father, as king of the Spanish possessions of the tribe, according to O’Flaherty, in the year of the world 2767. Ogyg. p. 83; Keating (Haliday’s Edit.), p. 255.—(T.)

<sup>n</sup> *Brigantia*.—The Flavium Brigantium of antiquity is the port of Betanzos in Spanish Galicia; and it would have been as completely unknown in Ireland as any other port in Spain, but for a passage in the first Book of Orosius, copied into the third of those geographical epitomes, which usually bear the name of Æthicus Ister: “Secundus angulus circium inten-

By the columns of the mighty Hercules,  
To Espain the peninsular<sup>j</sup>.

The grandson of the red Deatha<sup>k</sup> of the royal line,      125  
Royal his companions<sup>l</sup>,  
Took Espain, the very great man,  
The man<sup>m</sup> Bregond.

Brigantia<sup>n</sup> was the name of the city  
Of an hundred chieftains;      130  
The

dit ubi Brigantia Calleciae civitas sita, altissimum pharum, et inter pauca memorandi operis, ad speculum Britanniae erigitur."—Oros. p. 26, Æthic. p. 61. Ed. Gronovii. The farum, or pharos, light-house, is the Tower of Breagon (v. 131), and the words "ad speculum" gave rise to the absurd notion that Ireland was visible from Betanzos. They were probably written when those who did not wish to be burned in their beds kept a sharp look out for vessels from Britain. However, the story hath its foundation in the cited passage of Orosius, and in one subsequent, which mentions Ireland, and is as follows: "Hibernia insula, inter Britanniam et Hispaniam sita, longiore, ab Africo in boream, spatio porrigitur. Hujus partes priores intentæ Cantabrico oceano Brigantiam Calleciae civitatem, ab Africo sibi in circium occurrentem, spatio intervallo procul *spectant*; ab eo præcipuè promontorio, ubi Scenæ [Shannon] fluminis ostium est, et Velabri Lucenique

consistunt."—p. 28. Havercamp.

Observe the progress of falsehood. This excellent writer simply says *spectant*, the shores of south-west Ireland *looked* or *faced* in that direction; and states (perhaps falsely, but possibly with truth), that the tower of Betanzos was erected for the purpose of *watching* these islands, "*ad speculum Britanniae*"; and hence, we are told by Malmura, that "Erin was seen from the Tower." Being discovered on a winter's evening, it would seem to have been peculiarly visible in the dark.

The Brigantes were, perhaps, the greatest of the tribes or nations inhabiting Britain; and their country reached from shore to shore, from the mouth of the Humber or Trent, to that of the Eden. Therefore, if the names Breagon and Brigant could be shewn identical (which they cannot), it would be sufficiently apparent from whence the former came into Ireland.—(II.)

τορ ἡ-βρίστοι ἀρραῖε ἡ πύλας  
 πορρα πυδέα.

Σαιρτυαῖο ἀρ τυρ ἀτέστρ ἡ Εῖριν  
 δο ἰατ Λυμνῖς;  
 πέρτυρ ὄμωρ πορ πυαῖρ ἰτῆ  
 μακ βρίστοι βυῖνῖς.

135

ὅα ἡ-βρίστηρατ δο πάλᾱ,  
 εὐ λυτ ἀ τέγλαις,  
 σετνα μαρβ δία ἐνελ ὀνγβαῖο  
 βεβλα Σλεμναῖο.

140

Σαιρδὸς βρίτῆα ἰτῆ ἡ Εῖρᾱ  
 ἰαρ ἡα βρίσταῖο  
 τρῖν δολλοταρ μεῖο μὴ Μῆ  
 δία διγαῖο.

Ὀνδο

° *Tower of Breogan*.—See the story in Keating (Haliday's edit. p. 261). This tower, intended as a sort of pharos, or watch-tower, is said by Keating (p. 255) to have been erected in Corunna. See Dr. Wilde's communication to the Royal Irish Academy on the remains of the Pharos of Corunna.—Proceedings of the Academy, May 13, 1844. In L., line 130, is *σεταῖο ἀρεαχ*, and in the next line, for *ἀρραῖε ἡ πύλας*, we have *α πυδέ πύλας*.—(T.)

° *Was seen*.—*ποσσερ*, L.—(T.)

° *Luimnech*.—*δερ ἡ-ἰαρ φοῖρῖνῖο*, L. In the next line, for *πορ* L. reads *φορ*, and omits *βυῖνῖς* in line 136. The land of

Luimnech was the country at the mouth of the Shannon, from the present city of Limerick to the sea.—(T.)

° *Brentracht*.—The plain called Magh Ithe (or the plain of Ith, son of Breogan), through which flows the river Fin; it is the district now called the Laggan, Co. Donegal. Keating calls it *βρεντραχτ μῆαῖρ ἰτῆ* (Haliday's edit.), p. 262. See also the Book of Ballymote, fol. 20, b., and the *Leabhar Gabhala* of O'Clery, page 69. There is another place called Magh Itha, in Leinster, which, according to another account, was the place at which Ith first landed; and the northern Magh Itha received its name from being

The tower of Breogan°, his delightful seat  
On which he sat.

North-east from the tower was seen<sup>p</sup> Eri,  
As far as the land of Luimnech<sup>a</sup>;  
On a winter's evening was *it* discovered by Ith, 135  
Son of Breogan, *ruler* of troops.

It was at Brentracht<sup>r</sup> he landed  
With the people of his household,  
He was the first of his conquering tribe who died,  
He died at Slemnaibh<sup>s</sup>. 140

South-eastwards Ith is carried to Spain,  
His strength being gone<sup>t</sup>,  
With might the sons of brave Miledh returned  
To revenge *him*.

Donn,

the place where Ith was interred. Keating, p. 267.—(T.)

<sup>s</sup> *Slemnaibh*.—Keating says, that some historians mention Drumlighean, (now Drumleen, on the Foyle, near Lifford), as the place of Ith's death; but others assert that he died at sea, and that his body was carried to Spain to excite his relatives to revenge. Keating, p. 267. Leabhar Gabhala, p. 70. This latter account appears to be adopted by our author. Where Slemnaibh is I do not know; but the scribe has added, *no. loci*, i. e. *nomen loci*. L. reads *for pa penmuir*, and in line 138, *lim a teglaich*. The following account of Ith's death is given in the Book of Lecan (fol. 12): *Celebpaip hle oib, 7 cfit*

*oocum a luinge. Iappin po lapep poplin na ndiaig co pon gonpat a Muig Itha. Ro riacet cneóach fuiltepeppneé oo cum a luinge, 7 aobath iaram for muir. Do optatap oemna fer oo munzir hleá .i. Ollum a annm ire céo mapb Eifinn oo pil Gaioil. "Ith took his leave of them and went to his ship. After that they sent a company after them, and they wounded him in Magh Itha. He reached, wounded and blood-dropping, his ship, and he died afterwards on the sea. Demons killed a man of Ith's people, Ollum was his name. He was the first dead in Eri, of the seed of Gaedhal."*—(T.)

<sup>t</sup> *His strength being gone*, i. e. being killed or mortally wounded. L. reads

Dono Colpeta Amairgín glun gel 145  
 ríri t-rín tíreac

l-rí r-céo E-bíri h-írimon  
 re meic Míleó.

Mac Icha Lugaib cam c-peacac 150  
 corcpach cathac

Óar l-rí lethan dolluib  
 do d-igail a athar.

bui b-rígain b-ruemara beoda,  
 reib por ríme  
 bloo, Corp, Cualgne, Rígbair  
 Tíghin mac b-ríge. 155

batar cethri athig ríet  
 n-rí bo uabon  
 íc írraí n-arrig cín baigul  
 por rín t-ríluagoo.

Slumbet-ra duib uilí a nanmanó 160  
 mar dor pæraig  
 íar na n-arim boí diar díb  
 í fáil cec ó-írrí.

Alíone

íar mbar mb-rígaich, "after a becoming death;" and in the next two lines, oo looar meic Niul mic Díle, rlog oia d-igail; "the sons of Niul, the sons of Bile, came, a host, to revenge him." Bile was the father of Milesius, and a descendant of Niul.—(T.)

<sup>u</sup> *Wide-ruling*.—The word t-ríet has

here evidently the signification of endowed with lands, wide-ruling; in which sense it is applied as a surname to Aongus Tírech, King of Munster, so called because he was fabled to have made extensive conquests in Europe. Book of Munster (MS. Royal Irish Academy), p. 32.—(T.)

<sup>v</sup> *Descendants*.—The MS. reads bui,

Donn, Colptha, Amergin of the white knee, 145  
 A hero mighty, wide-ruling<sup>u</sup>;  
 Ir and Eber, Herimon,  
 The six sons of Miledh.

The son of Ith, Lugaid, the fair, the plundering,  
 Victorious, warlike, 150  
 Over the wide sea passed  
 To avenge his father.

The descendants<sup>v</sup> of Breogan, ardent, vigorous,  
 As we enumerated them,  
 Blod, Corp, Cualgne, Righbhard, 155  
 Tighern, son of Brig.

There were *also* four and twenty plebeians<sup>x</sup>,  
 Who were not proud,  
 To attend on the chiefs without fail  
 In the expedition. 160

I shall recite unto you all their names,  
 As I have<sup>y</sup> received them,  
 After their enumeration; there were two of them  
 In attendance on each chieftain.

Aidhne

which is also followed by N., but L. reads heu. I have ventured to translate as if the reading was hui, the descendants, grandsons, posterity, a conjectural emendation suggested by Mr. O'Donovan, which seems necessary for the sense. The adjectives  $\beta\rho\upsilon\epsilon\mu\alpha\rho\alpha$  and  $\beta\epsilon\omicron\omicron\alpha$ , being plural, require a plural substantive. For  $\beta\epsilon\omicron\omicron\alpha$  L. reads  $\phi\iota\rho$ . Bile, the father of

Milesius, was the son of Breogan. Ith was also the son of Breogan. Therefore, Lugaid was grandson, and all the others mentioned in the text, great-grandsons of Breogan.—(T.)

<sup>x</sup> *Plebeians*.—This quatrain is omitted in L.—(T.)

<sup>y</sup> *As I have*.—L. reads  $\alpha\eta\ \phi\omicron\omicron\theta\omicron\ \rho\omicron\ \epsilon\pi\iota\zeta$ . —(T.)

Αἰὼνε Αἰὲ Αἴπαλ Μιττε 165

Μορβα Μῖοε

Κυῖβ Κλυ Κῖρα Σαῖρ Σλάν Λίγε

Λίπε Λίνε.

Λίγῃ Τραῖζ Όλλοταρ Αἰρε

Ναὶ Όῖρρ Αἰνε

170

Ἴεα πορναῖρ μίνλεῖ ἡ-βρογαῖ

Ἰῆμῖν Ἰῖρα.

Ἰορ δαίλρετ κλανὸ ὀρεογαῖν βυῖνεῖ

βα ὕῃ μῖβαῖλ,

κομτίρ πογναῖμτῃε να ἐρῖῃρ

175

δο να ῖγαιβ.

Ῥυκ Ἐρῖῇνε μακ Ἐῖγε α μνα υαῖβ

πορραῖρ η-ὀίρεῖ

ῖγε Ἴεα βῆν ἡῖρῖμοῖν,

μῖκ Μῖλεδ.

180

Μορ παετῃαρ céρατ υἱῖ

πορ καῖ ἡ-βυαῖρε

λα

<sup>2</sup> *Obtained.*—L. reads Ἴεα πο υαρ μῖν  
gel ἡ πογα. The twenty-four names are  
very corruptly given in L. They are as  
follows : Αἰὼνε, Αἱ, Αἴπαλ, Μειοῖ, Μορ-  
βα, Μῖοῖ, Κυῖρ, Κλυ, Κερα, Σεῖρ, Σλάν,  
Λίγε, Λίπε, Λίγαν, Τραῖζ, Όυλ, Αἴραδ,  
Αἰρε, Νατ, Κερ, Ενε, Ἴεα, Ἰεμῖν,  
Ἰερα. Other variations occur in the list  
given by Keating, p. 307, who makes the  
number of chieftains much more than  
twelve, and says nothing of two servants

being assigned to each. Forty-one names  
are given in the poetical list of the chief-  
tains enumerated in the verses beginning  
Τοῖρρῖγῃ να λοῖγῖρ ταρ λερ, “ The chief-  
tains of the ships over the sea,” attri-  
buted to Eochy O’Flynn, and preserved  
in the Leabhar Gabhala of the O’Clerys,  
p. 71; and O’Flaherty says, “ Duces præ-  
cipui Hibernicæ expeditionis erant nu-  
mero quadraginti.”—Ogyg. iii. c. 4, p. 182.  
—(T.)

Aidhne, Aile, Assal, Mitte, 165  
 Morba, Mide,  
 Cuib, Cliu, Cera, Sair, Slan, Lighe,  
 Life, Line.

Ligean, Traig, Dollotar, Aire,  
 Nai, Dess, Aine, 170  
 Fea, who obtained<sup>z</sup> a fertile territory,  
 Femin, Fera.

The sons of the fruitful Breogan decided,  
 It was *done* without deceit,  
 That these stout yeomen<sup>a</sup> should be attendants 175  
 Upon the kings.

Cruithne, son of Cing, took their women<sup>b</sup> from them,  
 It is directly stated,  
 Except Tea, wife of Herimon,  
 Son of Miledh. 180

Great labour<sup>c</sup> did they all undergo  
 In every tumult,

With

<sup>a</sup> *Yeomen*.—On the word *na* is the note in the margin *no in*, i. e. “or *in*.”—(*T.*)

<sup>b</sup> *Took their women*.—The other accounts represent the women as having been given to Cruithne with the consent of Herimon. Our author seems to intimate here that they were taken by force. Comp. lines 215–218. Tea, wife of Herimon was daughter of Lughadh, son of Ith. —(*T.*) I may snatch occasion to note here, what I ought to have said Addit. Notes, line 19, page xli. Old Layamon

represents the King of Britain as settling the Scythian *Peohtes* in *Catenes* (*Caithness*). But the Britons scorned to give them wives. So they asked and obtained women from Gilla Caor, King of Ireland. And

Thurh tha ilke wifmen . . .  
 That fole gan to speliën  
 Irlanda speche. v. 10069.

This assumes as notorious the fact, that they *did* speak that language.—(*H.*)

<sup>c</sup> *Great labour*.—This is very obscure ;

la mna bpiſſe la mná bappe  
la mna buaigne.

Banba a rleib Murr co na ſluagaib 185  
ririuc tuirleá  
Fócla in Eblinne arnac  
hEriu in Uirniú.

Αδοκορρατ Τυατά Όεα  
τιρια έſτε ελιταά, 190  
ο τίρ τιδαά δαρ νοι τονναib  
τον λιρ λετάν.

Ro gab heſimon colleit in tſluaiſ  
iar n-urð tolſodai  
timéll atuaið ba ſſn mſſſle 195  
ð'imbſi Cholſtai.

Ro

the meaning seems to be, either that the Picts had to sustain great labours and contests in order to obtain their wives ; or that, after obtaining them, they had to endure great labour before they acquired a permanent settlement. See Add. Notes, p. lxx., and Keating (Halliday's ed.), p. 317.—(T.)

<sup>d</sup> *Banba*.—This quatrain is quoted by Keating, p. 288. Banba, Fothla, and Eire, were the three queens of the Tuatha De Danaan, wives of the sons of Carmad, who held the sovereignty of Ireland on the arrival of the Milesians. Sliabh Mis, which still retains its name, is a mountain south-west of Tralee, in the county of Kerry. Sliabh Ehbline, now Sleibhte

Ehbline, is a range of mountains beginning in the barony of Ownybeg and Coonagh, in the county of Limerick, and extending in the direction of Nenagh and Cashel, in the county of Tipperary. Uisneach, or Usnagh, is a hill still bearing the name, about four miles from Ballymore Lough Sewdy, in the county of Westmeath. In line 184. L. reads *pepech tuirleab*. N. reads *ririuc tuirleac* (a mistake, probably, for *tuirleac*) and Keating (in Halliday's edit.), *reireac*, *tuirleac*. These differences are merely differences of spelling.—(T.)

<sup>e</sup> *Sent them*, i. e. sent the Milesians away. In line 188, L. reads *tre chept cpechach*, "with plundering might," i. e. irresistible.

With the wife of Bress, the wife of Bass,  
And the wife of Buaighne.

*They fought* Banba<sup>d</sup> at Sliebh Mis with her hosts, 185  
Faint, wearied;  
They fought Fothla at Ebhlinne, murmuring,  
Eire at Uisneach.

The Tuatha Dea sent them<sup>e</sup> forth,  
According to the laws of war<sup>f</sup>, 190  
From the firm land over nine waves  
Of the broad sea.

Herimon went<sup>g</sup> forth with half the host  
In proud array,  
Round the north (it was without sorrow), 195  
To Inbher Colptha<sup>h</sup>.

Donn

ble. In the next line the same MS. has  
o *chup churhlech*, "from the pleasant  
land."—(*T.*)

<sup>f</sup> *Laws of war.*—The story here alluded  
to is given by Keating, p. 291. The Mile-  
sians demanded a settlement in the coun-  
try, or a battle. The Tuatha De Danaan  
offered to leave the decision of this ques-  
tion to the Milesian judge, Amergin, who  
was bound to give judgment according  
to law. He decided against his own bre-  
thren; but enjoined that the Milesians  
should re-embark, and go to sea, *a dis-  
tance of nine waves*, and that then, if they  
could effect a landing against the forces  
of the Tuatha De Danaan, the country

should be their's. This was agreed to by  
both sides. The words in which Amergin  
is said to have pronounced his judgment  
are preserved in the *Leabhar Gabhala* of  
the O'Clerys, p. 72, where they are inter-  
preted by a copious gloss, being in an  
ancient and nearly obsolete dialect of  
Irish.—(*T.*)

<sup>g</sup> *Went.*—*L.* reads *luio*: and in the next  
line *uap tumpo tolceda*, "upon the proud  
waves." In line 193 the same MS. has  
*timcheall an tuath bann can mepga*.—  
(*T.*)

<sup>h</sup> *Inbher Colptha.*—The bay of Colpa, son  
of Milesius, who was drowned there: Keat-  
ing, p. 293. This is the name still given

Ro gab Donn do rin leir aile  
 iar n-upd mnairr  
 ba maib ic arcnam cfn comair  
 dfrct h-ippair.

Co tuarcbad coru la lia a cneoir  
 ar li leac  
 rfn tpeb tonreac comd teac Duinn  
 de don garair.

200

ba h-eriu a h-edaet aobul  
 dia claind cetaich  
 cucum dom tic tippaird uili  
 iar bar n-ecairb.

205

lc mbiur Scne po paupret  
 rcel cfn duna  
 rpuet dian dfrmar in por fctraic  
 Fial bfn Lugdae.

210

Ror

to the mouth of the river Boyne at Drogheda.—(T.)

<sup>i</sup> *Without strength*.—Cen tungair, L. For the story of Donn's shipwreck see Keating, p. 293.—(T.)

<sup>i</sup> *Irrus*.—From this it appears that the south-western promontory of Kerry was anciently called *Irrus*, or the western promontory, for it was there that the shipwreck, according to all tradition, took place.—(T.)

\* *Tech Duinn*, or the House of Donn. See above, p. 56, note <sup>m</sup>. It would be very

desirable to ascertain whether the islands at the mouth of Kenmare river, one of which is now identified by tradition with Tech Duinn, contain cars, or other traces of a pagan burying ground. From their inaccessible situation it is not likely that any rude monuments they may contain have been much disturbed. The words "stone of his race" probably allude to a custom of later date, when an inscribed stone, marking the name, family, or rank of the deceased, was placed over his grave. For co tuarcbad, line 199, L. reads ap

Donn went with the other half  
 In progressive order,  
 He died as he was sailing, without strengthi,  
 At the south of Irrus<sup>i</sup>.

There was raised *for him* a cairn with the stone of his race,  
 Over the broad sea, 200  
 An ancient stormy dwelling; and Tech Duinn<sup>k</sup>,  
 It is called.

This was<sup>l</sup> his great testament  
 To his numerous children,  
 "To me, to my house, come ye all 205  
 After your deaths."

At Inbher Scene<sup>m</sup> they landed,  
 The story is not concealed,  
 The rapid great stream in which bathed  
 Fial<sup>n</sup>, wife of Lughadh. 210  
 They

τοcβαδ; and in line 200, uairle ap laim-  
 cheach; also in the next line pontec, bold,  
 daring, for contec, boisterous, wave-bea-  
 ten.—(T.)

<sup>l</sup> *This was*.—L. reads Combaí tfeacht ad-  
 bul. From this quatrain it appears that the  
 island called Tech Duinn was believed to  
 be the burial place of Donn's posterity. I  
 am not aware that it has ever been exa-  
 mined by any competent antiquary, with  
 a view to test this tradition.—(T.)

<sup>m</sup> *Inbher Scene*, the mouth of the river  
 Skean; so called from Scene Dulsaine, wife

of Amergin, who was there drowned. See  
 Keating, p. 296; Duald MacFirbis, Genea-  
 logies (Marquis of Drogheda's copy),  
 p. 45. Inbher Skene was the ancient  
 name of the mouth of the river Corrane,  
 in the Co. Kerry.—(T.)

<sup>n</sup> *Fial*.—The following account of the  
 death of Fial, who was the daughter of  
 Milesius and wife of Lughad, son of Ith,  
 is given in the Leabhar Gabhala, p. 74:  
 Iṛ in oideche i tanḡadap meic Mileo  
 in Epinn, toamadim loch Luḡdeach fo-  
 eip in iap Muḡan. Dia mbaoi Luḡad

Ror dailrfe fo h-Erinn oraig  
 mar atbhrí  
 gnírfc cora fíu Fíu bóig  
 fíu claid Nemid.

Ní bátarí mná roirbe roirbe  
 ce a noílea  
 Ar n-íat a m-ban gabrat clímnar  
 Tuat Dea. 215

Do bprfe dóib leth ceí arba  
 co muir meubar,  
 íarr in éarodine éoir éomóir,  
 íarr in clímnar. 220

Ro gab hírímon in tuarclírt  
 dú dia cinuid,  
 Co na ríncur, co na róluid,  
 co na n-óiguid. 225

Co

mac locha ga roiríar írin loch, 7 Fíal  
 mghí Míleó a bean occa roiríar írin  
 loch. Do luid Luíad gur an du i  
 mbaoi an mghí or e noíe 7 oíu rill fíu  
 ramlaí atbail do naíre fo cheoir, 7  
 ar uatíe anmíízer an abann con a  
 mbep. "It was on the night on which  
 the Milesians landed in Eri, that Loch  
 Luighdheach [in Kerry] broke out of  
 the earth in West Munster. Lughaidh,  
 son of Ith, was bathing in the lake, and  
 Fíal, daughter of Míledh, his wife, was  
 with him bathing in the river that runs

out of the lake. Lughaidh came on shore  
 where the woman was naked, and she  
 thought it was another man, and died of  
 shame immediately. And from her the  
 river and its mouth have their name." Then follows, in the Leabhar Gabhala, a  
 poem, said to have been composed by  
 Lughaidh on the occasion. See Keating  
 (Haliday's Edit.) p. 96.—(T')

° *Tuatha Dea*.—According to this ac-  
 count, the Milesians formed alliances with  
 all the tribes in possession of the country.  
 This fact, which, if true, would account for

They spread themselves through Eri, to her coasts,  
 As is recorded,  
 They made an alliance with the Firbolg,  
*And* with the sons of Nemhedh.

There were no charming, noble wives 215  
 For their young men;  
 Their women having been stolen, they made alliance  
 With the Tuatha Dea°.

Unto them was given<sup>p</sup> the half of all the land,  
 To the boisterous sea, 220  
 After *this* just and judicious league,  
*And* after *this* alliance.

Herimon took<sup>q</sup> the north  
 As the inheritance of his race,  
 With their antiquity, with their prosperity, 225  
 With their rights;

With

the difference of race so manifest in the mere Irish population, is not mentioned by Keating or other popular historians. L. reads in v. 216, cia po nglea; and for ap n̄gaiz, in the next line, tapōgaiz.—(T.)

<sup>p</sup> *Was given*.—Dopaza, L. For apba the same MS. reads popba, which is evidently the meaning; and in the next line, meblap for meobap. In line 221, rap pin chaipz micham chombpur.—(T.)

<sup>q</sup> *Took*.—Gabaip, L. In the next line L. has cona chineao, “with his race;” and in lines 225, 226, cona peanchor,

cona tholach, cona oligeao. After line 224, there is an omission in N. of eighty-eight lines. All the ancient Irish writers agree that Herimon possessed the northern, and Heber the southern parts of Ireland, and yet Giraldus Cambrensis reverses this division in his Topographia Hiber. D. III. c. 6. Camd. p. 737: “Procedente vero tempore duo istorum nominatissimi Hibernis scilicet et Herymon duas in partes æquales, regnum inter se diviserunt. Herymoni cessit pars Australis: Hebero quidem Aquilonaris.” To this day, however, the people of Munster

Co na n-dúinib, co na cataib,  
 gairge ríge,  
 co na n-debthairge tria oibhne,  
 co na cethre.

230

Ro gab Ebsir dísírlit nñErenn,  
 orð ro cinnur,  
 co na ucmaille, cona cömmur,  
 co na binnur.

Co na buadaib, co na h-uile,  
 co na aege,  
 co na dírraide tria dúire,  
 co na chaine, co na dene.

235

Do claind hármoim do Lagmb  
 luat co clocha,  
 Lech Cuind, Connaet, Niall farre,  
 Nial ind foela.

240

Fotart

are called *Sluict Eibir*. "Errat autem Giraldus in dimidio Australi tribuendo Heremoni, &c., cum omnes antiqui uno ore ei tribuant Borealem, et Hebero Austro-alem." Dr. O'Connor, in Ann. 4 Mag. p. 10, note 1.—(T.)

<sup>1</sup> *Fortresses*.—Here again in the text we have cona nduinb, "with their fortresses," which is inconsistent with the context, and ought to be con a dúinib. L. reads:

Con a diumar, con a chaodhai  
 Gairchur eigni  
 Cona theipthich tria opni  
 con a eirpi.

"With its pride, with its wars,  
 With its shouts of distress,  
 With its failures from its rashness,  
 With its wings."—(T.)

<sup>2</sup> *Power*.—The MS. here reads can cömmur, but the context shows that the scribe intended to write cona, and I have altered it accordingly. L. reads cen cho-mar, "without power."—(T.)

<sup>3</sup> *Harmony*.—Alluding, perhaps, to the legend, which will be found in Keating, p. 306, of Cir, son of Cis, the poet, having been allotted to Herimon, and Onee, the harper, to Heber.—(T.)

<sup>4</sup> *Grandeur*.—L. reads cona umla,

With its fortresses<sup>f</sup>, with its troops,  
 Fierce, active;  
 With their rash fights,  
 With their cattle.

230

Eber took the south of Eri,  
 The order was *so* agreed on,  
 With its activity, with its power<sup>s</sup>,  
 With its harmony<sup>t</sup>;

With its victories, with its grandeur<sup>u</sup>,  
 With its hospitality,  
 With its vivacity *combined* with hardiness,  
 With its loveliness, with its purity.

235

Of the race of Herimon are the Lagenians<sup>x</sup>,  
 Of fame renowned<sup>y</sup>,  
 Leth-Cuinn, Conacht, Niall of the south,  
 Niall of the North.

240

The

humility, or submission ; and, in the next line, *conā fēigī*; in line 237, for *cpia* *oupe*, L. has *cen oupi*, “without harshness,” and in line 238, *conā fēile*, “with its festivity,” omitting *conā chāpe*.—(T.)

<sup>x</sup> *Lagenians*, i. e. the families of Leinster. Ugaine Mor, king of Ireland, whose reign commenced, according to O’Flaherty, A. M. 3619, was a lineal descendant of Herimon; and to his son, Laeghaire Lorc, are traced the O’Conors of Offaly, O’Tooles, O’Byrnes, Mac Murroughs, Mac Gillpatrick’s, and all the great families of Leinster. Ugaine is also the ancestor of Con of the Hundred Battles, and

of all the septs called Hy Niall, seated in Meath and Ulster; also of the families of Leath Cuinn, or the northern half of Ireland, with the exception of the Clanna Rudhraighe, and some minor families. The great families of Connaught also, as the O’Conors, O’Flahertys, O’Dowdas, O’Heynes, O’Shaughnessys, &c., who are chiefly of the race of Eochaidh Muighmheadhoin, and therefore belong to the family of Ugaine Mor, and the line of Herimon.—(T.)

<sup>y</sup> *Renowned*.—L. reads *luā can cloch-na*. The word *fāppe*, in the next line, is explained in Cormac’s Glossary, .i. *oeip-*

Ῥοταρτ, να Ὀρί, Μογ Λάμα,  
 la cup Cualḡne,  
 ριρ Ὀαλριατα, Corca rinne,  
 ιρ Corcu ροῖθα.

245

Ῥιγραιο clainne Ἐαῶς υἱὸς Ὀμβλῆν,  
 τυρ βοτέλαιβ,  
 Ιρ ριγραιο Αἰργιὰλ α ὀυῖνε,  
 co loch Ῥεβαλ.

250

Ῥιρ

cup, i. e. the south, and has been so translated; but L. reads here, **Νιὰλ** ρινο ραῖχλε.—(T.)

<sup>z</sup> *The Fotharts*.—These were the descendants of Eochaidh Finn Fothart, son of Fedhlimidh Reachtmar, King of Ireland, A. D. 164. He was banished from Meath, then the seat of the kings, by his nephew, Art Aenair, who began his reign, according to O'Flaherty, A. D. 220.—Ogyg. iii. c. 64. The posterity of Eochaidh Finn Fothart settled in various parts of Leinster, and the baronies of Fothart or Forth, in the counties of Carlow and Wexford, still retain their name. The Deisi were the descendants of Fiacha Suighdhe, son of Fedhlimidh Reachtmar, and were, therefore, of the senior line of Ugaire Mor. But they were set aside by Con of the Hundred Battles, and afterwards expelled from Meath by Cormac O'Cuinn, his grandson, who began his reign A. D. 254.—Ogyg. iii. c. 69. They settled in the district now called from them Decies, in the County Waterford, and in the barony of

Middlethird, County Tipperary.—(T.)

<sup>a</sup> *Mogh Lamha's race*.—Mogh Lamha was the father of Conaire II., King of Ireland, A. D. 212, who married Saraid, daughter of Con of the Hundred Battles, and was the father of the three Cairbres, from one of whom, Cairbre Riada, or Rioghfhada, the Dal-Riada, or race of Riada, are descended. The district of Dalriada, now called the *Rout*, in the county Antrim, takes its name from the race that inhabited it. See Reeves's *Eccl. Antiq. of Down*, and Connor, and Dromore, note FF. p. 318, *et seq.* The genealogy of Mogh Lamha is thus given in the *Book of Conquests*, p. 147: He was the son of Lughaidh Alladham, King of Munster, son of Coirpre Crimchuin, son of Daire Dornmhair, son of Cairpre Fionnmhor, King of Munster, son of Conaire Mor, King of Ireland.—(T.)

<sup>b</sup> *Cualgne*.—For la cup Cualḡne, L. reads la copc ḡaela. Cualgne is a mountainous district in the north of the county of Louth, now Cooley; the celebrated Cuchullin, of the race of Heri-

The Fotharts<sup>z</sup>, the Deisi, Mogh Lamha's<sup>a</sup> *race*,  
 With the warrior of Cualgne<sup>b</sup>,  
 The men of Dalriada, Corco-Rinne<sup>c</sup>,  
 And Corco-Roeda<sup>d</sup>.

245

The kings of the race of Eochaidh Doimhlen<sup>e</sup>,  
 The pillars of his houses,  
 And the kings of Argiall<sup>f</sup>, from Buichne  
 To Loch Febhail<sup>g</sup>.

250

Fir

mon, was the champion of Cuailgne, and perhaps he is here particularly alluded to. Corc Gacla, mentioned in the reading of L., was king of the country now called Eile, or Ely, in Ormond. He was married to Ele, daughter of Eochaidh Mac Luchta, and his descendants were the Corco Gacla. The three Fotharts were his chief representatives, through their mother Finche.—(T.)

<sup>c</sup> *Corco-Rinne*.—L. reads *copco churann*; but I know not who were the Corco Rinne, or Corco Churann. There is probably some corruption of the text in all the copies.—(T.)

<sup>d</sup> *Corco-Raeda*.—These were the descendants of Fiacha Raide, son of Fiacha Suighdhe, already mentioned as the ancestor of the Deisi. The Corcoraidians occupied the barony of Corcaree in the county of Westmeath.—Ogyg. iii. c. 69.—(T.)

<sup>e</sup> *Eochadh Doimhlen*.—He was the son of Cairbre Liffeachar, King of Ireland, and father of Colla Huais, King of Ireland.—Ogyg. iii. c. 75. L. omits *uili* in line 247,

which is evidently redundant: and in the next line the same manuscript reads *cuir bia chelaib*. He is called “a pillar of his houses,” i. e. of the houses or families descended from him, because he was the common ancestor of the O’Kellys of Hy-Many, Maguires, Mac Mahons of Oriel, O’Hanlons, &c.—(T.)

<sup>f</sup> *Kings of Argiall*.—L. has simply *na h-Argialla*, the Argialla. They were the descendants of the three Collas, the sons of Eochaidh Doimhlen.—Ogyg. iii. c. 76.—(T.)

*From Buichne to Loch Febhail*.—L. reads *oetha duaidnich*. The meaning is, that the authority of the Argialla extended over the district, from the River Buichne to Loch Febhail or Foyle. In St. Patrick’s time the Argialla had possession of all the country about Loch Foyle and the now counties of Monaghan, Armagh, a great part of Tyrone, and of the barony of Slane in Meath. Where the Buichne is I do not know, but it appears to be the name of a river.—(T.)

Πῖρ Θαγιαλ ο Θρέιν κο Κοραιν  
 εἰν ναὶ νοίμῃρ,  
 δεγ μεῖς Μαῖνε ὑπῆρῃλ Πιαῖραῖς Θαλλάν,  
 ἀκυρ Θομλεν οἰλῆρ.

Dubne dolur tsmen [fooub] 255  
 Fothud airgneč,  
 Aendia Trennia,  
 Coennia cairpdech.

Copppe Arad, Arad Tpe,  
 Arad Cliačāc, 260  
 Lačarn ḡnnētraige Inmanaig,  
 Dal Pno Piačāc.

Poola

<sup>b</sup> *Coraid.*—Fer da Ghiall, i. e. Eochaidh Ferdaghiall, the ancestor of the Hy-Many, in Connaught, whose territory extended from Grian to Coraidh. See O'Donovan's Genealogies, Tribes, &c., of Hy-Many, pp. 7, 10, 25, 66, 130, 134. For κοραιν, in line 251, L. reads κοραιχ, and in the next line cenobach nimear. In line 253 the words δεγ μεῖς are omitted.—(T.)

<sup>i</sup> *Greyness.*—The word fooub is inserted from L., and is necessary to complete the metre; it signifies, literally, *half black*.—(T.)

<sup>k</sup> *Fothads.*—The three Fothads were the sons of Lugadh Mac Con, King of Ireland A. D. 250, according to O'Flaherty's dates. They were called Fothad Airgtheach, Fothad Cairptheach, and Fothad Canann.—

Ogyg. p. 329. The names Aendia, Trennia, and Coennia, lines 257, 258, are other names given to the three Fothads, Airgtheach, Cairptheach, and Canann.—(T.)

<sup>1</sup> *Copppe Arad.*—In the margin another reading is given thus: no Copppe ḡliač, liačarn, piodgenio, pono mbiačāc; and the same reading occurs also in L., both readings being inserted together, so as to give this stanza the appearance of containing six lines:

Cairpbrī cach Liačarn, Piodgenio,  
 pono mbiačach,  
 Cairppri Arad, Arad Tpiri,  
 Arad Cliač,  
 Lačairni, ḡeannētraigī Inmanaich,  
 Dal Pno Piačach.

Fir da Ghiall, *who dwell* from Grian to Coradh<sup>n</sup>,  
 Without contempt,  
 The good sons of Maine, Breasail, Fiachra, Dallan,  
 And Domhlen the faithful.

Blackness, darkness, dimness, greyness<sup>i</sup>, 255  
 The Fothads<sup>k</sup>, the plunderers  
 Aendia, Trennia,  
 Coennia of chariots.

Corpre Arad<sup>l</sup>, Arad Tire,  
 Arad Cliathach, 260  
 Latharn<sup>m</sup>, Benntraighe, Ionmanaich,  
 Dal Finn Fiatach<sup>n</sup>.

The

Cairbri, Cach [*read* Cliach], Liathan, Fidhgenidh.

Of the fertile soil,

Cairpri, Arad, Arad Thiri.

Arad Cliach.

Lathairn, Beanntraighe the beloved.

Dal Finn Fiatach.

Cairpri Arad, Arad Thire, and Arad Cliach or Cliathach, are the tribes settled in Duharra, and the adjacent territory in Tipperary.—See O'Donovan's Book of Rights, published by the Celtic Society, p. 46. *n.*—(*T.*)

<sup>m</sup> *Latharn*.—The district of Larne, Co. Antrim, in the ancient territory of Dalarradia, which derives its name from Lathair, one of the sons of Ugaine Mor. The Benntraighe are the descendants of Beann, son of Connor Mac Nessa, according to some accounts; or of Congancnis, of the Er-

neans of Munster, according to others. See M'Firbis, pp. 381, 503. They were settled at Bantry Bay in the county Cork, and also at Bantry, on the borders of the counties of Wicklow and Wexford. The Ionmanaich were descended from Colla Meann in Mughdhorne.—Book of Leacan, fol. 88, *b, b.*—(*T.*)

<sup>n</sup> *Dal Finn Fiatach*.—The descendants of Fiatach Finn, who, according to Tighearnach, began to reign in Emania, as King of Uladh or Ulidia, in the year A.D. 108, and in 116, according to O'Flaherty's Chronology, became king of Ireland.—Ogyg. p. 142, and p. 301. He was of the race of Herimon, of the family of the Ernai, or descendants of Oilíoll Aroun, who settled in Ulster.—Ogyg. p. 266.—(*T.*)

Fodla Copppe pceo Tpatraige  
 ba toipm tírech,  
 rluag bale buadać, muntip hřimoin, 265  
 mic Míleo.

Maicne Ebip Eoganaćta,  
 uil apđat,  
 An, loć Léin, Capel, Ğlenđamain,  
 Ropř n-Āřđat. 270

Eoću Raićlinne cřn đpoňđat  
 cāin culać,  
 Eoganaćt ceć dú ı táť,  
 la břigų Muman.

Maće Đál Chairř Đal Cem cetairđ, 275  
 co ģđail řřđnai,  
 Đal

° *Corpraighe*.—Over the word Copppe in the text, the MS. has the correction no Copppraige in a later hand; and over Tpatraige, the correction no Đaptraige, which have been adopted in the translation. L. reads fodla Copbpraioi pceo Đapbpraioi, and in the next line toipno dípeoch. The Corpraighe are the descendants of Carbre Liffeachar, son of Cormac Mac Art, King of Ireland, A. D. 279.—Ogyg. p. 341. The Dartraighe were a tribe situated near Loch Gill, in the barony of Carbery, Co. Sligo, descended from Lugad Cal, of the family of Ith. Ogyg. p. 329.—(*T*.)

P *In every place*: i. e. in every place

where the Eoghanachts are to be found, of which the poet proceeds to enumerate the principal. The Eoghanachts were the descendants of Eoghan, son of Oilioll Olum, King of Munster, A. D. 237.—Ogyg. p. 326. There were various septs of them in the south of Ireland, as the Eoghanacht Ani, or O'Ciermeics, at Ani, now Knockany, in the Co. Limerick; the Eoghanacht Locha Lein, or O'Donohues, at Loch Lein, now the Lake of Killarney, barony of Magunnihy, Co. Kerry; the Eoghanacht Caisil, or Mac Carthys, of Cashel; the Eoghanacht Ruis-airgid, near the river Nore in Ossory; Eoghanacht Rathlenn, or O'Mahonys, in the barony

The families of Corpraighe° and of Dartruighe,  
 Fertile is *their* territory,  
 A mighty host, victorious, the race of Herimon, 265  
 Son of Miledh.

The descendants of Eber *are* the Eoghanachts  
 In every place<sup>p</sup>,  
 At Ani, Loch Lein, Caisel, Glendamain,  
 And Ros-argaid. 270

Eochaidh of Raithlinne<sup>a</sup>, without oppression,  
 Magnificent *their* apparel,  
 The Eoghanachts wherever they are *found*  
 In the lands of Mumhan<sup>r</sup>.

The nobles of Dal Cais<sup>s</sup>, Dal Cein the numerous, 275  
 Of illustrious valour,  
 Dal

of Kinelmbeaky, Co. Cork; the Eoghanachts of Glendammach, or O'Keeffe's country, in the Co. Cork; the Eoghanachts of the island of Arann, in the bay of Galway; and other branches which settled in Scotland.—Ogyg. p. 328. The MS. reads cloenobacur in line 269, for which the reading of L. has been adopted in the text, as being more correct.—(T.)

<sup>a</sup> *Eochaidh of Raithlinne* : i. e. the Eoghanachts of Rathlenn, or O'Mahonys. See last note.—(T.)

<sup>r</sup> *Mumhan* : i. e. in the lands, or farms (briḡu), i. e. settlements of Munster. In line 271 L. reads Eochu Roithlinn apu cen opongā; and in line 273, cach tḡip

12012.—(T.)

<sup>s</sup> *Dal Cais*.—The posterity of Cais, son of Conall Eachluadh, King of Munster, in the fourth century.—Ogyg. p. 386. The title of Dal Cais was given to the inhabitants of Thomond, including the great families of O'Brien, Mac Namara, Mac Mahon, O'Curry, &c. The *Dal Cein* or Cianachts, are the posterity of Cian, son of Oilioll Olum (Ogyg. p. 328), including the families now known by the surnames of O'Carroll (of Ely), O'Meagher (of Ikerin, Tipperary), O'Conor (of Glengiven, Co. Londonderry), O'Hara and O'Gara, in the diocese of Achonry, Mac Cormac of Bregia, &c. For oal cem L. reads cen-

Dal Moga, Dal Cuirc, Dal Ceata,  
Galenga, Delbna.

Τρατραϊσι cech du ιτατ,  
Λυγι ιμ δυαλαιτ,  
Λυγαϊδ Λάγε, Λυγυρνε,  
ακυρ Μογο Νυαδαιτ.

280

Nuall clainne Λυγαδ mic Ιτα,  
Ολλ τονο μυδραγ,

Ερνε

oach, and in line 277 *dal mancha, dal cuirc, dal ceta cianachta.*—(T.)

<sup>t</sup> *Dal Mogha.*—The race of Mogh Nuadhat, or Eogan More, father of Oilíoll Olum. The Dal Ceata are unknown, but the Dal Core are probably the descendants of Core mac Lughach, Prince of Munster, the reputed ancestor of the Stewards of Scotland; of the Eoganacht of Loch Lein; and of the Cuircene, in Westmeath.—Mac Firbis, p. 165.—(T.)

<sup>u</sup> *Galengs.*—The Galengs were a branch of the Dal Cein (Ogyg. p. 328), comprising the O'Haras, O'Garas, O'Catheis, and O'Henessys, in Connaught and Meath. They were descended from Cormac Galengach, great-grandson of Oilíoll Olum, King of Munster. The MS. reads in line 278 *Galeng Delnai*, but the reading of L. has been substituted as more correct. The Delbhna were a branch of the Dal-Cais, descended from Lugadh Dealbhaodh, son of Cas. To this tribe belong the families of Coghlan of Garrycastle, King's County;

Mac Conry (anglicized King) of Conne-mara; O'Finnellan of Delvin, in Westmeath, &c. From the different branches of this tribe seven different districts or baronies take the name of Delvin.—Ogyg. p. 327.—(T.)

<sup>x</sup> *Tratraighe.*—L. reads *Τατραϊσι*. The Tratraighe were seated in the rural deanery of Tradry, in the barony of Bunratty, Co. Clare. They were of the Firbolg, but the territory became the inheritance of Lugaidh Dealbaith, who was driven out of it by the intrigues of his daughter, and forced to fly into Meath. It is also stated that *Trad* was the name of his daughter's husband, and hence *Tradraighe*.—M<sup>r</sup> Firbis, pp. 59, 654.—(T.)

<sup>y</sup> *The Luighni.*—These were a branch of the Gailenga (Ogyg. p. 328), and gave their name to the barony of Luighne (Leyny), in the Co. Sligo, and to the barony of Luighne (Lune), in the Co. Meath.—(T.)

<sup>z</sup> *Lugaid Lage.*—The brother of Oilíoll

Dal Mogha<sup>c</sup>, Dal Corc, Dal Ceata,  
The Galengs<sup>u</sup>, the Delbhna.

The Tratraighe<sup>x</sup> wherever they are *found*,  
The Luighni<sup>y</sup> are of the same race, 280  
Lugaid-Lage<sup>z</sup>, Liguirne,  
And Mogh-Nuadhait<sup>a</sup>.

The fame of the race of Lugaidh son of Ith<sup>b</sup>,  
As a great straight *rolling* wave<sup>c</sup>,

The

Olum, who slew Art, monarch of Ireland, after the battle of Magh Mucroimhe, near Athenry, Co. Galway. A. D. 270. Lighurn, the grandson of Eochy Finn Fothart, was the companion of Lugaid Lage in the battle, and joined him in the slaughter of King Art.—Ogyg. p. 328.

<sup>a</sup> *Mogh Nuadhat*.—The father of Oilioll Olum, and head of all the race of Heber. He compelled Con of the Hundred Battles to divide Ireland with him, from which the southern half of Ireland was called Leath Mogha, or Mogha's half.—Ogyg. p. 315.—(T.)

<sup>b</sup> *Lugaid son of Ith*.—Our author having mentioned the principal septs descended from Herimon and Heber, the sons of Milesius, now proceeds to celebrate the race of Lugaid, son of Ith, who was the leader and instigator of the Milesian invasion. His posterity were settled in the diocese of Ross, south-west of the county Cork; but the principal family of the race now extant is that known by the name of

O'Hedersceol or O'Driscoll. O'Flaherty says that the family of Mac Cathlin, now Campbell, of Argyle, in Scotland, is of this race, being descended from Fothadh Conann, son of Lughadh Mac Con, King of Ireland.—Ogyg. pp. 329, 330. There is a curious historical tract on the history of the race of Lughaidh Mac Ith, in the Book of Leacan, fol. 122, which is well worthy of publication, for the valuable light it throws on the topography and history of a part of Ireland hitherto very little known. The word nuall, line 283, has been translated *fame*; it signifies literally a *shout*, and metaphorically may be taken to denote fame or celebrity. In the Feilire Aenguis (1 Feb.), St. Bridget is called *ḡrígíú ban balcc nuallan*, "Bridget, a woman of great shouting;" and the gloss says: .i. nuall ann, no nuall an, no uapal, no nuall an .i. ip mop, 7 ip an nuall cauch ocuinchio i<sup>te</sup>ge for ḡrígí<sup>te</sup>. No ip mop nuall celebaptha oc ḡrígí<sup>te</sup>, 7c; i.e. "nuall ann, a shout there; or

Erne Arbhraige Musca bascan, 285  
meic Lugdach.

Lugaid Oircthe Lugaid Gal, 290  
Dhíga Oíñ able,  
rí Dúin Chlímna berpe,  
Lugaid Laighde.

Lán in hErin do clainn Iar,  
mic Míled,  
Míodh Ruadhraige rí Paicta Paicta,  
cona cinnud baide.

Ciar a cēithlín Conmac cona 295  
maíne muach,

corcu

nuall an, a noble [shout] ; or nuall an, i. e. great and noble is the shout of the people asking requests of Bridget ; or great is the shout of celebration with Bridget" [i. e. celebration of her festival], &c.—(T.)

<sup>c</sup> *Wave*.—L. reads oíl tuínd tupaib; ruoprag means straight, direct.—(T.)

<sup>d</sup> *Bascan*.—The Ernai, Arbhraighe, [Orbhraigh or Orrery, Co. Cork], Musca (Muscraighe), and Bascan, are tribes of the race of Herimon, according to the common account. But the Book of Lecan states that by some they are deduced from Ir, son of Ith, fol. 112, b. L. reads in the next line na tpi lugaid. At line 286 the copy in the book of Leacan ends, but a column was left blank for the continuation, which is now filled with other matter

in a later hand.—(T.)

<sup>e</sup> *Lugaidh Oircthe*.—Lugaid Oircthe, from whom descended the Corco Oircthe; Lugaid Cal, from whom the inhabitants of the district of Calry, of Loch Gill, barony of Carbery, Co. Sligo ; and Lugaidh Laighde, the grandfather of Lugaid Mac Con, King of Ireland (from whom came the Corco Laighde, in the west of the Co. Cork), were all sons of Daire, of the race of Ith.—Ogyg. p. 329.—(T.)

<sup>f</sup> *Derga*.—Not known.—(T.)

<sup>g</sup> *Oen-Aibhle*.—Unknown.—(T.)

<sup>h</sup> *Dun-Kermna*.—A fortress at the foot of the Old Head of Kinsale, called in the 17th century, Dun Patrick, from one of the De Courcys, to whom the district belonged.—Ogyg. p. 205 ; Keating, in the reign of Cearmna. It had its old name

The Ernai, Arbhraighe, Musca, Bascan<sup>d</sup>, 285  
*Are* the sons of Lugaiddh.

Lughaid-Orcthe<sup>e</sup>, Lughaid Gala,  
 Derga<sup>f</sup>, Oen-aibhle<sup>g</sup>  
 The King of Dun-Kermna<sup>h</sup>, Berre<sup>i</sup>,  
 Lughaid Laighde. 290

Eri is full of the race of Ir,  
 Son of Miledh,  
 Midir<sup>k</sup>, Rudhraighe, King Fachtna Fathach,  
 With their warlike kinsmen.

Ciar with his foot-soldiers<sup>l</sup>, Conmac with his . . . 295  
 Of great wealth,

The

of Dun Kermna, from Cearmna, king of the southern half of Ireland, who began to reign conjointly with Sobhairce, both of the race of Ir, in the year A. M. 3045, according to O'Flaherty. Our author differs from the best authorities, if we are to understand him as deducing these families from Lughad, son of Ith. For the Ernai of middle Munster were descended from Cathaoir, son of Edirscol, King of Ireland; and the Ernai of Dun-Kermna, in South Munster, from Duibhne, son of the same Cathaoir, from whom their posterity were called Corco-Duibhni. They were, therefore, of the race of Herimon.—Ogyg. p. 271.—(T.)

<sup>i</sup> *Berre*.—Now Bearhaven, Co. Cork.—(T.)

<sup>k</sup> *Midir*.—There is probably some mis-

take of transcription in this name, for it does not occur in the genealogies of the race of Ir. Rudhraighe, ancestor of the Clanna Rudraighe, of the race of Ir, was King of Ireland, according to O'Flaherty. A. M. 3845 (Ogyg. p. 265); and Fachtna Fathach, or the Provident, son of Cas, and grandson of Rudhraighe, succeeded to the throne, A. M., 3899 (ib. p. 266).—(T.)

<sup>l</sup> *Foot-soldiers*, or kernes.—For *Ciar a ceizhepn*, we should probably read *Ciar cona ceizhepn*. The last word of this line ought, perhaps, to be *copc*, for Ciar, Core, and Conmac, were the illegitimate sons of Fergus Mac Roigh, ex-King of Ulster, of the race of Ir, by Meadhbh, Queen of Connaught (Ogyg. iii. c. 46). Ciar was ancestor of all the tribes called Ciar-

Copcu Dallon, Copcu Eolum  
Copccompuað.

Dál m̃buain Coñfíñ com̃il r̃f̃r̃g̃h̃,  
r̃f̃b̃ ñg̃or̃ra 300  
Mõg̃ Rõĩth̃ r̃f̃r̃rã cĩmuð̃ F̃er̃g̃ũra  
m̃ic̃ Rõr̃ra.

R̃í̃gẽ õ F̃ãc̃t̃nũ Dál̃ ñÃr̃ãĩdẽ  
ẽr̃c̃ðã ðõgãir̃  
r̃ẽc̃t̃ L̃ãĩg̃rẽ L̃ãg̃h̃ cõ r̃ẽbãil̃, 305  
nã r̃f̃c̃t̃ Sõgãiñ,

Síl

raighe, in Connaught, viz., Ciarraighe Luachra (comprising the greater part of the present county of Kerry), the patrimony of O'Conor Kerry; Ciarraighe Ai, now Clann Kethern in Roscommon; and Ciarraighe Locha n-Airneadh, in the county Mayo, comprising that portion of the barony of Costello belonging to the diocese of Tuam. See O'Donovan's Hy Fiachrach, p. 484, and map. Conmac was the ancestor of the people called Conmaicne, as the Conmaicne of Moyrein, in the counties of Longford and Leitrim, of whom the O'Farrells and Mac Rannalls are the principal remaining families; the Conmaicne of Kinel Dubhan, or Dunmore, Co. Galway; Conmacne Mara, now Connemara; and Conmaicne Tola, barony of Kilmaine, Co. Mayo.—O'Flaherty's West Connaught, pp. 92-94. The third son, Core, was the ancestor of the Corco-modhruadh, or Corcumruaidh, mentioned line 298, in the barony of Corcomroe, which was origi-

nally co-extensive with the diocese of Kilfenora, Co. Clare. The O'Loghlin's of Burren, and the O'Conor Corcomroe, are the principal families of this race now remaining.—Ogyg. pp. 275, 276.—(T.)

<sup>n</sup> *Corca Dallon*.—The posterity of Dallon, son of Fergus Mac Roigh, ex-King of Ulster. The Corca-Eolum, or Corca-Auluim, were the descendants of Aulam, or Corb-Aulam, twin brother of Conri, son of Fergus Mac Roigh.—Ogyg. p. 274.—(T.)

<sup>o</sup> *Dal m-Buain*, or Dal m-Buinne, were the descendants of Buain, son of Fergus Mac Roigh. Their territory comprised the barony of Upper Massareene, Co. Antrim, with the parishes of Kilwarlin and Drumbo. Reeves's Eccl. Antiq. p. 233, note <sup>1</sup>, p. 364. Ogyg. 274. Dal Confinn were the descendants of Aongus Finn, son of Fergus mac Roigh; they were the inhabitants of Coolavin, in the county of Sligo. Ogyg. p. 275.—(T.)

The Corca-Dallan<sup>m</sup>, the Corca-Eoluim,  
The Corcumruaidh.

Dal mBuain<sup>n</sup>, Confinn, of powerful deeds,  
Of fierce valour, 300  
Mogh Roith<sup>o</sup>, the protector, *are all* of the race of Fergus,  
The son of Ross.

The kings *of the race of* Fachtna<sup>p</sup>, the Dal n-Araidhe,  
Warlike, fierce,  
The seven Laigse<sup>q</sup> of Leinster the wealthy, 305  
The seven Soghans<sup>r</sup>.

The

<sup>o</sup> *Mogh Roith*.—A celebrated Druid of the race of the Ciarraighe. His posterity obtained the territory of Fermoy. Co. Cork; from him were descended the families of O'Dubhagain or O'Duggan, and O'Coscraigh; also the saints Mochuille and Molagga, and Cuanna MacCailchinne, chief of Fermoy, celebrated for his hospitality, who flourished in the seventh century. See Keating, in the reign of Conall Caol and Cellach; Colgan, in Vit. S. Molaggæ, ad 20 Jan. All the foregoing tribes and personages (mentioned lines 295 to 301) are here said to be of the race of Fergus Mac Roigh [so called from his mother's name], who was the son of Ross Ruadh, son of Rudhruighe, King of Ireland, A.M. 3845.—Ogyg. p. 265. Mogh Roith is called *protector* from his having, by his magic, assisted the Munster men to defeat Cormac Mac Art, at the battle of Damhdhaire, in the second century. Dudley Mac Firbis translates the name of Mogh Roth, *Magus*

*Rotæ*, and says that he assisted Simon Magus, to make the Roth-ramhach, a magical wheel, by means of which Simon was enabled to ascend into the air, and which is to overwhelm all Europe in some fatal calamity before the day of judgment. See this strange legend in D. Mac Firbis, p. 535 (MS. in the Library of the Royal Irish Academy), and Book of Leacan, fol. 133.—(T.)

<sup>p</sup> *Fachtna*: i. e. the race of Fachtna Fathach, King of Ireland. The Dal-Aradians were of the race of Fiacha Araidhe, of the family of Rudhruighe, and race of Ir, King of Ulster, A. D. 236.—Tighernach, Annal. in an.; Ogyg. iii. c. 66; Reeves's Ecclesiastical Antiq., Appendix GG., p. 334.—(T.)

<sup>q</sup> *Laighse*, or *Leix*.—Districts inhabited by the descendants of Laoighseach Ceannmhor, son of Conall Cearnach, of the race of Ir. See Addit. Notes, p. lxxiii, note <sup>s</sup>. —(T.)

<sup>r</sup> *Soghans*. — The posterity of Sodhan

Síl Conaill Gíarr mic Eich  
 ba epcdaio ogra  
 Do Maig Bochaio do Maig Uirniḡ  
 do Maig Moḡna,

310

Do Maig Sulide do Fínnmaig  
 do Maig Maíe  
 o'Inbiur buarre bpuátaie ppoḡa  
 do iat Aíe.

Eoíó Maireda in maire miaḡ  
 noḡoḡ mḡḡnaḡ  
 diaḡ boḡb a Línmuine laenḡpéḡ  
 uar loḡ línḡḡlan.

315

Laécpaḡ ríl Ríḡbaipḡ mic ḡriḡe  
 báig cín ḡainne

320

Cope

Salbhuidhe, son of Fiacha Araidhe. Six of the seven districts inhabited by them were in Hy Many, and one in Meath. See O'Donovan's Hy Many, pp. 72, 159, 188.—(T.)

<sup>s</sup> *Conal Glas*.—This was Conall Anglonach, son of Feich, and founder of the families of Conaille Muirthemhne, county Louth. Magh Uisnich was the plain round the hill of Uisnech, in the Co. Westmeath. The other plains here mentioned are unknown.—(T.)

<sup>1</sup> *Magh Sulidhe*.—The plain about the river Swilly, in the Co. Donegal.—(T.)

<sup>u</sup> *Fernmaigh*: i. e. the Alder-tree Plain, now Farney, a barony in the county of

Monaghan, of which a valuable historical and topographical memoir has recently been published by Evelyn Philip Shirley, Esq. *Magh Macha*, mentioned in the next line, is the plain round Armagh; it is generally called by the Four Masters *Machaire Arda Macha*, or the plain of Armagh.—(T.)

<sup>\*</sup> *Inlher Buais*.—The mouth of the river Buais, now Bush, near the present town of Bushmills, in the north of Dalriada, Co. Antrim. See Reeves's Eccl. Antiq. of Down and Connor. What is meant by Iath Aiche, or the land of Aiche, in the next line, I do not know.—(T.)

<sup>y</sup> *Eocho Mairedda*.—He was drowned

The race of Conall Glas<sup>s</sup>, son of Ech,  
 Spread themselves listlessly  
 To Magh Fothaid, to Magh Uisnigh,  
 To Magh Moghna,

310

To Magh Sulidhe<sup>t</sup>, to Fernmaigh<sup>u</sup>,  
 To Magh Macha,  
 To Inbher Buais<sup>x</sup>, of bursting torrents,  
 To the land of Aiche.

Eochu Mairedha<sup>v</sup>, the rebellious son,  
 Of wonderful adventure,  
 Who was overwhelmed in lucid Linnmhuine,  
 With the clear lake over him.

315

The heroes of the race of Righbard, son of Brige<sup>z</sup>,  
 Of valour undaunted,

320  
Corc

about A. D. 90, by the eruption of the lake, now called from his name, Loch n-Eochadh, or Loch Neagh, which over-spread the plain before called Liathmhuine. The ancient name of Lough Neagh was Linnmhuine. He is called "the rebellious son" because he eloped with his step-mother. There is some confusion in lines 317 and 318; perhaps we should read,

οια m-bopb α linnmume linoγlan,  
 uap λαεmume laoinopec.

Who was overwhelmed in clear Linnmhuine,  
 Above the wide Liathmhuine.

N. is all confusion, reading the stanza thus:

Λεδ τα μαίρε οα ιν μαίρε μιαι  
 νοπο νινγναο  
 Οια m-bopb α linn mume ζεννπεc,  
 uap loc linnγlann.

For the legend of the eruption of Loch Neagh, see the Dinnseanchus, and the Leabhar n-Uidhri, fol. 36.—(T.)

<sup>z</sup> *Righbard, son of Brige*.—Who this was I do not know. The Corc-Oiche were the descendants of Dubhthach Daelten-gaidh (i. e. of the black tongue), and are said to have occupied the land now covered by Lough Neagh, until they were dispossessed and dispersed into Meath, Munster, &c., by Eochaidh Mac Mairedha, a Munster chieftain, in the first century,

Coric oíde cloe cloet cín timine  
dál raep rille.

Se cínfda naé do muntip dñígoim  
ciarra maígn,  
ḡabpaíge Succa, Uí Thairpíge  
ḡaleom laígn.

325

Uéip ro thuirmírfmar ap epónic  
cia no ínglíd?

Inpi medon acur torrach  
acur deað.

330

Ḍírb ísam cipé roðop ríme  
o po ḡabað hÉpu

cona

who was contemporary with the eruption of the lake.—Book of Leacan, fol. 134; Ogyg. p. 329. The Dal Selle, mentioned line 322, were descended from Eochaidh, who gave his name to Loch Neagh.—(T.)

<sup>a</sup> *Sic tribes*.—The MSS. read Seomuir mduir do muntip dñeḡoin; and in line 325, ḡabpaíge pícca [N. píḡa]. The readings adopted are taken from a quotation of this stanza which occurs in a short account of the death of Finn M'Cumhal, contained in a miscellaneous MS. volume of the 15th century, in the possession of Henry J. Monck Mason, Esq., LL.D. The volume is lettered on the back, "Amradh Coluim-Cille seo scribenn aile." [Poem on Columbkille and other writings]. The whole passage, for which I am indebted to Mr. E. Curry, is as follows: Ḍóberaio

apáile, ḡ ip fip rin, comað do íb tairp-  
ríḡ hua fáilḡi do, ḡ ḡo mað do aítec-  
éuathaid íadpíde. Amarl atberp Mael-  
mura ipm epónic

Se cínfda naé do muntip dñeoḡain  
ḡebur maígn  
ḡabpaíge Shucca, hui Thairpíge  
ḡaleon laígn.

"Others say, and it is true, that he [Finn] was of the Uí Tairrsigh of Uí Fáilghe, and that they were of the Aith-echtuath [or insurgent plebeians], as Maelmura says in the Chronicle, Six Tribes," &c.

This passage is worthy of insertion here, not only as preserving the true reading of the stanza before us, but also because we learn from it incidentally

Corc-Oiche, humblers of the proud, without fear,  
The noble Dal Selle.

Six tribes<sup>a</sup> *who are* not of Breoghan's people,  
Who hold lands:

The Gabraighe Succa, Ui Tairsigh, 325  
Galeons of Leinster.

Fully have we made our Chronicle,  
Who will criticise it ?

It has its middle, and its beginning, 330  
And its end.

It is certain to me that whatsoever I have related,  
Since the *first* invasion of Eri,

There

that the present poem was known by the name of *The Chronicle of Maelmura*: comp. line 327. It would seem, however, that, instead of *Se*, we should read *tri cinfda*, "three tribes," &c., in line 323; for three only are mentioned, and Keating speaks of three only, enumerating the very same three that are here given, all of whom he says were of the race of the Firbolgs. *Α δε τρις δρονς ηε Seancur gupab oioδ na tri h-aicmeaδa po fil a n-Eirinn, naδ oo gaoioiolanδ .i. Gabruide Shuca a g-Connacetaib, Ui Tairpigh a gcrie o bFaulge, 7 Galium Laigion.* "Some antiquaries say that it is of them [viz. of the Firbolgs] are descended the three families that are in Ireland who are not of the Gadelians, viz., the Gabraidhe of [the river] Suck in Conacht, the Ui Tairsigh,

in the country of Offaly, and the Gaileons of Leinster."—Quoted from Dudley Mac Firbis's MS. Comp. Haliday's ed. p. 195; O'Flaherty, *Ogyg.* p. 175; O'Donovan's *Hy-Many*, pp. 85, 86, 90. The hint thrown out in the passage quoted from Mr. Mason's MS., that the three non-Gadelian families were of the Athachtuaidh, and therefore joined with the insurgents who murdered the nobles of the Gadelian race, and set up a new line of popularly elected kings, is curious. See *Ogyg.* iii. c. 54, and Keating, at the reign of Tuathal Teachtmair. Breoghan being the common ancestor of all the Gadelian leaders, to say that the tribes enumerated were not of the race of Breoghan is equivalent to saying that they were not Gadelian. —(T.)

cona faighe ní ba ríiu  
na bar lríu.

Leop leno lenmaic a ranair ipr 335  
ro ríi tulao  
muntip dhíngoin feib atbárap  
can a mbunao. C.

## IV.

## [DUAN ALBANACH.]

Dal Riada, umorro, dar labramar go léi ói iao naé fpuil  
amoru ar aghann ipin m-beagan da m-bunaoir, 7 cpaobrgaoileao  
da lamram ran leabarra. Cuiream rean duain Seanára a ríog  
ar Albain annro ríor.

Marro aoir ge earbaao í iap ríom na ríog na ríann depe-  
anaé, 7 por iap plectaib ele:

## A eolcha

<sup>b</sup> *Their origin*.—Mr. Curry has suggested that the first line of this poem ought to be written Can a mbunaoar na nGae-  
oil, “Whence their origin [viz. *the origin*] of the Gadelians?” which would make a good sense, and would coincide with the last line, as is usual in bardic compositions of this nature; and although there is a seeming grammatical irregularity in repeating the possessive pronoun along with the noun to which it refers, yet instances are not uncommon in Irish of this sort of redundancy. In the last line of the poem it is quite impossible to take canam as a verb, for it would be the fu-

ture tense, and would make no sense. But O’Flaherty, Lynch, Keating, and others, the best scholars of the seventeenth century, have taken it as a verb in the first line. Still Mr. Curry’s conjecture is very ingenious, and may probably be true.—  
(*T.*)

<sup>c</sup> *Duan Albanach*.—The author of the following poem is unknown, but it appears from internal evidence to have been written about A.D. 1057. It is acknowledged on all hands to be of the utmost value, as the connecting link in the history of the Gaels of Ireland and Scotland. Colgan says of it, “quo ego non legi, nec Scoto-Britanni

There will be found to be nothing more true  
Or more plain.

Sufficiently have we followed their true history,                    335  
Much more do we know.  
The race of Bregon, as it is handed down,  
From whence is their origin<sup>b</sup>.

## IV.

DUAN ALBANACH<sup>c</sup>.

OF the Dalriadans, of whom we have lately spoken<sup>d</sup>, we have no doubt *of the truth* of the little we have attempted of their origin and genealogy in this book. We set down, however, here an ancient poem of the history of the Kings of Scotland.

Thus it speaks, although it is defective<sup>e</sup> in counting the kings in the last quatrain, and according to other accounts :

O all

producunt, ullum Regum Scotorum vetustiore Scriptorem.” O’Flaherty says the same thing, *Ogyg.* p. 466; and Pinkerton calls it, “beyond question the most ancient monument of Dalriadic history extant.” See the testimonies collected by Dr. O’Conor, *Rer. Hib. Script.*, tom. i. Proleg. p. cxxii.

It is here edited from the MS. of Dudley Mac Firbis, in the Library of the Royal Irish Academy, copied by Mr. Curry from the original in the possession of the Earl of Roden. Dr. O’Conor has edited it from two MSS. in the Library of the Duke of Buckingham, at Stowe. Mr. Pinkerton

has also printed it, with a very erroneous version, by the elder Charles O’Conor. As Dr. O’Conor’s version is also full of errors, it has been thought necessary to add a more correct translation of so important a document to the present work.—(T.)

<sup>d</sup> *Lately spoken*: i.e. Dudley Mac Firbis, in his genealogical work, from which this poem is taken, had lately spoken of the families of Dal-Riada. See Reeves’s *Eccl. Antiq. of Down and Connor*, p. 318.—(T.)

<sup>e</sup> *Defective*.—Hence it appears that the defects of this poem are of ancient date. They are also noted by O’Flaherty, who

Α εολχα Alban uile,  
 α ῥλυαζ̄ ρευτα ρολτ̄βυῑδε,  
 ρια ρευδ̄ ζαβ̄αιλ, αν̄ εὐλ̄ δυῑβ̄,  
 ρο ζαβ̄αρ̄οαιρ̄ Albanpuīζ ?

Albanur ρο ζαβ̄, lia α ῥλόζ̄,  
 mac ρen oip̄d̄erc̄ Ip̄icon,  
 βρᾱταιρ̄ ιρ̄ ὀρῑυτερ̄ ζαν̄ βρᾱτ̄,  
 ὁ ράιτερ̄ Alba eāt̄p̄ac̄.

5

Ro ionnar̄b̄ α βρᾱταιρ̄ βραρ̄  
 ὀρῑοτερ̄ ταρ̄ μυιρ̄ n-l̄et̄ n-am̄nar̄,  
 ρο ζαβ̄ ὀρῑοτερ̄ Alban̄ am̄,  
 ζο ρῑnn̄ ριᾱōnac̄ P̄otud̄aim̄.

10

P̄oda iar̄ m-ὀρῑοτερ̄ m-bl̄ait̄, m-bil̄,  
 ρο ζαβ̄ραῡ clanna Nem̄iō,

ep̄ḡlan

says: "Verum aliquot desideratis distichis, integrum apographum reperire non contigit."—Ogyg. p. 467. The defect, our author says, is manifest from the number of kings (fifty-two) mentioned in the last stanza, which does not agree with the number given in the poem, or with that given by other authorities.—(T.)

<sup>f</sup> *The land of Alba*—Albanpuīζ may, perhaps, be for Albanp̄īze, the kingdom of Alba. Pinkerton and Dr. O'Connor read Albanb̄puīζ, the land of Alban, which is perhaps correct, or puīζ may be the gen. of pūō, a wood or forest. In the

first verse Dr. O'Connor takes uile as agreeing with Alban, "vos docti Albaniae totius;" but he ought to have rendered it, "vos docti Albaniae omnes." In verse 3 he is also entirely wrong; he translates it, "Qui primi didicerunt scientiam e vestris;" but ζαβ̄αιλ is a substantive, not a verb. Mr. Skene, in his English version of this poem (Collectanea de rebus Albanicis, edited by the Iona Club, p. 70), is still further from the original, for he renders ver. 3, "Learn who first."—(T.)

<sup>g</sup> *Numerous*.—Dr. O'Connor reads ρια, which may mean *with*; and lia, as Pinkerton and the original MS. read, may be for le,

O all ye learned of Alba !  
 Ye well skilled host of yellow hair !  
 What was the first invasion—is it known to you ?  
 Which took the land of Alba<sup>f</sup> ?

Albanus possessed it, numerous<sup>g</sup> his hosts ;  
 He *was* the illustrious son of Isacon,  
 He and Briutus were brothers without deceit,  
 From him Alba of ships has its name.

5

Briutus banished his active<sup>h</sup> brother  
 Across the stormy sea of Icht.  
 Briutus possessed the noble Alba,  
 As far as the conspicuous promontory of Fothudan<sup>i</sup>.

10

Long after Briutus the prosperous, the good,  
 The race of Nemhidh took *it*,

Erglan

*with*, but it may also signify *numerous*. Mr. Skene renders *ploġ*, *race*, which is wrong. Dr. O'Connor might have taught him the true meaning. In the next line Dr. O'Connor renders *mac pein* "filius istius," which ought to be "filius ille fuit." For *ᵱ*, in line 7, Dr. O'Connor and Pinkerton read *oo*. For the fancied descent of Albanus and Brutus or Britus from Isicon or Isacon, and Japheth, see above, p. 33.—(T.)

<sup>h</sup> *Active*.—Pinkerton and Dr. O'Connor take *bpap* as a proper name, and translate, "His brother Bras;" but this is nonsense, for the expelled brother was evidently Albanus; and we have no no-

tice in any of the other accounts of a brother called Bras. *Ḫpap* means active, energetic, restless. For the sea of Icht, see p. 31, note <sup>i</sup>, Dr. O'Connor and Mr. Skene have mistaken the meaning of the epithet *n-annap*, not perceiving that the *n* was merely euphonic.—(T.)

<sup>i</sup> *Fothudan*.—I am not able to identify this promontory with its modern name. It appears to be here spoken of as the extreme northern point of Scotland. Old Charles O'Connor (in Pinkerton) and Dr. O'Connor, make Fothudan the name of a man; the former translates this line "to the plains of the hunter Fothudan;" and the latter, "usque ad fines venatoris Fo-

Εργλαν ιαρ τεαάτ αρ α λοινδ, 15  
 δο αιτε τογλα τιρ Conuind.

Cruiémig por gabrad iarttain,  
 ιαρ τιαάταιν α h-Ερεανν-ínuig,  
 .x. rig tri ríct rig rían  
 gabrad díob an Cruiéan-clár. 20

Caéluán an céo rig díob-roin,  
 airneópead daoið go cumair,  
 rob é an rig dégeanac díð  
 an cup calma Cupaintín.

Clanna Eatac ina n-diaig, 25  
 gabrad Alban ιαρ n-áipdgliað,  
 clanna Conaire an éaoimfir,  
 togaide na treun-ðhaoiðil.

Τρι

thudani." But pinn is certainly a promontory.—(T.)

<sup>k</sup>*Erglan*.—Dr. O'Connor renders the word Εργλαν as an adjective, *clamantes*, confounding it with ἀρογλοαέ. Mr. Skene makes it the name of a country. "The race of Neimhidh," he says, "acquired Earglan," but he does not tell us where "Earglan" was. Old Charles O'Connor (see Pinkerton, vol. ii. p. 107) made it the name of a man, one of the leaders of the Nemedians, and for this he has the authority of the Book of Leacan (fol. 276, a), where we have the following account of the Nemedian chieftains who survived the battle in which Conaing's tower was destroyed. *Do loðar rin por*

*pcail Érínd por teicéð α n-galair γ in chipa. Mapð ðeoðhach do zham i n-Érind. Α ðeich mna dia eip fri pe tri ríctiz bliadan. Cuio Ebath γ a mac .i. ðaath α zuairceipt in domain. Cuio Matan γ Earglan, γ Iaréaét .i. tri meic ðeoan mic Sðairn co Dobar, γ co h-Irrdobar α zuairceipt Alban. "They passed under the shadow of Eri, retreating from their distempers and tributes. Beothach died of a plague in Eri. His ten wives survived him three-score years. Ebath and his son, i. e. Baath, passed into the north of the world. Matan and Erglan and Iarthacht, i. e. the three sons of Beoan, son of Sðarn, with Dobar and Irrdobar, to the north of Albain."*—(T.)

Erglan<sup>k</sup>, after having disembarked from his ships, 15  
After the destruction of Conaing's tower<sup>l</sup>.

The Cruithnians seized it afterwards<sup>m</sup>,  
After they had come from the plain<sup>n</sup> of Eri,  
Seventy noble kings of them  
Possessed the Cruithnian plain. 20

Cathluan<sup>o</sup> was the first king of them,  
(I tell unto you briefly),  
The last king of them was  
The brave hero Cusaintin.

The children of Eochadh<sup>p</sup> after them 25  
Seized upon Alba, after great wars;  
The children of Conaire, the comely man,  
Chosen *men were* the mighty Gaedhil.

The

<sup>l</sup> *Conaing's tower*. — See above, p. 48, note <sup>d</sup>. This tower is supposed to have been on Tory island, Co. Donegal. See O'Donovan's Four Masters, at A. M. 3066.—(*T*.)

<sup>m</sup> *Afterwards*. — Mr. Skene translates, "The Cruithne acquired the western region." Dr. O'Connor has rendered it correctly.—(*T*.)

<sup>n</sup> *Plain*.—Meaning, perhaps, *mağ ðpeğ*, or Bregia. See above, p. 125. Comp. also pp. 139, 145. Old Charles O'Connor, in Pinkerton, and Dr. O'Connor, render *plains* in the plural, which is wrong. Mr. Skene falls into the same error, but he has corrected Dr. O'Connor's "*in Hiberniæ campos*." In line 20 he is also right in rendering *clap* *plains* (although wrong

in making it plural), instead of O'Connor's "*Cruthniam illustrem*."—(*T*.)

<sup>o</sup> *Cathluan*.—See above, pp. 125, 139, 159. In line 22, *go cumair* does not signify *veraciter*, as Dr. O'Connor renders it, nor *explicitly*, as Mr. Skene has it. Pinkerton reads *go ðeiminn*, *verily*.—(*T*.)

<sup>p</sup> *Eochadh*, i. e. Eochadh Muinreamhar, of the race of Conaire II., King of Ireland, the ancestor of the Dalriadan kings of Ireland and Scotland. See Reeves's Ecc. Antiq. p. 320. King Conaire was called Caomh, or the beautiful (as in line 27), to distinguish him from Conaire I., who was called Conaire Mor, or the Great. In line 27, O'Connor and Skene read *na cairiō ñip*, which would be plural, and is evidently wrong.—(*T*.)

Τρι μεσ Ερε μεσ Εαδδα αιτ,  
 τριαρ φυαρ βεανναδταιρ Ράτραισε, 30  
 γαδραδ Αλβαιν, αρδ α η-γυρ,  
 Λοαρν, Ρεαργυρ ιρ Αονγυρ.

Δεδ m-βλιαδνα Λοαρν, λέρ βλαδ,  
 ι ρπλαιτεαρ οιριρ Αλβαιν,  
 ταιρ ερ Λοαρν ρέλ γο η-γυρ, 35  
 ρεαδτ m-βλιαδνα ρίσεατ Ρεαργυρ.

Δομανγαρτ mac δ'Ρεαργυρ αρδ,  
 αιρεαη εύγ m-βλιαδαν m-βιοδγαιγ,  
 α .χχιιι. γαν τροιδ,  
 δο Κομγαιλ, mac Δομανγοιρτ. 40

Οα βλιαδαν Κοναηγ γαν τάιρ,  
 ταιρ έρ Κομγαιλλ δο Γοδράν,  
 τρι βλιαδνα ρο ευγ γαν ροιην,  
 βα ρι Κοναλλ, mac Κομγοιλλ.

Ceſpe

<sup>9</sup> *Valiant*.—The word αιτ is rendered *strenuus* by Colgan, *Trias Thaum.*, p. 115, col. 1, where he quotes lines 25-40. In line 31 he renders αρδ α ηγυρ, “elato animo.” Γυρ signifies mind, courage, spirit; see line 35. Dr. O’Conor and Mr. Skene read αρδ ηγυρ, which is evidently a mistake.—(T.)

<sup>†</sup> *Patrick*.—See Jocelyn, *Vit. S. Patr.* c. 137, where this blessing is described as given to Fergus only; “Sanctus vero Patricius prædictum benedixit Fergusium” [scil. Fergus Muinreamhar, son of Erc,

prince of Dalaradia], “et voce prophetica dixit ad illum; Licet hodie videaris humilis, et despectus in conspectu fratrum tuorum, eris in brevi princeps illorum omnium. De te enim optimi reges egredientur, qui non solum in terra propria, sed etiam in regione longinqua et peregrina principabuntur;” and see Colgan’s note on this passage, *Tr. Thaum.*, p. 114.—(T.)

<sup>5</sup> *Bounds*.—Colgan (*ubi supr.*) renders this line “in principatu finium Albanie.” The poet wishes to intimate that Loarn’s

The three sons of Erc, son of Eochadh the valiant<sup>a</sup>,  
 Three who obtained the blessing of Patrick<sup>r</sup>, 30  
 Seized upon Alba, exalted *was* their courage,  
 Loarn, Feargus, and Aongus.

Ten years *was* Loarn (it is known to fame)  
 In the government of the bounds<sup>s</sup> of Alba,  
 After the generous, courageous<sup>t</sup> Loarn, 35  
 Seven and twenty years *reigned* Fergus.

Domhangart, the son of noble Fergus,  
 Numbered for five turbulent years;  
 Twenty-four without a battle  
*Are assigned* to Comhghall, son of Domhangart. 40

Two prosperous years without contempt,  
 After Comhghall, *are assigned* to Gabhran,  
 Three years five times<sup>u</sup> without interruption,  
 Was Conall, son of Comhghall, king.

Four

sovereignty extended to the very extremities of Alban. Pinkerton reads *iar-thar Alban*, "of western Alban," which is a mistake. Dr. O'Connor has the right reading, but translates it *illustrious*; and Mr. Skene, not satisfied with this, makes it a proper name, "Oirir Alban," but without explaining what he supposed to be meant. For the genealogy of Loarn see Ogyg. p. 470—(T.)

<sup>t</sup> *Courageous*.—Colgan reads, *peil gu ngur*; O'Connor, *rdel go ngur*, which he renders "historia est nota." Pinkerton

has *phel go ngur*, and translates absurdly, "a space likewise." Mr. Skene follows O'Connor's reading, which he renders, not very intelligibly, "keenly the tale." See line 31. Fergus was surnamed the Great, and was called Mac Mise, from the name of his mother. O'Flaherty assigns only sixteen years to his reign, which he says commenced A.D. 513.—Ogyg. p. 472.—(T.)

<sup>u</sup> *Three years five times*: i. e. 15. Mr. Skene renders this, erroneously, "three years and five;" although Dr. O'Connor's

Ceṭpe bliaðna píceat tall 45  
 ba Rí Aoðán na n-íol-pann,  
 deḱ m-bliaðna fo peacṭ, peól n-glé,  
 i pplaítear Eataḱ buiódé.

Conncaḱ Ceappi páite, pel blaḱ,  
 a .xui. dia mac Fearchar 50  
 tap ér Fearcáir, peagaidḱ pann,  
 .xuii. bliaðna Domnaill.

Tap ér Domnaill ḱpic na m-bla,  
 Conall, Dunḱal .x. m-bliaðna,  
 .xiii. bliaðna Domnuill Dumm, 55  
 tap ér Dunḱal iṛ Chonuill.

Maolduin mac Conall na ccpeacḱ  
 a .xuii. dó ḱo bliḱteacḱ,

Fearcáir

version is correct. In line 41 Pinkerton reads, chonnaill ḱan tap; Dr. O'Connor, conaing ḱan tap. A note in the margin of Mac Firbis's MS. makes Conaing the name of a king, who reigned conjointly with Gobhran; but this must be a mistake.—(T.)

\* *Provinces*: lit. "of many divisions." Dr. O'Connor and Mr. Skene translate, "of golden swords," reading na n-o-plann. But Dr. O'Connor mentions the other reading, p. cxxxvii. Pinkerton reads, na n-íolpann, "of extended plains." Tall, in line 45, signifies *within*, i. e. in possession,—an ancient brehon law term.—(T.)

<sup>5</sup> *Ten years seven times*: i. e. seventy years. This has been translated by old Charles O'Connor, who furnished Pinkerton with his version of this poem, "ten years by seven," which certainly meant 70, although Pinkerton understood it 17. And it has been rendered 17 by Dr. O'Connor and Mr. Skene. But let the authority of the Duan suffer as it may, deḱ m-bliaðna fo peacṭ must mean seventy years. O'Flaherty assigns to Aidan a reign of thirty-two years, and to Eochaidh Buidhe twenty-three, following the authority of Tighernach. In line 47, peól is literally sailing, and signifies his lifetime, career,

Four years *and* twenty in possession, 45  
 Was Aodhan, king of many provinces<sup>x</sup>;  
 Ten years seven times<sup>y</sup>, a glorious career,  
*Was* the sovereignty of Eochadh Buidhe,

Connchad Cearr *reigned* a quarter, renowned in fame,  
 Sixteen *years* his son Fearchar, 50  
 After Fearchar (inspect the poems<sup>z</sup>),  
 The fourteen years of Domhnall.

After Domhnall Breac, of the towns<sup>a</sup>,  
 Conall *and* Dungall, ten years,  
 The thirteen years of Domhnall Dunn, 55  
 After Dungall and Conall.

Maeldun, son of Conall, of forays,  
*Reigned* seventeen years legitimately,

Fearchain

reign.—(T.)

<sup>z</sup> *The poems*: i. e. the historical poems, which were the bardic historians' authorities; or which constituted the title deeds of the kings named. See the Brehon law tract (H. 3. 18, p. 22) in the Library of Trin. Coll. Dublin. Mr. Skene renders these words, "by dominion of swords," confounding *páinn* with *pánn*; but Dr. O'Connor's version is correct. The reigns assigned to Fearchar and Domhnall in this stanza are too long. See Ogyg. p. 477; and Pinkerton, vol. ii. p. 117. This was the Domhnall who was defeated at the Battle of Magh Rath, which gives the date of

his reign.—See Tighernach, ad an. 637, and O'Donovan's Battle of Magh Rath, pp. 48, 49.—(T.)

<sup>a</sup> *Of the towns*.—Dr. O'Connor renders this "celebrem famâ," confounding *blá* with *bláð*, *fame*, a totally different word, which occurred a little before, line 49, where he renders *pel bláð*, very absurdly, "regno legitimo inclyto," and Mr. Skene, still more strangely, "a shooting star." In the Brehon laws, *blá* is put for *baile*, a town or townland. The two Domhnalls or Donnells are distinguished by the surnames of Breac, speckled, and Donn, brown.—(T.)

Ἐαρχαῖρ Ἦοδα, ἔαζα λεατ,  
 δο εἰτῖ βλιαῖδαιν ἀρ .xx.

60

Ὁα βλιαῖδαιν Ἐαῖδᾶς να-η-εαῖ,  
 πο βα εαλμα ἀν ρί ριζῖεαῖ,  
 αοιη βλιαῖδαιν βα πλαῖτῖ ιαρῖταιη,  
 Αἰνκεαλλᾶς μαῖτῖ μαε Ἐαρχαῖρ.

Σεαῖτ m-βλιαῖδᾶ Ὀυηγᾶιλ δέηη,  
 αεϋρ α εαῖταιρ δο Αἰλρῖην,  
 τρι βλιαῖδᾶ Μυῖρκαῖδοιζῖ ἡμαῖτῖ,  
 .xxx. δο Αἰῖδᾶ να ἀρῖδῖπλαῖτῖ.

65

Α εαῖταιρ ρῖεατ, ἡῖρ ῖανη,  
 δο βλιαῖδᾶηβ δο εἰτῖ Ὀοῖηηαλλ,  
 ὁα βλιαῖδᾶηη Conaill, céη η-ḡlé,  
 ιρ α εαῖταιρ Chonaill ele.

70

Ἡαοι m-βλιαῖδᾶ Cypaηητιη εἰηηη,  
 α ηαοι Αἰηηγυρα ἀρ Αἰβᾶηηη,

ceṛpe

<sup>b</sup> *Behold thou*.—Dr. O'Conor's copy reads, *leḡa leaτ*, "read by thyself." The phrase, "look you!" is still in use; see above, line 51. For *Ἦοδα*, long, the appellation here given to Fearchair, Dr. O'Conor reads *Ἦοζα*, which is a mistake. See O'Flaherty, p. 479—(T.)

<sup>c</sup> *Mansions*.—The word *ρῖζῖεαῖ* seems to be a compound of *ρῖζῖ*, a king, and *εαῖ*, a house; or *εαῖ* may be merely the adjective termination, in which case the word will signify royal, as Mr. Skene

renders it, perhaps correctly—(T.)

<sup>d</sup> *Afterwards*.—Mr. Skene renders *ιαρῖταιη*, "of the western regions," not knowing that Irish scribes write *ττ* for *ο*. The death of Ainchellach is given by Tighernach under the year 719. After Ainchellach the Annals mention two kings: Selbhach, son of Ferchair, and brother of Ainchellach; and Eochadh III., son of Eochadh II., who is mentioned line 61. O'Flaherty assigns to these two reigns a period of fourteen years, from A. D. 719 to 733, in which

Fearchair the Long, behold thou<sup>b</sup>  
 Passed one year over twenty.

60

The two years of Eochadh of steeds,  
 He was the brave king of royal mansions<sup>c</sup>;  
 For one year was king afterwards<sup>d</sup>  
 Aincheallach the Good, son of Fearchair.

The seven years of Dungal<sup>e</sup> the impetuous,  
 And four to Alpin,  
 The three years of Muireadhach the good,  
 Thirty to Aodh, as supreme king.

65

Four *and* a score, not imbecile,  
 Of years Domhnall spent;  
 The two years of Conall of glorious career,  
 And the four of another Conall.

70

The nine years of Cusaintin the fair;  
 The nine of Aongus over Alban;

The

last year the death of Eochadh mac Eochach is recorded by Tighernach. Pinkerton gives Selbhach a reign of twenty years, and to Eochaidh "about ten." The Duan is therefore here corrupted. A stanza appears to have been omitted, and the two lines 65 and 66, as Dr. O'Connor suggests, were probably transposed to fill up the gap; but they contain the wrong names. There was probably some confusion made by an early copyist in the Eochaidhs, for it is remarkable that the defects in the

Duan all occur in connexion with a king of this name. Thus, for Sealbhach and Eochaidh III., the Duan substitutes Dungal and Alpin; it omits Dungal and Eochaidh IV., who ought to come in between Muiredach (line 67) and Aodh (line 68); and it also omits Eochaidh V. and Alpin, who ought to come in between Eoganan (line 76) and Cionaeth or Kenneth Mac Alpin (line 77). It is further remarkable that these errors are in each case double, arising from the original

ceṯpe bliaðna Aōða áin, 75  
ipa tpi déusz Eoḡanán.

Τρίοδα bliðain Cionaioṯ épuaið,  
α ceαṯaiṯ Domnall tpeṯpuaið,  
.xxx. bliðain co na ḡríg,  
oon éupað do Cypaintin. 80

Ḍá bliðain, ba ḡaop a ḡaṯ,  
ḡa ḡpaṯaiṯ do Aōð pionoṯpcoṯac,  
Domnall, mac Cypaintin éain,  
pó éaiṯ bliðain pa éeαṯaiṯ.

Cypaintín ba calma a ḡleac, 85  
po éaiṯ a ré ip ḡá píceac,  
Maolcolm ceṯpe bliðna,  
Ionḡolb a h-oṯc aipṡiaḡla.

Seacṯ

omission of two kings, and the subsequent attempt to mend the defect by transposition. The list, as given by O'Flaherty, with the duration of each reign, is as follows: Muiredach, three years; Dungal II., seven; Eochadh IV., five; Aodh Fionn, or Aodh I., thirty; Domhnall III., twenty-four; Conall III., two; Conall IV., four; Constantine, nine; Aongus, nine; Aodh II., four; Eoganan, thirteen; Eochadh V., part of one; Alpin, four; Kenneth Mac Alpin, thirty; Domhnall Mac Alpin, four; Constantine II., Mac Cinaodha (i. e. son of Kenneth), fourteen; Aodh Mac Cionaodha, two.—(T.)

<sup>e</sup> *Eoghanan*.—Here a stanza seems to be omitted, of which lines 65 and 66 probably formed part, except that for Dungal, in line 65, we should read Eochadh. See last note. From the next king, Cionaith or Kenneth Mac Alpin, the list of kings here given agrees, or originally did agree, with the *Chronicon Pictorum*; see above, p. 167, where a reign of sixteen years only is assigned to Cionaith.—(T.)

<sup>f</sup> *White flowers*.—The word *pioṯṡpco-ṯac* signifies white or fair flowers. Old Charles O'Connor renders it "the fair haired," which is only an attempt to explain white flowers. Dr. O'Connor and

The four years of Aodh the noble ; 75  
And the thirteen of Eoghanan<sup>e</sup>.

The thirty years of Cionaoith the hardy,  
Four Domhnall of the ruddy countenance,  
Thirty years, with his vigour,  
To the hero, to Cusaintin. 80

Two years (hard was his complexion)  
To his brother, to Aodh, of the white flowers<sup>f</sup> ;  
Domhnal, son of Cusaintin the fair,  
Reigned a year four times<sup>g</sup>.

Cusaintin, brave was his combat<sup>h</sup>, 85  
Reigned six and two score *years* ;  
Maolcoluim four years ;  
Indolph eight, of supreme sovereignty.

The

Mr. Skene translate it "white shielded," taking *peōtāc* for *peiaēāc*. Constantine (line 80) and this Aodh Fionnscothach were the sons of Kenneth Mac Alpin. Girig (or Gregory) Mac Dungail is inserted between Aodh and Domhnall, son of Constantine, both in O'Flaherty's list and in the Chron. Pictorum. See above, p. 167. But he is omitted by the Duan, perhaps designedly.—(T.)

<sup>e</sup> *A year four times* : i. e. four years. The reader will observe that this is the same form of expression which has been already misunderstood by former translators ; see lines 43 and 47. Even O'Fla-

herty was misled by it here, and assigns to Domhnal, son of Constantine, a reign of *five* years. Dr. O'Connor renders it "*annum eum quatuor (annis).*" The author adopted the unusual mode of saying four, only for the sake of his metre. Ro *caire* (line 84) signifies spent or passed (on the throne), i. e. lived or reigned ; see lines 60 and 70.—(T.)

<sup>h</sup> *Combat* : i. e., probably, his contest for the throne ; *gleac* is a fight, a battle, not "impetus in præliis," as Dr. O'Connor renders it. This Constantine was the son of Aodh, who was the son of Kenneth Mac Alpin ; see line 82.—(T.)

Seac̃τ m-bliad̃na Dub̃oda d̃en,  
 acur̃ aceat̃ar Cuil̃en, 90  
 a ·χ̃un. 6r̃ γac̃ cloinn,  
 do Cionac̃τ, mac̃ Maol̃coluim.

Seac̃τ m-bliad̃na Cyp̃aintiñ cluiñ,  
 acur̃ a ceat̃ar Mac̃duib̃,  
 τpiõc̃ad̃ bliad̃aiñ, b̃peac̃aĩo p̃ainñ, 95  
 ba p̃i Moñaĩo Maol̃coluim.

Se bliad̃na Donñc̃aĩo gl̃aiñ γac̃oĩτ  
 ·χ̃un. bliad̃na mac̃ P̃ionñl̃aoic̃,  
 τar̃ 6r̃ Mec̃ beac̃aĩo γo m-bliad̃,  
 ·uñ. m̃iρ̃ i p̃p̃laĩtioρ̃ Luγ̃l̃aiγ̃. 100

Maol̃coluim̃ anop̃a ap̃ p̃i,  
 mac̃ Donñc̃aĩo d̃atã d̃pẽc̃bĩ,  
 a p̃ẽ nõc̃a n-p̃ioip̃ neac̃,  
 ac̃τ añ τ-ẽol̃ac̃ ap̃ 6̃ol̃ac̃. Ã eol̃c̃a.

Θά

<sup>1</sup> *Dubhoda*.—This is the king who is called Cinaed, vel Dubh, in the list given above, p. 167. He is also called Duffus by some writers. See Ogyg. p. 487, where O'Flaherty translates his name "Odo niger."—(T.)

<sup>\*</sup> *Mac Duibh*, or *Macduff*: i. e. the son of Dubhoda, line 39. O'Flaherty says: "Grimus, Scoticè Macduibh; hoc est Duffi seu Dubhodonis filius, quem proprio nomine Kenneth dictum invenio. Rex Pictorum octennio.—Cambr. Ever. page 94. Quippe 7 annis ab anno 997 et

parte octavi ad annum 1004."—Ogyg. p. 488. There is evidently some confusion in these names in the Irish version of the *Chronicon Pictorum*, which was Lynch's authority in the place referred to of Cambr. Eversus; but still it is probable that "Cinead fil Dubh" there mentioned (see p. 167, *supra*), was the same who is here called Mac Duibh or Macduff.—(T.)

<sup>1</sup> *Verses mark*.—The word *b̃peac̃aĩo* is not very intelligible; if it were *b̃peac̃aĩo*, it would mean as verses embellish, celebrate, adorn. Dr. O'Connor's ver-

The seven years of Dubhoda<sup>i</sup> the vehement,  
 And four of Cuilen, 90  
 Twenty-seven over every clan,  
 To Cionoath, son of Maoilcholuim.

Seven years to Cusaintin, listen !  
 And four to Mac Duibh<sup>k</sup>,  
 Thirty years (*as* verses mark<sup>l</sup>) 95  
 Was Maelcolaim king of Monaidh<sup>m</sup>.

The six years of Donnchad the wise,  
 Seventeen years the son of Fionnlaoich<sup>n</sup> ;  
 After Mac Beathaidh, the renowned,  
 Seven months *was* Lughlaigh in the sovereignty. 100

Maelcoluim is now the king<sup>o</sup>,  
 Son of Donnchad the florid, of lively visage,  
 His duration knoweth no man  
 But the Wise One, the Most Wise. O ye learned<sup>p</sup>.

Two

sion, which Mr. Skene translates, "of conquered portions," can only be regarded as a guess.—(*T*.)

<sup>m</sup> *Monaidh*: i. e. Dun Monaidh in Lorne, in Scotland, the well-known fortress or palace of the Dalriadic kings of Scotland: now Dunstaffnage. See Battle of Magh Rath, p. 46, n. <sup>a</sup>. Dr. O'Connor makes the absurd blunder of translating πῖ Μοναῖδ, "rex montium," and in this he is followed by Mr. Skene.—(*T*.)

<sup>n</sup> *Son of Fionnlaoich*: i. e. Mac Beathaidh, or Macbeth, so called from his

mothers's name. See above, p. 167.—(*T*.)

<sup>o</sup> *Is now the king*.—Malcolm, son of Donnchad, slew his predecessor Lulach, on the 1st of January, A. D. 1058, according to Tighernach, and was himself killed in 1093. This determines the age of the poem, and also of the list of kings before given, which also terminates with Malcolm, and was therefore, probably, written in his reign. See above, p. 167.—(*T*.)

<sup>p</sup> *O ye learned*.—Οἱ εὐλόγοι. The first words of the poem are written here in the margin, according to a custom of ancient Irish

𐍂ᵃ 𐍆ᵢᵅ 𐍆ᵒ𐍂 ᵅᵃᵒᵅᵃᵅ, ᵅᵃᵃᵃᵃ,  
 𐍅ᵒ ᵃᵃᵅ 𐍂ᵃᵃᵅᵃᵃᵅ ᵅ𐍆ᵅ 𐍆ᵃᵃᵃᵃ,  
 ᵅᵒ 𐍆ᵃᵅ 𐍆𐍂ᵅ ᵃ𐍆ᵅᵅᵃᵃᵃ ᵃᵃᵃᵃ,  
 ᵅᵃᵃᵃᵅ ᵃᵃᵃᵃᵃ ᵃ ᵅᵅᵃᵅᵅ.

105

scribes, who used to write in the margin  
 the initial word of the poem, whenever the  
 same word occurred at the end of a line.  
 Colgan quotes this stanza, *Trias Thaum.*,  
 p. 115, and translates it thus:

“Malcolmus nunc est Rex,  
 Filius Donnchadi speciosi et vividi vultus,  
 Ejus annos non novit ullus  
 Præter illum scientem, qui omnia novit.”

<sup>a</sup> *Kings*.—Only forty-seven kings are  
 enumerated in the present text of the  
 poem. But O’Flaherty has made up the  
 number of fifty-two from the *Annals* and  
 other sources.

The comparison of his list with the  
 poem shews that in the latter two kings  
 have been transposed, and five omitted.  
 The transposed kings are Dungal, changed

Two kings<sup>a</sup> over fifty, listen !

105

To the son of Donnchadh of royal countenance,  
Of the race of Erc, the noble, in the east<sup>r</sup>,  
Obtained Alba, O ye learned.

from the twenty-second to the nineteenth place, and Alpin, changed from the thirty-third to the twentieth. The omitted kings are No. 19, Selvach; the three Eochaidhs (viz. No. 20, Eochaidh Mac Eochaidh; 23, Eochaidh Angbhuidh; 32, Eochaidh Mac Aodha finn); and 38, Gairig, or Gregory Mac Dungail.—(T.)

<sup>r</sup> *The east*: i. e. east of Ireland. Scotland is frequently called “the East” by Irish writers. This proves that the poem, or at least this stanza, was written in Ireland, and not in Scotland. For anoir, Dr. O’Connor and Mr. Skene read an óip, “of the gold,” which is wrong, and makes no sense.—(T.)



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## ADDITIONAL NOTES.

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## ADDITIONAL NOTES.

No. I. *See page 29.*

THE following table exhibits a comparative view of the names of the cities in the Irish and Latin copies, with the supposed modern names:

IRISH COPIES.	LATIN COPIES.	EXPLANATIONS.
Caer Gortigern . . . . .	Caer Gurthigirn. . . . .	{ Gwrthernion in Radnorshire. Caer Gwerthrynyawn ar llan Gwy. Triad. vi. s. 2.
C. Grutus [Gutais. L. B.]	C. Graunth. . . . .	
C. Mencest <sup>a</sup> . . . . .	C. Mencilp or Municp. . . . .	{ Verulam, at or near St. Al- ban's.
C. Leuill . . . . .	C. Luadiit or Luilid. . . . .	
C. Medguid [Meguaid, L. B.] . . . . .	C. Meguid. . . . .	Carlisle.
C. Colin. . . . .	C. Colun. . . . .	Meivod in Montgomeryshire.
C. Gusdirt [Gustint. L. B.]	C. Custeint. . . . .	Colnchester in Essex.
C. Abrog. . . . .	C. Ebrauc or Eborauc. . . . .	Caernarvon.
C. Caradog. . . . .	C. Caratauc. . . . .	York.
C. Brut [Graat. L. B.] . . . . .	C. Britton. . . . .	{ Old Sarum. Also a fortress in Shropshire.
C. Machod. . . . .	C. Mauchguid. . . . .	
C. Lunaind [Lugain. L.] Ludain. B.] . . . . .	C. Lunden. . . . .	{ Mancester in Warwickshire? or Manchester?

IRISH

<sup>a</sup> I believe I have correctly allotted the equivalents, in the Irish and Brito-Latin lists. Though the translator had probably an eye to one of the Manchesters when he wrote Mencest.

IRISH COPIES.	LATIN COPIES.	EXPLANATIONS.
C. Oen [Cose. L. Caisi. B.]	C. Gwent. . . . .	Chepstow <sup>b</sup> .
C. Irangin [Girangon, L. Giraigon, B.] . . . . }	C. Guoirangon. . . . .	Worcester.
C. Pheus. . . . .	C. Peris. . . . .	Portchester in Hampshire.
C. Don [Minchip. L. B.]	C. Daun. . . . .	Doncaster.
C. Loninopेरुise [Leo an- aird puise L. Leoinar- phuise. B.] . . . . }	C. Legion Guarusik. . . .	Caerleon-upon-Usk.
C. Grugan. . . . .	C. Gorieon or Guorcon. . .	Warwick <sup>c</sup> ?
C. Sant. . . . .	C. Segeint. . . . .	Silchester in Hampshire.
C. Legun [Legion. L. B.]	C. Ligion. . . . .	{ Caerleon-upon-Dee, i. e. Chester.
C. Guidiud [Guhent. L. Guent. B.] . . . . }	C. Guinting. . . . .	{ Norwich, or Winchester, or Winwick in Lancashire.
C. Breatan. . . . .	C. Britton. . . . .	{ Bristow; or rather Dun- breatan, Dunbritton, or Dunbarton.
C. Leiridoin [Lergun. L. Lerion. B.] . . . . }	C. Lirion. . . . .	Leicester.
C. Pendsa. . . . .	C. Pensavelcoit <sup>d</sup> . . . . .	{ Exeter, or Lostwithiel, or Ilchester, or Pevensey.
C. Druithgolgod [Druithe- colcoit. L. Gluteolcoit. B.] . . . . }	C. Droithon. . . . .	Drayton in Shropshire.
C. Luiticoit. . . . .	C. Luitcoit. . . . .	{ Vulgò Lincoln; but rather Leeds Thoresby. Duca- tus, p. 9.
C. Urnacht [Urtocht. L. Urtach, B.] . . . . }	C. Urnach. . . . .	Wroxeter in Shropshire.
C. Eilimon [Ceilimon. L. Ceilimeno. B.] . . . . }	C. Celemion. . . . .	Camalet in Somersetshire <sup>e</sup> .

The

<sup>b</sup> See Llwyd's Brit. Descript. Commentariolum. According to him Chepstow is Caer Went, p. 102; and Winchester is Caer Wynt, City of Wind, p. 21; Triad. iv. series 1.

<sup>c</sup> Caer Gwair, ap. Llwyd. p. 33.

<sup>d</sup> Pen-savle-coed, statio capitalis in sylvâ.

<sup>e</sup> The conjecture of Camden, i. 178, ed. Gibson.

The root of these lists of the twenty-eight cities is in the commencement of the Liber Querulus of Gildas, who describes Britannia as being "*bis denis bisque quaternis* civitatibus, ac nonnullis castellis, &c. decorata;" and seems as if he were quoting part of his words from some poet; cap. 1, and Beda, i. cap. 1. The general tradition is, that they were the sees of the twenty-five bishops and three archbishops of the British Church; as may be seen at large in Ussher's Primordia, cap. 5. The three archbishoprics were London, York, and Caerleon-upon-Usk. The allusion to the words of Gildas and Beda in those of the Historia is so apparent, that we cannot doubt but the original number in Marcus was xxviii.; and that the scribe of 946 altered it, by the introduction of other names he had collected, and expunged (as false and exaggerated) those remarkable words in which the author seems to pay a compliment to Fernmael Lord of Guortigerniawn, and perhaps to his own native place, "*prima civitas Britanniae est quae vocatur Caer Gurthigirn.*" Of his thirty-three cities the copier places York and Canterbury, the two palls or archiepiscopates of England, first and second; thereby shewing that his repeated dates of "*quintus Eadmundi regis*" correctly point out his nation, and probably his subjection to the northern primate; the unknown Caer Gurcoc, third; while Caer-Guorthigern has the fourth place. A Welch MS. of Genealogies of the same century, viz. the tenth, gives the list of twenty-eight cities nearly as it is in Nennius, ap. Cambrian Quart. Mag. vol. iv.

It is a remarkable fact, that Mr. C. Bertram has printed in his Ricardus Corinaeus, that of ninety-two British towns *thirty-three* were chief; viz.: the two free cities or municipia of Verulam and York, nine Roman coloniae, ten governed by Latin law under the Lex Julia, and twelve inferior and merely tributary. This list is essentially different in names from the Nennian twenty-eight and the five others making the Petavian thirty-three; and is fundamentally distinct in its basis, being civil, not ecclesiastical. Yet it exhibits that very number (thirty-three), which the Petavian MS. of 946 has effected by adding five names to the twenty-eight. But Mr. Bertram surely never saw that MS. What, then, shall we say? That he found the number thirty-three in some other copy, and worked upon it? I regard the enumeration as part of his figments, and no ancient fragment; for if it were true that Eboracum was also governed *suo jure*, Verulam should not have been called Caer Municip, nor would his surname of Municeps have explained whence the tyrant Gratianus came. *Vide Ric. Corin. p. 36, Havniae 1757, p. 111, ap. Johnstone Ant. Celto-Norman. ibid. 1786. (H.)*

## No. II. See page 29.

Lluyd, in his Archæologia, tit. i. p. 20, col. 3, supposes Cpuineac to be a corruption of Ōpīneac, *pictus, variegatus*; see also O'Brien, Dict. in voce. But this is scarcely credible;

credible; Duaid Mac Fírbis gives the following explanation of this word: *Cruthneach* (*Pictus*) *neac do gabað crotha no dealba anmann, eun, agus iarg, ar a einaeá, .i. ar a aigið: agus gíð ní uirpe anhan aét ar a éopp uile. Gíopið Seap Cruthnig .i. picti, do bñénaib do cuipeaó agus pedil do bód 7 do basap oppa ioncap gomóir uaémara ne a namad.* “*Cruithneach* (*Pictus*), one who paints the *cruths* (forms) of beasts, birds, and fishes on his *eineach* (face), and not on his face only, but on his whole body. *Cæsar* calls the Britons *Cruithnigh*, i. e. *Picti*, because they used to stain their faces with woad, in order that they might appear terrible to their enemies.”—*Genealogies*. Marq. of Drogheda’s copy, p. 162. For this quotation I am indebted to Mr. O’Donovan. *Cæsar’s* words are: “*Omnes vero se Britanni vitro inficiunt, quod cœruleum efficit colorem. Atque hoc horridiori sunt in pugna aspectu; capilloque sunt premissis atque omni parte corporis rasâ, præter caput et labrum superius.*”—*De Bello Gall.* lib. v. c. 14.—(*T.*)

### No. III. See page 29.

*Abonia*.—Eubonia or Manaw is the Isle of Man. The Romans considered it as having the same name with Anglesea, viz. *Mon*; and probably with reason, for *Mon* is a cow, and that idea is preserved in the islet called the Calf of Man. But synonymes required a mark of distinction, which is found in the *Mona-æda* of Ptolemy, the *Mon-apia* of Pliny, the *Eu-bonia* of Nennius, and the *Eu-monia* or *Eu-mania* of some MSS. of Orosius, as well as the *Men-avia* clearly meant in those which have *Mevania*. The word united to the primary one is probably that very *aw*, which now forms *Manaw*, the Welch for *Man*, and which Beda extended to both in his *Menaviæ<sup>f</sup> Insulæ*, Hist. i. cap. 9. It meant<sup>g</sup> to blow, both naturally, and in the metaphors of spirit, inspiration, *afflatus*, &c. This would give us *Monavia*, and *Aumonia* or *Eumonia* (all as one, in ancient spelling), and with the mutation, *Auvonia* or *Euvonia*, for the *Mona* of Winds. In an ancient MS. (Harl. 3859, ap. Cambr. Qu. Mag. iv. p. 23), *Man* is called *Manau Guodotin*, and in a supplement of Nennius (Nenn. cap. 66, ex MS. Cotton, ap. Gale, p. 116), “*regio quæ vocatur Manaw Guotadin.*” Though not the same place, it is perhaps the same word

<sup>f</sup> So corrected by Mr. Sharon Turner, Hist. Anglo-Sax. i. 347, ed. iv. But in his text, as in Orosius, *Mevania*.

<sup>g</sup> It does not exist as a verb like *áw*; but as a root, in *awel*, a blast of wind; *awelu*, to blow; *awen*, inspiration, &c. And (with a restrictive sense in the prefix *ta*) *taw*, stillness, silence;

*tawel*, calm, serene; *tawelu*, to make or become calm. See Edw. Llwyd, Comp. Vocab. Owen Dict. *Ta* is *superior*, as Dr. Owen shows by an instance (a point essential to the legitimate citation of his Dictionary); and ascendancy over wind, or breath, makes a calm, or silence.

word as Aneurin's Gododin. Rejecting the *din* (meaning an enclosed or defensible place) we may possibly obtain from the Guodo or Guota the *Mona-O.ðz*, or *Mona-æda* of Ptolemy; for the G disappears in composition. But *Mona* seems to be the foundation of all the names.

While the Romans were still ruling in Britain, Man was an Irish Island, "æquë (with Hibernia) a Scotorum gentibus habitata."—Orosius, i. cap. 2. But whether this had been always so, or became so by the ruin of the Britons, no man now can say. The first occupation of Man by the Irish was probably not *later* than A. D. 254, in which year there is a tradition that King Cormac M<sup>c</sup>Art drove some of the rebellious Ultonians into that island.—Tigernach, in anno 254. Nevertheless it may have been *earlier*.

The earliest accounts of it, however, are much too early, belonging to the fabulous epoch and legends of the Tuatha De Danann. The following statement is extracted from the ancient MS. Glossary of Cormac M<sup>c</sup>Cuillen<sup>h</sup>. "Manannan Mac Lir was a famous merchant, that lived in the island of Manann. He was the best navigator that was in the sea in the west of the world. He used to ascertain by heaven-study, that is, observation of the heavens, the duration of calm and storm, and the time when either of these two periods would change. "Inde Scoti et Britones eum dominum maris vocaverunt, inde filium maris esse dixerunt, i. e. Mac Lir; et de nomine Manannain insola Manainn dicta est<sup>i</sup>." But other authorities tell us, if we are to trust O'Flaherty, that the name of this merchant was Oirbsion or Orbsen, son of Allad, son of Alathan, and nephew of the Daghdá; and that he was called Manannan, because of his intercourse with the Isle of Man<sup>j</sup>. Orbsen Manannan was slain in battle by Ullinn, son of Tadhg, son of Nuada the Silver-handed, at the place therefore called Magh-Ullinn or Moycullin, in Galway. Some say, that Loch Oirbsion or Orbsen broke out while his grave was being dug. See the Ogygia, part iii. cap. 14, p. 179; and Keating. That the Britons knew this legend of Man, may be supposed from the surname M<sup>c</sup>Llyr, son of the water or of the sea.<sup>k</sup> Bran ap Llyr is the fabulous father of

<sup>h</sup> This author died in 908, according to O'Flaherty.

<sup>i</sup> Bodleian MS. Laud. 610, fol. 83, col. a., l. 13.

<sup>j</sup> In the copy of Cormac's Glossary in the Library of Trin. Coll. Dub. (H. 2, 15) there is the following note on the above quoted passage, in the hand-writing of Duaid Mac Firbis: **N**o o

**l**ir Manann a depar Manannan lir. "Or he was called Manannan from the Isle of Manann."—(T.)

<sup>k</sup> **Ḷep** or **Ḷeap**, the sea, (*genitive* **Ḷip**) is still a living word in Irish.—(T.) In H. A. Bullock's History of the Isle of Man, the tradition of Manannan is thus spoken of: "Mananan Mac Lyr (the first man who held Man, was ruler thereof, and af-

of the elder Caradoc, and Bran ap Llyr Marini that of Caradoc Vreichbras. The conversion of Man to Christianity is ascribed to one Germanus, an emissary of St. Patrick, who was succeeded by two others named Conidrius and Romulus. Jocelyn. Vita Patric. cap. 92, 152; Vita Quarta, cap. 81.

By Orck are denoted the Orcades or Orkneys, Orcania of Nennius. Orc in Gaelic is a whale or other large fish; and possibly may have had the same sense in ancient Gaulish and British; as it had also in Latin, "*orca* genus marinæ belluæ maximum dicitur" (Pomp. Festus), whence the *orca* of the Italian romantic poets, and in French *orque*.

"Then shall this mount  
Of Paradise by might of waves be moved  
Out of his place, push'd by the horned flood,  
With all his verdure spoiled and trees adrift,  
Down the great river to the opening gulf,  
And there take root, an island salt and bare,  
The haunt of seals and *orcs* and seamews' clang."—*Paradise Lost*, xi. 829–37.

Orcades, or Orc Ynys, the islands of whales. See Armstrong's Gaelic Dictionary in *Orc*. Other etymologies, from the Teutonic, may be seen in Wallace and Torfaeus; but they appear to me false and trivial. The *Oγκας* "*Αγκα*" of Ptolemy was Dunnet Head in Caithness, over against the islands.

The Irish translator has omitted a good passage of Marcus and Nennius: "So in an old proverb it is said, when speaking of judges and kings, *He judged Britain with the three islands*."—(II.)

#### No. IV. See page 42.

*The first man*.—The two first paragraphs of Irish history are borrowed, with corrections, from Nennius, cap. 6; at p. 50 of Marcus. The Latin has Bartholomæus, Partholomæus, Partholomus; and, as it seems acknowledged that Partholan's name means Bartholomew, we must admire the credulity which could believe that apostolic name to have been known in Ireland 311 years after the flood. Ogygia, ii. p. 65. The same remark applies to *Simon Brec*. It is very remarkable that Partholan, first King of Ireland, and Brutus, first King of Britain, were both abhorred for having killed

ter whom the land was named) reigned many years; and was a paynim. He kept land under mists by his necromancy. If he dreaded an enemy, he would of one man cause to seem one hundred; and that by art magic."—*Old Statute Book*, cit.

p. 3. The natives "pretend he was son to a king of Ulster, and brother to Fergus II. who restored the monarchical government of Scotland, 422."—*Ibid.*—(II.)

killed father and mother. See Keating, p. 25. By “Nemech quidam filius agnominis,” the copyists probably understood son of his own cognominis or namesake. The transcriber of Marcus has left it blank, in doubt of its meaning; and he did wisely. For the original reading is “filius Agnomain”, or Agnamhain. See Ogygia, ii. p. 65; Wood’s Primitive Inhabitants of Ireland, p. 13; Keating’s Genealogy, p. 30. The same name, Agnoman, occurs very early in the voyages of the Gaidheliens. Gildas Coem. ap. Ogygia, ii. p. 67. Our translator corrects the Historia, which had represented Nemed himself as sailing away again; whereas it was his posterity, after a sojourn of 216 years.—(H.)

No. V. See page 44.

*Viri Bullorum, &c.*—The Firbolg, Firdomnan, and Fingalian, are inserted by the translator. The name Firbolg is also a general one, and comprehensive of all the three. Mr. O’Flaherty does not doubt but they were colonies from Great Britain, of the Belgæ, Damnonii, and another tribe. Ogygia, i. pp. 14, 15; Keating, p. 39. The account of the Tuatha De Danann is also inserted. They are said to have come from the northern parts of Europe, and their name may be rendered *The Tribe of Gods from Denmark*. Danann for Dania, as Manann for Mannia. The first mention of the Dani is in Servius, “Dahæ . . . . unde Dani dicti,” in *Æneid*. viii. 728; and the second, in Venantius Fortunatus de Lupo Duce, vi. 7, 49:

“Quam tibi sis firmus cum prosperitate supernâ,  
Saxonis et Dani gens citò victa probat.”

The three tribes of Tuatha De Danann were descended from the three sons of Danann, called Gods (and esteemed such) for their skill in magic; whence perhaps the phrase Plebes Deorum. They first came (it is fabled) into the north of Britain, where they inhabited places called Dobar and Ir-dobar (quere Tir?) and whence they removed to the north of Ireland; and their title of De has been accounted for by the name of the River Dee. O’Flaherty, Ogygia, i. p. 12. But their story shews, that they were a race endowed with such arts and powers, as might obtain them credit for a divine origin. And there is no reason for supposing that Dobar was near the River Dee. The interpretation of the name of this colony is quite independent of the question of its having ever existed; of which there is neither proof, nor much probability. Their legend represents them to have spoken a German, not a British, dialect, which is accordant to the notion of their being Danes, but is by no means accordant to the catalogue of their names; and so far their story belies itself. The letters of which the invention is ascribed to the Danannian Ogma, brother of the Daghdá, are not that modification of the Latin alphabet used in Irish and Anglo-Saxon writings, but the

cyphers called ogham; the superior antiquity of which seems to me to involve this difficulty, that they almost imply and presuppose the existence of ordinary alphabetic writing.—(H.)

No. VI. *See page 54.*

*Out of the kingdom of Scythia, &c.*—There is no probability, and a want of distinct testimony, even legendary, that Ireland ever received any considerable body of settlers, but direct from Britain. Ireland, in effect, received but three classes of colonists. For the Nemedians were Bartholomæans, and the Firbolg and Tuatha De Danann were both Nemedians. Besides this class there were the Gaidhil or Scoti, into which prevalent colony the whole nation resolved itself; and thirdly, the Cruithnich or Pictish settlement. But the Firbolg and Danann were both direct from Britain, the former manifestly, and the latter avowedly. And the Scots, after various peregrinations, went from Pictland or Albany in North Britain to Spain, and thence over to Ireland. The whole mention of Spain in that legend is etymological, and was meant to unite the two names, so slightly dissimilar, and sometimes (as Mr. O'Flaherty observes) confounded, of Iberus and Ibernus; as the mention of Scythia is also an etymologism for Scot. The three (or rather two) classes of colonists seem to have been the South Britons, of Belgic origin; the North Britons, of Celtic origin; and certain Britons, who must have belonged either to the one or other division, and were distinguished by retaining in Ireland their custom of staining the skin, at a time when no others did.

The name Scoti is identified by Nennius and by Irish bardic antiquaries with Scythæ, and that verbal resemblance is the sole foundation of their travels from Scythia. No Roman, meaning to say Scythæ, could express it Scotus; and no savage of Hibernia could think of applying to himself the eastern and generic title of Scythian. Words are almost a waste on such topics. The name of Scoti is said to be first used by Porphyry, about A. D. 277<sup>i</sup>. But this must be doubtful in the extreme; as St. Jerome<sup>k</sup>, quoting Porphyry, would put “*Scoticæ gentes*” according to his own custom and that of his day, where Porphyry had put τὰ τῶν Ἰουέγων ἔθνη. If so, Ammianus will be the earliest who names them, at the close of the fourth century. Before these authors no Greek or Roman had heard of a Scot; and the name Scot was very probably unknown in Hibernia. If it be the same as *scuite*, a wanderer or rover, it is unintentionally explained by Ammianus in his “*Scoti per diversa vagantes*.” Its origin should date from the time when they devoted themselves to piracy; from  
after

<sup>i</sup> That is the year to which Schoell, in his *Table Chronologique*, gives Porphyry's name, as flourishing.

<sup>k</sup> Epist. ad Ctesiphontem.

after which time, as Ammianus is the first ascertained authority, its *known* origin does in point of *fact* date. And we may suppose that it was not prevalent, until the sea-kings of Erin became troublesome to the neighbouring shores, which was scarcely in the third century, or perhaps after the middle of it, when Cormac Mac Art obtained celebrity in various ways. Achy Mogmedon, father of Niall the Great, seems first to have become formidable in that shape. This supposition squares admirably with the observation in Ogygia iii. 72, that although the Irish called their Gaidhelian people Scots, no such territorial epithet as Scotia or Scotland was known in their language; for they had not that name in regard of their land, but of renouncing the land, and making their home upon the deep, and among the creeks and coves of every defenceless shore. The ancient word *scud*, a boat or ship, plural, *scuid*, hath a close agreement with *scuite*, a wanderer, and *Scut*, a Scot; and it may be doubted, whether this obsolete Gaelic word did not primarily signify roving in coracles. Sallee existed before there were Sallee rovers; and so did Ireland, long before she had her scots or rovers. Bardic fable so far says true, that it was the latest denomination of the pagan kings of Erin; and the protracted rovings or wanderings of Eibhear Scot and his family through almost all lands and seas seem like a vast romantic gloss upon the appellation. For they were, indeed, a race of *Errones*, and that is the characteristic feature of their story.—(H.)

No. VII. See page 60.

*Seeds of battle.*—Cæsar speaks of the spikes which Cassibellanus placed in the Thames, as large stakes, not caltrops: “*ripa autem erat acutis sudibus præfixis munita, ejusdemque generis sub aqua defixæ sudes flumine tegebantur,*” (De Bello Gall. v. 18.) ; and Bede says, that these stakes remained to his time, “*quarum vestigia sudium ibidem usque hodie visuntur, et videtur inspectantibus quod singulæ earum ad modum humani femoris grossæ, et circumfusæ plumbo immobiliter erant in profundum fluminis infixæ.*”—Hist. Eccl. i. 2. But we can hardly suppose such solid stakes to have been described under the name of “*semen bellicosum.*”

I am indebted to Mr. Eugene Curry for the following illustrations of the words *Ḑpana catha*, which I have translated *seeds of battle*.

In a MS. glossary on paper, written in the seventeenth century, and now preserved in the Library of Trinity College, Dublin (H. 2. 15. p. 126,) the words are thus explained:

Ḑpann catha .i. beapa, ut ep̃e, “*pil*      GRAIN CATHA, i. e. spikes; as “*SIL*  
cath̃a goir̃e cuir̃tẽp̃ fõcẽr̃tẽp̃ f̃p̃i bel̃a-      CATHA GOIRT [seeds of battle-field] which

ἔα σπικὶ ἀτα εἰσινδε," i. beapa no m  
cuipcheap amail píl i n-gorpe i m-belaib  
uaḗtaib na cipice. Ipe pín uil ann i. in  
gpan caḗa.

are put or set in the entrance fords of  
an unfortified<sup>1</sup> country:" i. e. spikes or  
things that are sown like seed in a field,  
in the solitary passes of the country.  
This is what is *meant by* GRAN CATHA  
[seeds of battle].

The words in inverted commas are evidently quoted from some more ancient tract or glossary.

In the Felire Beg, or little Festilogium, an ancient Calendar, preserved in the library of the Royal Irish Academy, in a MS. which is at least as old as the fourteenth century, the following is given (p. 23) as the first of three great qualifications of a distinguished champion:

Ἐπειδὴ ἀπὰ νεαμῥεαναḗap læech;  
cachleap cu poceapḡaib, i. ḡnam ca-  
zha, cu ceapṛaib poiche in ḡae bulḡa.

Three things that constitute a cham-  
pion: Battle skill with subordinate arts,  
viz. GRAIN CATHA, with the skilful set-  
ting the GAE BULGA [belly spear].

The *gae bulga*, or belly spear, was a short spear which was used by the combatant to strike from beneath, and pierce the belly of his opponent under his shield. In the curious ancient romance called *Tain bo Cuailgne*, or "The Plunder of the Cuailgnian Cows," the hero Cuchulann, the champion of Ulster, is introduced making use of the *gae bulga*, in his combat with Ferdíadh, the champion of Connaught, at Ath-Firdíadh, the ford of Firdíadh (so called from the name of the hero), now Ardee. It appears from this narrative that the weapon was thrown from the foot, and the art seems to have consisted in keeping the adversary busy in protecting his head and body, whilst the *gae bulga* was suddenly seized between the toes, and struck under his shield into his belly. It is described as a barbed dart, which after entering the body threw out thirty blades that sprang loose and inflicted an incurable and deadly wound within.

It is not necessary to our present purpose to enter into any more particular account of this probably fabulous weapon, or to collect together the notices of it which occur in Irish MSS. It must suffice to observe that both the *gae bulga*, or belly-spear, and the *grain catha*, or battle seed, seem to have been used chiefly, if not always, in fords of rivers, the water serving to conceal the weapon, or the caltrops, from the enemy.

<sup>1</sup> *Unfortified*—"Ἐἰ ἴμ. i. εἰ μὴ μὴ ἰσθμὸς. *Eislinu*, i. e. unfortified or un-fast."—O'Clery's Glossary.

enemy. In the case of the battle, or rather the single combat, at the ford of Ardee (described in the romance of the *Tain bo Cuailgne*), the attendant or esquire of Cuchulann is represented as sending the gae bulga to his master *through the water*, floated probably by some contrivance so as to escape the notice of the enemy; and it was then caught by Cuchulann between his toes, under the water, and driven instantly into the belly of his assailant.—(T.)

#### No. VIII. See page 63.

*The King was baptized.*—The famous legend of King Lucius (from Nennius, cap. 18) has its earliest voucher in Bede; whose accounts of its date are both erroneous and and discrepant<sup>m</sup>. Annalists have varied from 138 to 199 in assigning its epoch. But that would not affect the fact itself, were it otherwise authentic. There were then in Caledonia and in Cornwall, if not elsewhere, some independent princes or chieftains, of whom this Lucius may have been one. But it has much the appearance of a fable, forming part of the romance of the kings of Britain. Mr. Carte has forcibly observed, that Gildas's design led him to speak of it, and yet he doth not mention so much as the name of Lucius, i. p. 133. The real question is, whether Bede took his brief statement out of Roman or ecclesiastical history, or from a Celtic legend. Such a legend might well grow out of a statement, that Christianity was planted in Britain "*Marco Aurelio et Lucio regnantibus*;" for the Emperor Lucius (as L. Verus<sup>n</sup> was commonly termed) figures in the inconsistent dates of this transaction; both of which are in his life, and intended to be in his reign; and the latter is in his reign. "*M. Antoninus Verus cum fratre Aur. Lucio Commodo . . . quorum temporibus . . . misit . . . Lucius Britannorum rex*," &c. Henr. Hunt. i, p. 304.

Nothing can be more confused than the accounts given of this name. For in British it is written Lles (whether in speaking of this man, or of any other Lucius<sup>o</sup>), meaning gain or profit; of which Lucius is no translation, though it may very remotely imitate the

<sup>m</sup> "Anno ab incarn. Domini centesimo quinquagesimo sexto Marcus Antoninus Verus, decimus quartus ab Augusto, regnum cum Aurelio Commodo fratre suscepit; quorum temporibus cum Eleutherius vir sanctus pontificatus Romanæ ecclesiæ præesset, misit ad eum Lucius Britannorum rex epistolam," &c.—Hist. i. c. 4. Eleutherius was not Pope until 177, when Verus was dead; and their accession was in 161. "Anno ab incarn. D. 167, Eleutherius Romæ

præsul factus 15 annos ecclesiam gloriosissimè rexit, cui litteras rex Britanniae Lucius mittens," &c.—Epitome, p. 278. Here we get into the reign of the emperors, but are still ten years short of the pontificate of Eleutherius.

<sup>n</sup> Julius Capitolinus, pp. 179, 183-4; Lugd. Bat. 1661; Fronto Epist. ad Verum, lib. ii. ep. 1; Dion Cassius, pp. 1177-8; Aur. Vict. de Cæsaribus, cap. 16.

<sup>o</sup> Vide Triad vi. series 2; Brut, p. 351, &c.

the sound. But they surname him Lleuver, i. e. bright or luminous, which is evidently meant to express the etymon of Lucius. Thus inconsistent is fiction. Some copies of Nennius have these words: "Lucius agnomine Lever Maur, id est, Magni Splendoris, propter fidem quæ in ejus tempore venit." The author of the *Cambreis*<sup>p</sup> gave the same rationale of the name Lucius,

"———— Coilo succedit *Lucius*, orto  
*Lucifero prælucidior*, nam *lucet* in ejus  
Tempore vera fides."

It is furthermore pretended that his real name was Lleirwg; Lleuver Mawr (and consequently Lucius) being merely a title of honour. Neither in the *Liber Land-avensis*, nor in Mr. J. Williams's *Eccles. Antiq. of the Cymry*, pp. 66–7, nor elsewhere, can I discover any thing that deserves to be called an historical corroboration of Beda. The Welch hagiography applicable to this name is vain and fictitious. The family of Bran ap Llyr is described as one of the holy or saintly families of Britain<sup>q</sup>; and it is pretended he was the father of Caractacus, who, being taken prisoner with his son, learned Christianity at Rome. But it is well known, that Caractacus was one of the sons of Cynobeline, whose death preceded the war between his children and the Romans. Dion Cassius ix. cap. 20. This Bran ap Llyr was a sorcerer, whose whole legend is magic. See the *Mabinogi of Branwen*. His grandson, son of Caractacus, is said to have been St. Cyllin; but it is tolerably certain, that Caractacus had no son whom the Romans took. Cyllin is fancifully supposed (see Taylor's *Calmet*. v. p. 259; *Triad* xlii. series 1<sup>r</sup>) to have been Linus, first Bishop of Rome after St. Peter. It is not very likely, that Linus should be written for Cyllinus; which must either change the *quantity*, or reject the *accented* syllable. Nor is it likely that the name Linus, as old as mythology<sup>s</sup> itself, and common at Rome, where Martial ridicules<sup>t</sup> at least two persons of that name, should be the mutilated name of a British Celt. Whether a converted barbarian, elegantly tattooed with woad, is likely to have been elected to the apostolical chair of St. Peter, forms another question,

<sup>p</sup> Pseudo-Gildas in *Cambreide*, ap. Ussher.

<sup>q</sup> *Triad* xviii. This absurd production is full of ignorance, even of that little which we do know. Boadicea is confounded with Cartismandua.

<sup>r</sup> The general idea was, no doubt, in the mind of the writer of this *Triad*, which runs thus: "Three Saints, *Linus* of the Isle of Britain, *Linus* Bran ap Llyr, *Linus* Cynedda Wledig, and

*Linus* Brychan of Brecknock." Here the heads of the three Holy Families (see series 3, *Triad* xviii.) each receive the name *Linus*, with its Latin termination!

<sup>s</sup> Orphei *Calliopeia*, *Lino formosus* Apollo.

<sup>t</sup> *Epigr.* i. 76, ii. 38, 54, iv. 66, v. 12, vii. 94, xi. 26, xii. 49.

tion, of which the affirmative decision holds out fair hopes of Lambeth to our New Zealand neophytes. But we may infer, that there was never such a man as this Cyllin. That name is formed of *cy* and *llin*, and means "united by a chord or string," or else "being of a common lineage." *Λβον* in Greek is flax; and thence, a chord or string. *Linum* in Latin keeps both those meanings; and *linea* has the further meaning of series or lineage. The British and Gaelic *llin* have *all the three meanings*; which circumstance leaves reasonable inference, that it is one of the words introduced from the Latin. Neither does the flax culture belong to the savage state; peltries clothe the savage, the nomadic tribes proceed to the use of woollens, and flax and hemp come last. There probably existed no such name as Cy-llin for Caractacus to affix to his son; and it was invented long after the supremacy of the Romans had been established, and perhaps after its subversion.

Lleirwg Lleuwer Mawr was grandson of Cyllin, and son of Coel; whom, however, the Chronicle of Kings makes son of Meiric, not of Cyllin. Coel (called a bard in Triad xci.) reigned over Britain, paying tribute to Claudius; and his son Lles succeeded him, whom others call Lleirwg Lleuwer, and the Latin writers Lucius. This is all a romance. The house of Cynobeline (if there was any remnant of it) did not recover its authority over Britain, as tributaries or otherwise; but the country was gradually reduced into a Roman province. As there was no Cyllin, there probably was, for similar reasons, no Coel; and the true Coels are of much later date. For the Welch word *coel* (not in Gaelic), an omen or presage, charm or enchantment, or other object of superstitious veneration, seems to be formed from the Latin word *coelum* or *cælum*, what is hollow or concave, and, in the second intention, *heaven*. *De cælo servare*, is to observe omens and auguries; *divinare* is to observe things divine.

It is a reasonable supposition, that the one historical notice of Lucius, Beda's, given in a form discreditable to the learning of its venerable author, is not really historical; and that the tale was made up in Britain by somebody, who took the imperial brothers Marcus and Lucius to be the Roman emperor and the British king.—(H.)

No. IX. See page 66.

Geoffrey of Monmouth only miscalls Maximus by the name of Maximian; but the *Historia Britonum* has made two emperors, Maximus and Maximian, out of that one man.

The remarkable assertion, that Consuls instead of Cæsars now began to reign, can only be explained as of Tyranni in lieu of more regular emperors. For such were Maximus himself, Marcus, Gratianus Municeps, and Constantine III., who all assumed the tyrannic purple in Britain. That accounts for the idea of a derogation; but the  
author

author of the *Historia*, consistently with his general statement, proceeds to speak of Valentinian and Theodosius as consuls.

The epoch of Maximus was very famous in the legends of Britain. In them he is called Maxen or Maxim *Wledig*, i. e. the *sovereign of the land*. Gwledig is literally *terrenus*, from *gwlad*, terra; and the title claims him for a native, as well as a Roman, sovereign. The Chronicle of the Kings describes him as being nephew to Helen, mother of Constantine, and son to her brother Llewelyn, and as being husband to another Helen, daughter of Eudav, a potent British chieftain. See Galfrid. v. cap. 8-9; Roberts's Tysilio, p. 98. Thus he was a Briton, though a senator of Rome. He is indebted for these legends to the important events of his reign. For then it was, that the foundations of Armorican Brittany were laid by the Celtic forces who accompanied him, on his expedition to Gaul, under the command (as a general tradition saith) of one Conan of Meriadawg in Denbigh. Then also the affair of the 11,000 virgins occurred; of which the death of some young women, going to join the Armorican *colony* (Colonia), seems to have been the truth.

There is a curious tale or mabinogi called Breuddwyd Maxen, the Dream of Maximus. He was emperor of Rome, the handsomest and wisest that ever reigned. Under him were thirty-two crowned kings, with whom he went a hunting. Being heated, he fell asleep; while they raised their shields for a fence around him, and a golden shield over his head. He dreamt that he visited a country, which he traversed, and reached a rough and barren district, beyond which he found a fine city, and in it a hall or palace of great splendour; and in the hall were two bay-haired youths, playing chess on a chess-board of silver, with chessmen of gold. They were dressed in black, with frontlets of red gold on their hair, and precious stones therein. At the foot of the column supporting the hall sat a gray-haired man on an ivory throne, with golden bracelets, chain, and frontlet, and with a golden chess-board on his breast, and in his hand a golden wand and a steel saw; and he was carving chessmen. A maiden sat opposite to him on a golden chair, arrayed in white silk and jewels. Maximus sat down in the chair beside her, and threw his arms round her neck; and, at that moment of his dream, awoke. He sent ambassadors in all directions in quest of her. And, at last, three of them found out the country, which was Britain, and the rough district, which was Snowdon, and the city, which was Aber Sain in Arvon; where they found the youths playing chess, the old man making chess-men, and the maiden in the chair of gold. They opened to her the suit of Maxen, and she said, that if the emperor loved her, he must come for her. So he came, and conquered the island, and went to Aber Sain, where he found Conan, and Adeon, sons of Eudav, playing at chess, and Eudav son of Caradoc in the ivory throne, making chess-men,  
and

and his daughter Helen seated. And he threw his arms round her neck. And that night they slept together. Next morning he asked her to name her dower, and she demanded Britannia from the British to the Irish sea, and the three adjacent islands [see above, cap. iii.], to hold under him; and three cities to be built for her, which were *Caer yn Arvon*, *Caer Llion*, and *Caer Vyrddin*. Helen caused roads to be made across the island from each city, and they were called *the Roads of Helen the Armipotent*. Maxen stayed seven years in Britain, and thereby (by Roman law) he forfeited the crown imperial; and they chose another emperor in his place. But he went and besieged Rome, and took it by the valour of Conan and Adeon and their Britons. Then Maxen gave them his army, to conquer territories; and they conquered and ravaged many provinces. But Conan would not return to his native country, and remained in Brittany, which is called *Llydau Brytaen*; and, since many flocked over thither from Britain, the British language yet remains there.”—See the *Greal sev Cynnulliad o Orchestion*, &c. pp. 289–297, London, 1805. Maximus is said to have had three sons, *Cystennin* or *Constantine*, *Public* or *Publicus*, and *Owain* or *Eugenius*, surnamed *Minddu* or the *Blacklipped*.—*Y Greal*, &c. p. 18. This *Owain ap Maxen Wledig* is reported to have been the first of those British kings who, after the resignation of the island by *Honorius*, ruled it independently of the Roman or *Cæsarean* system. See *Triads*, xxi. xxxiv. xli. liii. This name and tradition comes out of *Bardism*; and was not accepted by that other school of authors who framed the *Trojan* dynasty of kings. King *Owain*, son of *Maximus*, has been termed a saint; but he seems to have been more of a magician. He buried the head of *Bran ap Llyr* in the *Tower Hill* of London, for a talisman of defence to this island; but king *Arthur* indiscreetly revealed it. He was himself buried, both his head and his body, at *Nanhwynyn*, in the *Forest of the Faraon* (demons or spirits), and the said *Owain* slew *Eurnach Gawr*, and in the self-same forest *Eurnach* slew him.—*Greal*, p. 18. The *mabinogi* or legend of this obscure business seems not to be extant.—(H)

No. X. See page 67.

*From the place, &c.*—This curious sentence on the limits of Brittany has been, in the indication of the points of the compass, either taken from a better MS. than the printed copies, or more clearly enounced by the translator. The author describes Brittany as a triangle with its vertex due W., and the angles of its base N. E. and S. E. The *Cruc Ochident* or *Tumulus Occidentalis* is beyond doubt (as *Bertram* had surmised) the precipitous rock of *Ushant*, notoriously the due W. extremity of Brittany. Its modern name, *Ouessant*, though ultimately derived from *Uxantus*, sounds and perhaps is intended to sound like *Ouest*, *West*.

The N. E. angle is the stagnum, or bay of the sea, above (that is, north of) the Mons Jovis. The super verticem Montis for super Montem was either a mistake of Marcus himself, or of all his transcribers. The Mons Jovis is an extraordinary rock in the Avranchin, otherwise called Mons Sancti Michaelis in Periculo Maris, in French le Mont Jou. See Blondel, Notice du Mont St. Michel, p. 10. Avranches, 1816. There are two rocks; the Tumbelenia, or Tombelaine, explained by some Tumba Helenæ, but more correctly Tumba Beleni, i. e. Hill of Belenus, the Celtic sun-god; and the loftier one, called simply Tumba, as well as Mons Jovis. The monastery or hermitage there was called Monasterium ad Duas Tumbas in Periculo Maris. Blondel, *ibid.* pp. 11–119. The Mont Jou received its appellation of Mont Saint Michel, from an apparition of St. Michael Archangel, which was seen there in A.D. 708. See Gallia Christiana, xi. p. 472; Ogeè Dict. de la Bretagne, i. p. 98, Nantes, 1778. In that year an inroad of the sea swept away, and changed *in arenæ suæ formam*, the forest in which the mount used to stand, and made it an island at high water; and St. Aubert, Bishop of Avranches, built a chapel there by command of the Archangel, which was dedicated in 709. See Blondel, *ibid.* p. 14; Gallia Christ. *ibid.* Apparitio S. Michael. ap. Mabillon, A. SS. Ben. sæc. 3. part i. p. 86. The Avranchin continued to be a part of the County of Brittany until the year 936, in which Alan IV. is said to have made over that district to William Long-Sword, Duke of Normandy; and to that province it hath ever since appertained. Recherches sur la Bretagne per Felix Delaporte, i. p. 95–6, Rennes, 1819. Therefore Dom Mabillon antedates the Apparitio Sancti Michaelis, when he states that narrative to have been written “ante sæculum decimum,” for its author does not consider the Mount to be in Brittany.

It remains for us to find the S. E. angle of Brittany at Cantguic<sup>u</sup>. The Armorican meaning of the words *cant guic* is the hundred villages, *centum vici*. And I have no doubt, but the civitas Cantguic, or Centunvici, is that of Condivicum, properly Condivicenum, of the Namnetes. Whether the ancient Gaulish name Condivicum<sup>v</sup> signified *centum vici*, or did not, that etymology seems to have been attached to it; and may have contributed to introduce the spelling Condivicum. With Ushant for your vertex, and Mont St. Michel and Nantes at the base, you have the Brittany of the Historia Britonum. If Dom Morice has taken any notice of this passage, or the matters to which it relates, in his voluminous work, it has escaped my observation.

Mr. O'Donovan has justly remarked, that the translator mistakes *crug*, a hill or mound,

<sup>u</sup> Rectè sic ap MSS. Petav. et Cotton. Minus rectè Tanguic, etc.

<sup>v</sup> Adrien Valois supposes, upon uncertain

grounds, that it referred to a confluence of streams.—Notitia Galliarum, p. 367.

mound (*tūmulus* of Marcus, and *cumulus* of Nennius), for *crux*, a cross.—Notes on the Hy Fiachrach, p. 413.—(H)

No. XI. See page 68.

*The Britons of Letha, &c.*—Britanny was called, by the Celts of Great Britain, Llydaw, and in Irish Letha, or Leatha, which words are expressed in Latin Letavia. Its derivation is from the Latin *littus*, and is equivalent in sense to the word Armorica; or, with the mutation, Arvorica, whence Procopius took his Ἀρβόρυχοι, de Bello Goth. i. 12. *Lez*, in Armorican, is *shore*; and *Lez ar mor*, or *ar vor*, is *shore of the sea*; sometimes redundantly expressed *lez en ar vor*, which arises from making one word of armor, or arvor, *littus in maritimis*. Hence the noble family of *Lez'narvor*. See Rostrenen, Dict. François-Breton in *Bord de la mer*; Bullet Dict. Celtique in *Letav* and *Llydaw*. Others have improperly derived the word Letavia from the *Læti*, a sort of auxiliary militia, holding lands under the lower emperors of the West.

Nennius has a much stranger story, which our translator (if he found it in his copies) has done wisely to reject. He says that the British colonists, who married Gaulish wives, cut out the tongues of their wives, that the children might not learn Latin; and that, on that account, the people were called *Lled-tewig*, pl. *Lled-tewigion*, i. e. *Semi-tacentes*. A similar account is given in the *Breuddwyd Maxen*, but with less care in adapting the name to its etymon: "because of the women and their language being reduced to silence, the people were called the men of Llydaw Brytaen."—*Y Greal*, p. 297. That notion must have obtained some vogue; for we find *Æneas* of Britanny, the father of *Emyr Llydaw*, called *Æneas Lledewig o Llydaw*, i. e. *Æneas Semitacens Letaviensis*.—*Bonedd y Saint*, p. 30, 31.

*Leatha* was certainly used two ways in Irish, sometimes for *Letavia* and sometimes for *Latium*; from which some doubt and confusion hath arisen. See Mr. O'Donovan on the Hy Fiachrach, p. 410. In the Scholia upon the poet Fiech, in Colgan's *Trias*, probably by more scholiasts than one, it is explained both ways. That is the origin of the ridiculous fable of king *Faradhach Dathi*, nephew and successor to *Niall* of the Nine Hostages, having carried his arms into the Alps and been there slain. Like his uncle he attacked *Leatha*; and like him, met his death there; and his descents upon *Letavia*, when construed into an invasion of *Latium*, i. e. *Italy*, bring him, in due course, to the Alps. He was, by some accounts, shot with an arrow; and "the learned say that it was with the same arrow with which *Niall* of the Nine Hostages was slain."—*Hy Fiachr.*, p. 23. Strange indeed! if the arrow which slew *Niall* upon the coast of Britanny, had found its way to the Alps. But, if they were killed in the same country, it might possibly be the same arrow. There the truth of the matter tran-

spires; and it is not a little confirmed by the existence of Dathi's tomb at Rath Crogan, in Connaught. In the Battle of Magh Rath, or Moira, pp. 4, 5, it is mentioned, that Ugaine Mor (King of Erin, anterior to authentic history) took hostages of Erin and Albany, and eastwards to Leatha. And if we understand these words as inclusive of Great and Little Britain, rather than of Italy, we shall give compactness to the story, and mitigate its improbabilities.—(II)

No. XII. *See page 71.*

*Severus the Second, &c.*—All the Latin copies, after briefly introducing Severus the Second and Constantinus, say, “now we must resume the history of Maximian the tyrant,” i. e. Maximus, and so give the upshot of his attempts. But the translator has thrown Maximus' history into one piece. The ninth emperor is the tyrant Constantinus, who reigned at Arles in Provence. But it is less easy to say who is the second Severus; for Libius Severus of Lucania, Count Ricimer's puppet in 461, is clean out of the question.

In the enumeration prefixed to Marcus, he is called “*alius Severus Æquantius*,” p. 46; and the text of Marcus twice (pp. 62, 80) mentions Gratianus Æquantius as the Roman consul at the time when the Saxons came over; which, any way, is an anachronism, but must relate to Gratianus Municeps, and not to the elder Gratian. Nennius has it *Gratianus* (otherwise Martianus<sup>w</sup>) *Secundus*, cap. 28. What can this word *æquantius* mean? It is said in the Chronicle of Kings, that Gratianus Municeps, with two legions, drove the Scots out of Britain.—Galfrid. 5, cap. 16. The headings of chapters to Nennius state (cap. 24), that “Severus II. directed another wall, of the customary structure, to be built from Tinmouth to Rouvenes against the Picts and Scots.” Now if Gratianus Municeps caused the Severian or Tinmouth wall to be repaired, he might, for that service, be called “*ail Severys*,” which word *ail* gives the double sense of *another*, or a *second*, and of being *similar* or *equivalent* to the first; or, in the words of the preface to Marcus, “*alius Severus æquantius*.” Certainly, the application of this word both to Gratianus, and to an unknown Severus *occupying Gratian's right place in a series that omits him*, strongly suggests their identity. Geoffrey's Latin steers clear of this Severus; but the Welsh copies, marked Tysilio and Basingwerk, introduce him upon the death of Gratianus Municeps (not as king or as emperor, but as commander

<sup>w</sup> There was a Marcianus in the East three years later than the date in question, viz., 449; assigned, however, to that very year by Bede, i. cap. 15, and in his Epitome; but there never was a Marcian the Second. Mr. Stevenson prints

(in his cap. 31) *Gratiano secundo Equantio*; but whether from a text, or by combining together two different texts, does not clearly appear. Gale's readings know nothing at all of *Æquantius*.

der of an auxiliary legion), and set him to work upon *the wall of Severus*. Brut., p. 225; Roberts, p. 103. The interval between Gratianus and Gallio Ravennas (from thirteen to nineteen years), is sufficient to admit of both having laboured upon the wall; the former on the old Severian model, and the latter in solid masonry. I take Gratianus Municeps to mean Gratian of Municipium, or Caer Municip, that is, of Verulamium. See above, add. notes, No. I., p. v.

All that follows (briefly here, but more fully in the Latin) concerning the Roman expeditions to reconquer Britain, and their depredations, is false; and not easy to account for. The auxiliary legion sent by Honorius, and that afterwards led over by Gallion of Ravenna, to assist the Britons, form their sole historical basis.—(H)

No. XIII. *See page 79.*

The miracle of Germanus is thus recorded by Hericus Autisiodorensis from his recollection of the oral communications of Marcus Anachoreta, the original compiler of these British histories, with whom he had been personally acquainted. . . . “The shores of Gaul would be the end of the world, did not the isle of Britain, by its singular magnitude almost deserve the name of another world. This island, peculiarly devoted to St. German, acknowledges herself indebted to his sanctity for many benefits; being illuminated by his teaching; more than once purified by him from the taint of heresies; and, lastly, adorned with the lustre of many miracles which need not to be repeated, since they have been committed to writing by the study of noble doctors. One of them is especially famous, of which the knowledge hath come down to us through the holy old man, Marcus, a bishop of the same nation, who was by birth a Briton, but was educated in Ireland, and, after a long exercise of episcopal sanctity, imposed upon himself a voluntary pilgrimage; and being invited by the munificence of the pious king Charles, spent an anachoretic life at the Convent of Saints Medard and Sebastian; a remarkable philosopher in our days, and of peculiar sanctity. He was wont to relate before many, that German, the holy apostle (to use his own words) of his nation, when he was traversing the Britannias, entered the king’s palace with his disciples. It was then severe winter, and very inclement, not only to men, but even to cattle. Therefore he sent a message to the king to ask shelter for the approaching night. The king refused, and, being a barbarian both by nation and character, made light of the matter. Meanwhile German, with his disciples, remaining in the open air, stoutly endured the inclemency of the weather. And now, as the evening had closed in, the king’s swineherd, having returned from the pastures, was carrying home to his own cottage his daily wages which he had received at the palace. When he saw the blessed German and his disciples starved with the wintry cold,

cold, he drew near, and humbly asked him to state who he was, and why he staid there in the severe frost? Having collected nothing certain from his answer, but being moved by the dignity of his person, he said, I beseech you, my Lord, whoever you are, to consider your body, and enter the lodging of your servant, and to accept such good offices as my poverty permits, for I see that it is of no small importance to mitigate the inclemency of the approaching night even in the meanest dwelling. Not despising the quality of the person, he entered the dwelling, and gladly received the services offered him by the poor man. He possessed only a cow and a calf; and turning to his wife he said, ‘Eh? do you not perceive how great a guest you have received? look sharp, then, and kill our only calf, and serve it up for those who are about to sup.’ She presently obeyed the order, and cooked the calf, and set it on the table. The bishop, abstinent as usual, desired the others to eat. Supper being finished, German called the woman to collect carefully the bones of the calf, and lay them upon its skin, and place them before its mother in the cow-house. This being done (strange to say) the calf presently arose, and, standing by its mother, began to feed. Then, turning to them both, the prelate said, ‘Receive this benefit by way of compensation for your hospitality, but without prejudice to the reward of your charity.’ All extolled the wonderful issue of the event with united praises. Next day the bishop went to the palace, and waited for the king’s coming forth into public. German received him as he came out from the interior, and, as soon as he was accessible to verbal reproof, severely asked him why he had denied him hospitality the previous day. The king was stupified; and, being astonished at the man’s firmness, refrained from answering. Then Germanus with wonderful authority said, ‘Go forth, and resign the sceptre of the kingdom to a better.’ And he hesitated: German immediately thrust him with his staff, and said, ‘Thou shalt go forth, and, as the Lord hath certainly decreed, shalt never again abuse the kingly power.’ The barbarian, awed by the divine power in the prelate, immediately went out of the gates of the palace with his wife and children, and made no further attempt to retain it. Then German sent one of his disciples to call forth the swineherd and his wife, and to the astonishment of the whole palace, placed him on the summit of royalty; from which time until now kings proceeded from the race of the swineherd, God wonderfully regulating human affairs through St. German. The aforesaid bishop, whose probity whosoever hath experienced, will by no means hesitate to believe his words, assured me, with the addition of an oath, that these things were contained in catholic letters in Britain.”—*Hierici de Miraculis S. Germ.* i. cap. 55; apud Ph. Labbe Novæ Biblioth. MSS. tom. i. p. 554–5. Compare Marcus, pp. 62–5; Nennius, cap. 30.

It is observable that all proper names of men and places are omitted here, Hieric being, no doubt, unable to retain them in his memory; consequently Britannia and her  
king

king are mentioned generally in lieu of Powys and its local dynasts. Germanus visited Britain in company with St. Lupus in 429; and again in 447, accompanied by Severus. But all the accounts of his transactions with Vortigern have the character of fable. He died on the 31st of July, 448, being an early period of that ill-fated, but long-lived, monarch's career.

The Belinus of Marcus, and Benli of Nennius, is Benlli, surnamed Gawr, or the Giant, lord of Ial, a mountainous district of Denbigh.—*Llwyd Commentariolum*, p. 91. That Gawr is used properly for giant, and not for a mighty man, seems from Gwilym Rhyvel's mention of the *gwrhyd* (length or stature) of Benlli Gawr.—*Englynion y Davydd ap Owain*, v. 25. Nothing is known of him besides the fable in Nennius. But the grave of his son, Beli ap Benlli Gawr, a fierce warrior, is mentioned in the *Beddau Milwyr*, or *Graves of Warriors*, stanza 73:

“ Whose the grave upon the Maes Mawr ?  
Proud his hand upon the long-bladed spear,  
The grave of Beli ap Benlli Gawr.”

And some account of that grave is given in a prose narrative, printed in *Y Greal*, p. 239. The late Dr. Owen Pughe imputed to this son of Benlli a modification of the laws of Bardism.—Preface to *Llywarch Hên*., p. lx. *Welsh Dict. in Beli*. But for this he has adduced no authority beyond his own assertions. Ralph Higden, in *Polychronicon* (p. 223), says: “ In *Legenda S. Germani* [i. e. in Heric's book] habetur quod dum *Vortigernus* hospitium S. Germano denegaret,” &c., stating the affair precisely as in Heric, except that where Heric names the king generally, he puts in the name of Vortigern. Both alike derive the kings of all Britain, not of Powys, from the swineherd. It is remarkable that this Cadell Dwrnluc was the founder of a line of Powysian princes, and that Cadell, second son of Rodri Mawr, and father to the law-giver, Howel the Good, obtained Powys in the famous division of Wales by Rodri Mawr. Yet this doth not arise from any confusion of the two men; for Cadell ap Rodri Mawr had not been dead forty years in 946, when the last edition of the *Historia* is dated; nor was he yet born, “ quarto Mervini regis,” when the first was compiled. For a sample of the ancient genealogies in the *Cambrian Biography*, Cadell reigned about the close of the fifth century (p. 31), Vortigern died in 481 (p. 168), yet Cadell was son of Pasgen, son of Rheiddwy, son of Rhuddvedel, son of Cyndeyrn or Catigern, son of Vortigern! The age of puberty must have been early in those days. Other genealogies, contained in a MS. of the tenth century, make Cadell Dwrnluc father of Categirn, and grandfather of Pasgen, and son to one Selemiawn. But Categirn and Pasgen are now universally regarded as two sons of Vortigern. So little consistency do the boasted *Cambrian genealogies* possess. See *Cambr. Quart. Mag.* iv. pp. 17, 21.

The

The miracle of the calf is one of a class well-known in the hagiography of these islands. St. Patrick brought to life five cows that were evisceratæ.—Jocelyn, cap. 9. Having banqueted with his disciples upon Bishop Trian's cow and calf, he brought them both to life again, lest the bishop should be in want of milk.—Vita Tertia, cap. 63. A visitor to St. Columba ate a whole sheep for his dinner; but Columba collected the bones and blessed them, and so completely restored the sheep, that a large party made a second dinner of it.—O'Donnell Vita Columbæ, ii. cap. 16. A poor woman slaughtered and roasted her only calf for St. Bridget's supper; but she restored it to life.—Cogitosus, cap. 27. St. Finnian of Clonard restored a calf on which he and his followers had supped; and St. Abban one which the wolves had devoured.—Colgan, A. SS. xxii. Febr. p. 396; xvi. Mart. p. 611. St. Fingar and his 777 companions feasted on a poor Cornish woman's cow, and then he resuscitated the skin and bones.—Febr. xxiii. p. 389.—(11)

No. XIV. *See page 93.*

*Let his blood be sprinkled, &c.*—The practice of auspicating the foundation of cities, temples, or other solemn structures, by human sacrifice, is not known to me as of any remote antiquity. Johannes Malala, a compiler of the ninth century, gives this legend of the foundation of Antioch by Seleucus Nicator: "In the plain opposite to the Silpian mountain . . . . he dug the foundations of the wall; and sacrificed by the hands of Amphon, his high-priest and mystagogue (τῆλισταῦ), a virgin named Æmathe, between the city and the river, on the 22nd day of the Artemisian month, which is also May, at the first hour of the day, about sunrise; calling ἀντήν [HER, or IT?] Antiocheia, after the name of his own son, Antiochus Soter. Presently he built a temple, which he dedicated to Jupiter Bottius, and diligently erected formidable walls, Xenæus being his architect. He also erected upon the banks of the river a brazen pedestal and statue of the sacrificed virgin, as the Fortune of the city; and offered sacrifice to her as the Fortune."—p. 256. Subsequently the same Nicator laid the foundation of Laodicea in Syria. Having slain a wild boar, he dragged its body round a certain space of ground, and dug the walls according to the track of its blood; "having also sacrificed a pure virgin, by name Agave, and erected to her a brazen statue, as the Fortune of the city."—p. 259. Of these statements a certain Pausanias Chronographus appears to be the authority; and no reasonable doubt can be entertained, that they were fabulous, and founded upon the magical doctrines to which that lost and unknown writer seems to have been much addicted. From this we collect, that the human victim immolated upon such occasions was rewarded with deification and worship, and accounted a sort of tutelary deity of the place. Merlin was to have been the Τύχη of Vortigern's edifice. But the narrative in Nennius has this distinction, that repeated failures

failures had shewn the necessity of some piacular rite; wherein it more nearly agrees with the legend of St. Oran of Iona. "The chapel of St. Oran stands in this space, which legend attests to have been the first building attempted by St. Columba. By the working of evil spirits, the walls fell down as soon as they were built up. After some consultation it was pronounced, that they never could be permanent till a human victim was buried alive. Oran, a companion of the saint, generously offered himself, and was interred accordingly. At the end of three days St. Columba had the curiosity to take a farewell look at his old friend, and caused the earth to be removed. To the surprise of all beholders Oran stood up, and began to reveal the secrets of the prison-house; and particularly declared that all that was said of hell was a mere joke. This dangerous impiety so shocked Columba that, with great policy, he instantly ordered the earth to be flung in again. Poor Oran was overwhelmed, and an end for ever put to his prating. His grave is near the door, distinguished only by a plain red stone." Pennant's Second Tour in Scotland, ap. Pinkerton's Voyages, tom. iii. p. 298. We may learn how deeply-rooted this idea was in the islands, by finding it in both the nations and languages, and ascribed to such different persons. As to St. Odhran or Oran, that he died naturally or by visitation of God, appears in Colgan's Latin excerpta from the unprinted Irish work of Magnus O'Donnell, lib. ii. c. 12. Some account of that saint is also known to exist in the Leabhar Breac, fol. 17.—(H.)

No. XV. *See page 93.*

*Magh Ellite.*—The Campus Electi in the region of Glewysing; which region is otherwise the hundred of Gwynllwg, in Monmouthshire. In the sixth century one Einion was king of Glewysing. See Liber Landavensis, pp. 129, 379. In the reign of Alfred it was governed by Hoel ap Rhys, and considered distinct from Gwent. Asser Vita Alfredi, p. 15. It is supposed to be named after Glywys, the father of St. Gwynnllwy the Warrior, and grandfather to St. Catwg the Wise, and to St. Glywys Cerniw, who founded the church of Coed Cerniw<sup>x</sup> in Glewysing. See Rice Rees on the Welsh Saints, p. 170. The place called Bassaleg is said by Mr. Roberts to be written in Welsh Maes-aleg, i. e. Plain of Aleg; which he conjectures to be the Campus Electi. His conjecture has the more force, from his seeming quite ignorant where Glewysing was, and that Bassaleg was in the heart of that district. Roberts's Ant. p. 58; and apud Gunn's Nennius, p. 166.

This is very well; yet I have some misgivings as to the prime source of all this. The Cor Emmrys was immeasurably more famous than the Dinas Emmrys; and it,

or

<sup>x</sup> Vulgarly Coedkerne.

or the little hill which it crowns, was called the Mount of Election, possibly from the inauguration of kings. As it is said, in the Graves of Warriors, that Merlin Ambrose (surnamed Ann ap Lleian) lies buried in the Mynydd Dewis, or Mount of Election.—Beddau Milwyr, st. 14. But he was notoriously buried in the Cor Emmrys. Now, if the mount was that of an election, so also was the plain; and in that sense the Maes Mawr was Maes Elect. That plain was not indeed in *regione Glewysing*, but it was in the *regio Gewisseorum* or in *Gewissing*, the territory of the West Saxon kings, descended from Gewiss. Geoffrey of Monmouth calls Vortigern himself “the consul of the Gewisseans,” i. e. the ruler, by prolepsis, of what afterwards was Wessex.—Lib. vi. cap. 6. And when Aurelius Ambrosius desired Merlin’s aid (for the Chronicle makes two people of them), upon occasion of erecting the Stonehenge, he sent, precisely as Vortigern had done, messengers in all directions to find him, and they found him “in natione Gewisseorum, ad fontem Galabes,” viii. cap. 10. The writer was Archdeacon of Monmouth, in which county Glewysing is situate; but has in neither place any allusion to Glewysing. On the other hand the Welsh seem so baffled with this Saxon name, that the copy entitled of Tysilio entirely suppresses it; and the other copies translate it in the first instance Erging and Ewias, and in the second simply Ewias.—Brut Tysilio, pp. 236, 276. Lastly, where Geoffrey saith that Cadwallader’s West-Saxon mother was “ex nobili genere Gewisseorum” (xii. cap. 14), the Welsh translators all say, that she was descended from the nobles of Erging and Ewias.—Brut. p. 384. But Erging and Ewias are in Herefordshire, and have no more to do with Glewysing than they have with the Gewisseans. Hence I am inclined to attribute the transfer of this conspicuous fable into the obscure district of Gwynllwg and village of Bassaleg, to an inability to construe the geography of the *Campus Electi* in *Gewisseis*, the great scene of Merlin’s and Ambrose’s fame. Indeed, the romance of Merlin plainly says, that Vortigern’s edifice was upon an eminence in Salisbury Plain.—Ellis Metrical Rom. iii. p. 213.

The red and white dragon of Dinas Emmrys were the hidden fates or talismans of Britain, originating with king Lludd, son of Beli Mawr, and his brother the enchanter Llevelys. It is scarce likely that a country with such great and central sanctuaries should have its fates deposited in so remote and obscure a place. In fact, it was not their primary seat. For Lludd, being distressed by horrid shrieks on every May-day night, and learning that the battle of the dragons produced them, measured Britain, and found Rhydychain or Oxenford to be its centre, and there placed a cask of mead, and covered it with a cloth, over which the dragons fought, and fell into the cask and were intoxicated; and then he folded them both in the cloth, and buried them deep in Dinas Emmrys in Eryri.—Y Tair Gormes, in Y Greal, p. 244; Brut Tysilio,

Tysilio, p. 169; Triad ii. 53. Therefore, the dragons originally belonged to *some* place accounted central. But this allegory cannot be mistaken. The night of the Calan-Mai was that very night on which Hengist and the Saxons slaughtered the British convention; the shrieks of the British dragon were those occasioned by that massacre, and the mead-cask over which the dragons fought and got drunk is the banquet, amidst the convivial orgies whereof so much blood was shed. But that was the twyll Caer-Sallawg, or plot of Sarum, of which the Cor Emmrys, or Stonehenge, was notoriously the scene. It is therefore at that place (as I judge) that the hidden dragons of Lludd ap Beli were deposited.

There is another aspect to the prophecy of the dragons, which is perhaps the more esoterical and bardic of the two. By that, both the contending dragons are British. The white dragon (says the Roman de Merlin) slew the red one, but only survived three days. The red dragon was Vortigern, and the white represented his opponents, Ambrosius and Pendragon, who wrested the crown from him.—Roman de Merlin, fol. xxiv., xxv. Here two British parties are the dragons, and the Saxons not directly concerned; here also the colours are interchanged, the white or prevailing one being the bardic, and the red being that which the bardic party reviled. This theory seems to be in harmony with the eleventh Triad, in which the gormes or oppression of the *kalends of May* is distinguished from that of the *Dragon of Britain*; and the former expressly said to have been inflicted by foreigners from over sea, but the latter by the tyranny of princes and rage of the people.—(H.)

No. XVI. See page 107.

*Gortigern, son of Guatal, &c.*—Gortigern, son of Guitaul, son of Guitolin, son of Gloui. It is not known from what parents, family, or province this celebrated person came, though he reigned so long and so eventfully. A pedigree printed in the Cambrian Quart. Mag. i. p. 486, departs entirely from this one, and makes him son of Rhydeyrn, of Deheuvraint, of Edigent, of Edeyrn, of Enid, of Ednos, of Enddolaw, of Avnllach, of Avloch, of Beli Mawr. The truth has been hidden deep, and does not appear to me to transpire in either of these Welsh pedigrees. The Welsh call him Gwr-theyrn, from *gwr*, a man (and in second intention, a mighty man), and *teyrn*, a prince. Had this name signified Virilis Rex, the prædicate preceding the subject would have made it Gwrdeyrn, as in Cyndeyrn, Mechdeyrn, Aerdeyrn, and all compounds of which the first word does not end in *d* or *t*, like *matteyrn*, from *mad* or *mat*, good. Therefore Vir Regalis must have been the sense of Gwrtheyrn.

A curious variation occurs in the spelling of this person's name, of which the causes are not clearly apparent. Some, as Gildas, Marcus, and Nennius, put Gurthegirn,

Guorthegirn, or Gorthegirn, which seems to combine the British spelling of *gwr* with the more ancient and Erse orthography of *tighearn*, a prince; while Geoffrey and most of the Anglo-Normans use the now received form of Vortigern, which is hard to come at any way. These difficulties are complicated in one of his alleged sons, whom the Welsh revered under the name of Gwrthevyr, a word of no facile etymology in their tongue. He, in like manner, is Guortimer or Gortimer in the *Historia Britonum*, and Vortimer with the others. This *guor*, turning into *vor*, seems to indicate that in his name, as in the former, *gwr* is the first element and not *gwrth*. But *tevyr* and *timer* are not easy to deal with. Again, the other son, whose name Catigern in Latin should be represented by Catteyrn (Battle-prince) in Welsh, is Cyndeyrn (Head-prince), being the same that they give to St. Kentigern of Strathclyde, and the exact equivalent of his. There is an obvious uncertainty in these names, such as doth not usually (if indeed elsewhere) occur in British names. This consideration, perhaps, weighed with Gale in thinking Vortigern was of a Pictish family. But, since he was of Gwynedd, he is most likely to have been born of an Irish mother, in the days when that people (under their own Ganval and Sirigi, and the Briton Einion Vrenhin) occupied the famous island of Mona. (*Vide infra* the notes on the Legend of St. Cairnech). He was accused of his friendship with, and support by, the Irish, as well as the Saxons; though the important upshot of the Saxon affairs has cast the others into shade. An ancient bard says (alluding to the massacre by Hengist, at the feast of the Kalends of May, and boasting that those national festivities had not thereby been crushed and abolished), "the knife-bearer shall not stab the sword-bearers of May-day, that is not [effected?] which was desired by the foolishly compliant master of the house, and the men of his affection, men of blood, Cymmry, Angles, Irishmen, and North Britons."—*Gwaed Lludd*, v. 76. The bard Golyddan mentions him to have been confederated with "the Irish of Ireland, those of Mona, and those of North-Britain."—*Armes Prydain*, v. 10. His son Pascent is said to have contended for the crown at the head of an army of Irish from Ireland, and to have lost his life in that conflict.—Galfr. Monum. viii. cap. 16. This does not agree with the account of Nennius, cap. 52, that the destroyers of his father permitted him to reign *in duabus regionibus*, viz., Buellt and Guortigerniawn; unless we suppose, that he first made that compromise, afterwards contended, with Irish aid, for the insular crown, and, perishing in the attempt, transmitted those lands to his family. For Celtic clanship did not admit of forfeiture, as feudality did.

Whatsoever Vortigern was, it is evident that he was a Briton of such power and influence throughout the island as no other man on record possessed, and maintained a struggle of the most protracted duration against the elements of foreign and domes-

tic anarchy. Though it never appears in any Latin shape, the epithet *gwerth-enau*, perverse of lips or mouth, became habitually and thoroughly united to his name by his countrymen; owing to his issuing impolitic commands, or (as the Triads say) disclosing secrets.—See Beddau Milwyr, st. 40. Triad 45, series i. 10, series ii. 21, 53, series iii. Brut y Saeson, p. 468. *Æræ Cambro-Brit.* ap. Llwyd *Commentariolum*, p. 141. It deserves to be remarked, that Marcus, the author of the *Historia*, though setting forth the descent of Fernmael from Vortigern, and fondly magnifying the fastness of Caer-Guortigern, nevertheless writes with all his country's prepossessions against that ruler, and appears, from the unanimity of the copies, to have introduced that nickname into his pedigree.—(II.)

NOTE XVII. *See page 120.*

Those who have handled the history of the Picts have not produced a satisfactory result. Father Innes, seeing that the name of Picti first appeared to the north of the Roman frontier, after the establishment of Roman civility in South Britain had converted the staining of the skin into a distinctive peculiarity and a conspicuous badge of independence, built upon that palpable origin of the name the too hasty conclusion, that both the divisions of the Picts were indigenous Britons. Herein he is followed by Mr. Chalmers, the meritorious author of *Caledonia*. Mr. Pinkerton, on the other hand, swayed by violent prejudices, has denied not only the British, but the Celtic, character of all the Picts. He wrote under a Teutonic mania, so extreme, that in one of its paroxysms he maintained the name of Scotland not to be taken from the Scots. The same critic framed a wild romance about some Teutonic Peukini, otherwise Piki, who travelled from an Isle of Peuke, in the Black Sea, to Norway, where they gave the name of Vika to a part of that country (now Aggerhuys), and thence came over to Britain as Piks, not Picts.

On the strength of this modern mythus, Pinkerton and his followers coolly term the Picts *the Piks*, and the language *the Pikish*; just as if there really were such names in the world. It is easy to fly half round Europe with a P and a K; to change P into V in Norway; and change it back into P when you reach the Orkneys. But it is less easy to get rid of the T. For every Teutonic form of the name Pict, that he is able to cite (Enquiry, etc. i. 367, 369, 370), and every Celtic form but one (the Picardach of Tighernach) has a T; and those Teutonic forms which soften down the name at all, only do so by dropping that very C or K, by aid of which the Peukins and pretended Piks became Viks.

But Vik itself is a mare's nest of his finding, and Norway had no such people as  
the

the Viks. The noun *vik* is *sinus*, a bay or inlet of sea; occurring also in numerous compounds. Vikr or Vik, in the oblique cases Vikina and Vikinni, was that bay between Sweden and Norway, stretching east and west from Sotannés to Otursnes, on which the ancient city of Tonsburg stood and stands, and at the head of which the Christiania-Fiord runs up to the modern Christiania. It is the Sinus, by way of excellence, sometimes distinguished as Eastern, Vik Austr. Schöning's maps to the Heimskringla give no such land or province at all, but write Vikina across the bay as above described. Though this noun<sup>xx</sup> and its cases be certainly used, on many occasions, for the countries lying round the Vik, its true meaning is the bay itself, as any one may see, ex. gr., in Olaf Helga's Saga, chapters xlv. li. lxxxii. Nay, so much is distinctly signified by Torfæus himself, Mr. Pinkerton's authority; for his words are: "The southern coast sloping towards the Western Ocean, between that extremity of Danholm island which looks south-east, and Cape Lindisnes which looks south-west (forty-one miles distant from east to west), being excavated by a recess of the great sea, admits that huge bay called the Oslofiord, which runs up from thence to Oslo" [now Christiania], "and was anciently called Vik, and is now called by the Dutch sailors the Sack of Norway; and the great tract of land adjacent to this bay was also anciently called Vik, a name derived from it [*ab illo sortitus nomen*], which name was subsequently attached to the district of Bahus, which is called Vik or Viksida."<sup>yy</sup>—Torf. Hist. Norweg. ii. cap. i. p. 28. Elsewhere he says, that Dal-vik was a province of three districts, surrounding the inner part of that bay of Oslo, which was called Vik, and its neighbours, the Vikenses.—Ibid. cap. ii. p. 31. Mr. Pinkerton but once ventured to refer to page or chapter, alledging *Torfæus*, ii. 18, in vol. i. p. 175, which happened to be a perfectly immaterial and safe passage. And no moral considerations deterred him from saying, "the whole northern writers call this country as often *Vichia*<sup>z</sup> as *Vika*, and *have never dropt a single hint* that this name was from vik."<sup>yy</sup>—i. p. 179.

From *vik*, bay, gulph, or creek, comes *vikingar*, men of inlets, or pirates, "qui in eundem sinum vel pōrtum (somu vik) unde primum solverunt populatum redeunt."<sup>yy</sup>—Lex Antiqua<sup>a</sup> Gulathingensis cit. Gunnlaug's Saga, p. 303. See also Olai Wormii Mon.

<sup>xx</sup>Arius Froda, in his *Islandia*, speaks of one Koll as bishop "i Vik Austr," whom the *Kristni-Saga* calls "Vikveria biskup."—Arius, cap. ii. p. 10; *Krist. cap. xii.* p. 108.

<sup>y</sup> Regio *Ad-Sinūs-Latus*, a name in itself sufficiently convincing

<sup>z</sup> This seems to be merely a cavil on the *Latin orthography* of modern authors in that language; even if it be a true statement.

<sup>a</sup> The *Gulathing-laug*, or Code of Guley in Hordaland, was enacted in the tenth century by Hako the Good; and the western part of Nor-

Mon. Dan. p. 269, and Haldorson's Lexicon in *Vikingr*. Opposite surmises are confuted by the names of the people from places ending in *vik*, as from Sandvik the Sandvikingar, or from Krossavik the Krossavikingar<sup>b</sup>. But a man "or Vikinni," from the great eastern Vik, could not be styled a Vikingr, both because that name was general for all pirates, and because he might not be a pirate. And hence their compound name Vik-veriar, Sinûs-accolæ. Thus we see that there never were any Viks at all, and that Vik-men were only the men<sup>c</sup> who dwelt on that particular bay.

As Innes made all the Picts of one race, so did he; and, with that view, he resorted to such phrases as "the Caledonians and Piks were all one," disguising in some places, what he puts forward in others, that the Caledonians were only one portion of the Picti. Mr. Pinkerton also constantly assumed, that the Caledonians were the northern, and the Vecturiones the southern division; upon no better authority than the pages printed by Mr. Charles Bertram, under the assumed name<sup>d</sup> of Ricardus Corinaeus. The following passage, "Dicaledones and Vecturiones, the former certainly the *Northern* Picts bordering on the *Deucaledonian sea*," instances his want of ingenuousness; for Ptolemy's Deucaledonian commenced as far south as the Chersonese of the Novantes, which Solinus calls the Promontory of Caledonia, and we the Mull of Galloway. The fact appears to me to have been the converse. Since the Ptolemaic limits of the Caledonians were from the Murray Firth down to Loch Lomond, their relative position in the Theodosian age can never be inferred, either way, from Ptolemy; those are the tricks of history-making, subservient to system and self, rather than to external and objective truth.

Another main point with this systematist was to assume, against all historical inference, that the Belgæ of Gaul and Britain were not Gauls and Britons in language and nation, because the former had come out of a German stock; and that they were not of the Druidic religion, in the teeth of Strabo's clear and ample statements.—Geogr. vol. iv. p. 275–6. Whatever had been, or was even conjectured to have been, of  
a German

way, in which that law prevailed, was itself thence called Gulathingslaug. See Hakonar Goda Saga, cap. xi., and Schöning's Heimskr. iii. p. 193.

<sup>b</sup> The case of Jomsvikingar is different. That is contracted from Jomsborg-vikingar, and expresses the pirates, not the people, of Jomsborg; with no analogy to the places that are compounded with *vik*.

<sup>c</sup> In his Modern Geography, grown bolder, Mr. Pinkerton gives us *Pik*, not *Vik*, for part of

Norway! "This new name," speaking of Picti, "seems to have been native, Piks, or Pehts; and to have originated from a country *so styled* in the south of Norway, whence this colony had arrived."—vol. i. p. 146.

<sup>d</sup> If any one has yet a lingering faith in this forgery, he may divest himself of it by consulting the *Speculum Historiale de Gestis Regum Angliæ per Fratrem Ricardum de Cirencestria*, in Cambridge library, FF. 1. 28.

a German original, is presumed to have retained the German tongue and institutes; which, if true, must be equally true of the Irish Belgæ. But it is untrue; “Firbolí enim dicuntur Britannicè, et Danannæ Germanicè locuti;” the former half of which two-fold tradition, relating to an undoubted and never extirpated people, is not invalidated by the dubious character of the latter.—Ogygia, p. 10.

The Picti or painted folk, beyond the Latin pale, were not all of one sort. Constantine’s panegyrist, who first names the free tribes after that peculiarity, mentions the Di-Caledonum (or<sup>f</sup> Caledonum) “*aliorumque Pictorum sylvas et paludes.*”—*Eumenius*, cap. vii. And Ammianus says that, in the time of Count Theodosius, the Picti were *in duas gentes divisi*, namely, Dicalidones et Vecturiones.—xxvii. cap. 8. The Calidones or Caledones were an ancient British tribe (“*Quinte Caledonios Ovidi visure Britannos*”) whose language was the British, for their name is such, and signifies inhabitants of forests; whether the great forest of the North be spoken of, or those Calidoniæ Sylvæ near the Thames, into which Cæsar pursued Cassivellaun.—*Florus*, iii. c. xi. Moreover we read, that of the People of Britain the “*habitus corporum*” were “*varii, atque ex eo argumenta, namque rutilæ Caledoniam habitantium comæ, magni artus, Germanicam originem asserunt.*”—*Tacitus Agric.* cap. xi. But if they were then of a different tongue and nation, the argumenta or conjectures from stature and colour of hair would be superfluous, nor would the question have been merely one of *origin*.

When Severus made war, it was against the two greatest British nations then retaining independence, the Maïate near Hadrian’s wall, and the Caledonian farther north. Both were naked, with their bodies painted in various devices, and still made use of war chariots drawn by small horses.—*Herodian*, iii. p. 83, ed. H. Steph. *Xiphilin, Epit. Dionis*, lxxv. p. 1280–1, 1283. *Reimar*. These two denominations are probably equivalent to *Canpestres* and *Sylvestres*; concerning the latter there is not much doubt, and *mai*, pl. *meïau*, a plain, furnishes an etymon for *Maïate*. Thus the two names express the two modes of living ascribed to them by Dion, in the paragraph where he names them, viz., the nomadic and venatic, *ἐκ νομῆς καὶ θήρας*, and their two habitations, viz., rugged mountains and uncultivated plains, *ὄρη ἄγρια . . . καὶ πεδία ἔρημα*.—lxxvi. cap. 12. In Severus’s time two tribes were noticed as *being* picti; but, until a century

or

<sup>c</sup> Which, moreover, was denied by Keating; according to whom *Scot-bhearla* was the language of all the colonies that ever came into Ireland till the English conquest. See E. Lluyd in *Scotbhearla*. The conquests of the Ostmen are

not regarded as colonies.

<sup>f</sup> Some copies have “non Dicaledonum,” and others “non dieo Caledonum:” which latter is not bad in point of context, though extrinsic reasons give a countenance to the former reading.

or more had elapsed, no tribe is known to have been *named* the Picti. At that later time the name of the Maiate tribe or Mæatæ, living in Galloway and part of Northumbria, had disappeared from the list of free and painted tribes. Yet, for all that, the South-Pictish territory does not seem to have been curtailed on the south, for Candida Casa, the first South-Pictish church, was on Maiate ground, and near the Severian wall. Meanwhile the other class of Picti Vecturiones was coming into importance, and cutting short the northern bounds of the Calidones; which in Ptolemy's day, seventy years before the war of Severus, extended from the Lælamnonius or Lemaanonius Sinus (Lomond) to the Varar æstuary or Firth of Moray.

Now it might be that Di-Calidones and Vecturiones were merely two sections of painted Britons, being of one race; as had been the case of the same Calidones and their Maiate allies. For the phrase, "in duas gentes divisi," readily admits of it. Yet it is probable, at first sight, that the Southern and Northern Picts were of different kinds. For the Southern Picts embraced Christianity at the preaching of a Briton, *circa* A. D. 412, and just at the expiration of the Roman power. But the contiguous nation of Northern Picts did not receive it until after A. D. 563, and then at the hands of Irishmen from Tir-Connell. The interval of 150 years between the conversions of contiguous states, with the distinct sources of conversion, strongly argues diversity of speech and blood. But we have a little more than conjecture, as both are known to us, in fact, but faintly.

In the Northumbrian age, or Beda's, we find much of the diocese or province of St. Ninia in the hands of those Irish who came afterwards to be termed Galwegians, which perplexes the matter. But in Ninia's time, for aught that appears, the North Cymmry country (regnum Cambrense and Cumbrense) was extended from Cumbria of Carlisle to Cumbria of Dunbreatan or the Strathclyde Wealhas, with no permanent interruption; and from its first mother church of Candida Casa or Whithern, to St. Kentigern's see of Glascu. We have vestiges of the Calidon Picts, whose country bordered upon the Strathclyde principality, sufficient to be recognised, and arising out of disputes too hot and violent to be considered fictions. From and after the middle of the sixth century, Maelgwn Gwynedd was reigning over the whole Cymmraeg tongue and nation, both titularly, and with rather more of authority than most of his race were able to exercise. He was engaged in disputes of which the nature is obscure and mysterious, and beside our present purpose, with the Caledonians or men of the great northern forests, which then (as we know) were called Celyddon. These debates, which ended in the war of Arderydd, fatal to the Caledonians, were more immediately carried on by Rhydderch Hael, son of Tudwal, son of Cedig, son of Dyrnwal, Lord of Aleclyde or Dunbreatan, and Prince of the Strathclyde Britons.

The people of the Celyddon were under the rule of a certain Gwenddoleu ap Ceidiaw, a Cymmyr by name, and himself a bard, of whose poetry a minute fragment survives. His principal bard was Merddin son of Morvryn, commonly called Merlin the Caledonian,

<p>“ ——— de Albania Merlinus, quæ nunc Seo 'a, Repertus est binomius,</p>	<p>Sylvestris Calidonus A sylvâ Calidoniâ.” <i>Ranulph. Polichron. 189.</i></p>
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Though some people said he was a native of Demetia or Dyved in South Wales. But that was merely a confusion between Merlin Ambrose (who was supposed, through an etymological error, putting Merddin for Myrddin, to have been born at Caermarthen,

“ Ad Kaermerthyn Demecie  
Sub Vortegirni tempore”)

and the Caledonian Merlin. This confusion of the two men probably originated with Geoffrey of Monmouth, whose *Vita Merlini* is pervaded with it; and who is thereby compelled to make his Caledonian vastly aged, having lived under a succession of kings,

“ Ergò peragratis sub multis regibus annis<sup>6</sup>  
Clarus habebatur Merlinus in orbe Britannus.  
Rex erat et vates, *Demctarumque* superbis  
Jura dabat populis, ducibusque futura canebat.”

There

<sup>6</sup> Merlinus, p. 4, vv. 19–22, Londini, 1830, for Roxburgh Club; and ap. Gfrærer *Pseudo-prophetæ*, p. 365. The grounds upon which the Paris editors, Messrs. Michel and Wright, abjudicate this poem from Geoffrey, as given in Gfrærer's preface, entirely fail to persuade me. I have observed, indeed, that the cæsura of the short vowel in

of worldly gratitude, “a sense of benefits to come,” or Alexander may have earned such praise by fair promises, and forfeited them by non-performance. I see nothing more about conquering Ireland in

Sextus Hibernenses et eorum nomina vertet,  
Qui pius et prudens populos renovabit et urbes,  
(vv. 679, 680)

“ *Lauræ sarta date* Gaufrido de Monumetâ” occurs in but one other instance, the word *media* in r. 749. But if this metrical colophon be an addition, it still is testimony of A. D. 1285. That Robert Bishop of Lincoln is complimented at the expense of his immediate predecessor Alexander, whom Geoffrey had extolled when living, and to whom he had inscribed his prose prophecy of Merlin, may either resolve itself into the nature

than had been said in the prose, “*sextus Hiberniæ mœnia subvertet, et nemora in planitiem mutabit, diversas portiones in unum reducet, et capite leonis coronabitur.*” Neither can I discover a syllable about Henry the Second in either of them. Alan, Bishop of Auxerre, writing no later than *circa* A. D. 1171, tortured this prophecy into an allusion to him, by interpreting *sextus* to mean either Henry's sixth and bastard son, or some

There are no good reasons for supposing that the son of Morvryn was born very far from the scene of his adventures. His sister Gwendydd was the wife of Rhydderch Hael, against whom he nevertheless fought in the war of Arderydd; and after the defeat and death of Gwenddoleu, he fled into the depths of the Caledonian forest, and from his wild and woodland life was called Merddyn Wyllt. The contest was connected with the highest points of bardic theosophy, and waged between Gwenddoleu, the patron of Merddin, and Rhydderch Hael, the patron of Kentigern and friend of Columkille; for these transactions nearly synchronize with the conversion of the North Picts by that missionary. Taliesin Ben Beirdd at the court of Maelgwn, and others of that order of poets and philosophers, vehemently supported the Caledonians against Rhydderch Hael and King Maelgwn. That these Caledonians were a remnant of the Picts of St. Ninia's mission, and South Picts of Beda's history, appears not only from the ancient use of that name in Eumenius and Ammianus, but more immediately. For Merddyn Wyllt, in his interpolated Hoianau, says at stanza 19:

“ And I will prophesy, before my ending,  
The Britons over the Saxons by the energy of the Painted-Men,  
Brython dros Saeson Brithwyr a'i medd.”

His friend Taliesin, in a poem where he speaks of his bardic sanctuary or conventicle,

other son yet to be born, but without the slightest allusion to the proceedings of Richard Strongbow, just commenced in 1169. Alanus in Merlinum, lib. iii. p. 102, ed. 1608. To make Henry himself the sixth Norman king, by counting in both Matilda and Stephen, would be less absurd. But the prophecy was both composed and translated into prose several years before his accession. In my humble conjecture, it received its present form in the Conqueror's reign, he being the sixth from Canute the Great inclusively; and the conquest of Ireland is a false prophecy, as others concerning the sixth king are.

But this poem is mainly from sources in the British tongue, and composed by a proficient therein. The names of Rodarchus Largus, Ganneda, and Peredur, the intimacy and fellowship of Telgesin with Merlin, the unique and otherwise lost records of Merlin's friend, Maeldin of Arwystli, and of Arthur's pilot Barinthus (Braint),

not to say the whole action of the poem, is from such sources. Merlin's exordium, *Celi Christe Deus!* is in the pure British of his mystical sect, *Crist, Duw Celi!* or *Crist Celi, Duw!* For in the whole manuscript there is but one instance of a diphthong in common use (which in *femina* it neither was nor is) being omitted, viz., *lyre* for *lyra*, v. 104: and *calum* occurs seven times. But were there not other fine Latinists in Wales? Vel duo, vel nemo. Giraldus could have furnished the Latin, and *perhaps* could have got up the matter. But this is not the mere case of another Welshman, but of another figuring in eastern England, of another at LINCOLN, and patronised by two successive bishops of that see. The dedications to the two bishops of Lincoln. and the two-fold allusions to one of them, which are alleged for *disproof*, are, to my mind, as coupled with the rare and peculiar qualifications of the author, a cogent *proof*.

ticle, the addvwyn caer, as a ship on the sea preparing to sail away from danger and persecution, intimates an intention of removing it to the Picts :

“ Usual is the rising surge of the bards over their mead vessels ;  
There shall be an impulse unto it in very sudden haste,  
The promise unto them of the green-sward of the blue [or woad-painted] Picts.  
Addaw hwynt' y werlas o Glas-Fichti.—*Mic Dinbych*<sup>b</sup>, st. i.”

The gwerlas of the Glas-Fichti is the orchard of Merlin's 147 apple-trees, concealed in a deep and sweet glade of the Celyddon. After the restoration of the Celtic monarchy, the Briton Picts, or Calidones, again became fellow-subjects of the Britons, and were influential by their hatred of the Romans, and attachment to the superstitions they had nominally abjured. And these same were, as I lean to think, the Picts to whose support Vortigern is said to have been much beholden. However that may be, they were those of whom the existence was obscurely recorded in the Arthurian mythus. Therein a certain Loth, Lot, or Leo, was King of the Picts of Lothian (Lodoneis), husband to Arthur's sister, Anna, and father of Medrawd or Modred.—Ussher, Brit. Eccl. p. 357; Brut. G. ap. Arthur, p. 311. This Leo king of Picts was Llew, son to Cynvarch, son of Meirchion, and brother to Urien Reged and Arawn. Arthur gave Lothian and other lands thereabouts to Llew; to Arawn he gave Scotland; and to Urien he gave Reged. This unknown district (absurdly stated by Dr. Owen Pughe<sup>c</sup> to have been in Glamorgan) was certainly in the north. It was (saith Brut G. ap. A.), “ Mureif the land otherwise named Rheged ;” and so Geoffrey, sceptro Murfeusium insignitur, ix. cap. 9; which phrases seem to express Mureve, Morave, or Moray. But the Brut marked B has it parth a mur yr Eifft, “ in the direction of the wall of the Egyptians,” i. e. of the Gaidheal from Scota and Pharaoh, but vulgarly the Pict's Wall; and the grant of<sup>k</sup> Scotland to Arawn, and still more the proximity of Loch Lomond to Mureif, seem to prove that *mur*, wall, and not Moravia, was the original idea. Leo, King of Picts, was reputed the maternal grandfather of St. Cyn-deyrn *Garthwys*, that is St. Kentigern of the *Region of the Vallum or Rampart*, Bishop of Penrhyn Rhionydd (Promontory of the *Rhions*, whatever<sup>l</sup> they may be), otherwise called Glas-cu; which admits of the interpretation *Beloved of the Blue*, i. e. of the Glas-Fichti.

The

<sup>b</sup> The line quoted in Chalmers's Caledonia, i. p. 204, does not exist.

<sup>c</sup> Cambr. Biogr. in *Urien*.

<sup>k</sup> For these writers name it, I conceive, in a more modern way; not as speaking of the true Dalriadha.

<sup>l</sup> The Lexicographer Owen Pughe in his second edition, inserts the gloss, *rhion pl. ydd. a sire*, but offers no sort of authority, nor explains what he means by a sire. I guess the word *rhionydd* to be a northern form of *rhianedd*, ladies, as in the place called Morva Rhianedd.

The *requiescence* of the North Picts after the final departure of the Roman legions ("Picti in extremâ insulæ parte tunc primum et deinceps requieverunt, prædas et contritiones nonnunquam facientes") is not attributable to change of character, being still savage heathen marauders, nor to decline of their power, which was growing, but to the dissolution of their league with the Di-Calidones, and re-union of the latter to the other tribes of Britons; by which means the Vecturiones were separated from the old Roman frontier, and the territory of their former allies to the south of the Grampians became the object of their conquest.—See Gildas, *Hist.* cap. xix. The Caledonians and Mæatians came to an end, having gradually lost their territory. The establishment of that other Pictish people, who in the eleventh and twelfth centuries were called the Galwegians or Gallovidians, in the heart of Cumbria or the North-west Wales, must have been a serious blow to the people of the southern Pictavia. The Irish annals mention desultory invasions of St. Ninia's country by the Cruithne of Ulster in 682 and 702, and their establishment there towards the end of the eighth century.—*Cit.* Chalmers, i. 358. When Maelgwn of Britain, Rhydderch of Strathclyde, and Aidan M'Gabhrran, King of the Scots, were fighting against the Calidonians at Arderydd, that tribe retained but a remnant of territory between the Clyde and the mountains of Argyle to the north of Loch Lomond; and we may suppose that the war of Arderydd was the finishing<sup>m</sup> of them. Though Beda speaks of the Grampian hills as dividing the country of the Northern from that of the Southern Picts, it is obvious that he speaks retrospectively, and in reference to the period when the Calidones, driven from the Varar (the ancient Ptolemaic boundary of the vast Sylva Calidonia), yet held the Grampian barrier against the Vecturiones; and that only one kingdom of Picts was existing in his time.

We must pronounce against Father Innes, that the Vecturiones or North Picts were another race. His whole argument, reinforced by Mr. Chalmers' researches, from the frequency of British names or roots in North-Pictish topography, is to be answered by the ancient reign of the Calidones from the Varar to the upper wall. For conquerors never fully obliterate the names of places. But, as the Calidonians were certainly indigenæ within all records of history, their hair and stature alone raising the suspicion of diverse origin, so the Picts of the most famous Pictish state are pronounced by all with one voice to have been, like the Scoti in Albany, "trans-marina

<sup>m</sup> The biographers of St. Fechin of Fore mention, about the close of the year 664, a certain Mochoemoch, "Cruthnech sive Camber;" and though he bore the Irish saint-title of Mochoe-

moch, the tenor of St Fechin's remarks shews he was a Cambrian. Colgan, Jan. 20, p. 139. I cannot say whether this man were from the remnants of the Calidonian tribe.

marina gens."—See Beda, i. 12; Nennius, cap. v.; Galfrid. Monum. iv. 17; Psalter of Cashel, cit. Ogygia, iii. 18; and the Irish *tot quot.* Mr. Pinkerton inconsistently maintained that the word Vecturion represented Vikveriar, i. e. the men of his Vika in Norway. While he was describing the Viks of Vika as constituting the entire of the Picts, and their name as being his very word Pik, he yet well knew that the Vecturiones were only one of the two Pict gentes opposed to Theodosius. But that appellation cannot be shewn to have been other than a Latin one; and their transmarine origin, and *vectura*, or freightage in vessels, as opposed to the *indigenæ*, is probably expressed in it: Britanniam qui mortales initio coluerint, *indigenæ* an *advecti*, ut inter barbaros, parum compertum.—Tacit. Agric. cap. xi. If so, their arrival should have been so far recent in 'Theodosius' time, as to keep alive the tradition of their *vectura*, and also to account for their being unknown or obscure in that of Severus. That they came directly from Ireland seems agreed.—Beda, i. cap. i.; Chron. Sax. p. 1; Poem in Irish Nennius; Psalter of Cashel, &c. They were a tribe of Irish dialect (or language) and nation. That is in the nature of fact. *Gwyddel* is the Welsh word for *Irish*; and it is an adaptation to Welsh analogies of the name Gaidheal, the Gaelic or Gathelic. That word means *Irish*, and I have not learned that it means anything else. But the Picts of the kingdom of Fortren Mor (as was its Irish appellation) were the Gwyddyl Fichti, or Gaelic Picts. The Brito-Irish legend of St. Cairnech adopts the name, with confirmation of its meaning, in that of Gaidheal Ficht, the fabulous son of Murchertach. Mr. Pinkerton and Dr. C. O'Connor were erroneously led to suppose that the Cruthenians of the Dal n-Araidhe in Ulster were meant by the Gwyddyl Fichti.—Inquiry, &c. i. 338; O'C. Proleg. cxxvi.; H. Lhuid in Anglicâ suâ Walliæ Descript. pp. 14, 15, cit. ibid. But those were called, both at home and abroad, in Latin and in Erse, Cruthenii, not Picti. In fact (and fact is what we want) the Gwyddyl Fichti were the Picts of Albany or North Britain, by whom Madoc ap Medron was detained prisoner in that country; "gan y Gwyddyl Fichti yn yr Alban."—Triad. lxi. p. 68. They were distinguishable from the Gwyddyl Coch, Red Gael, i. e. having<sup>n</sup> rosy cheeks, not blue tattooed cheeks; *human* cheeks, according to my derivation of ἀνθρωπος or ἀνθρώπος, *animal erubescens* or *vultu florido*. The Gwyddyl Coch o'r Werddon a daethant i'r Alban, "the red Irish from Erin who came to Albany," were the Dalriadhans under Loarn and Fergus.—Triad. ix. They were a refuge-seeking, not a conquering tribe; but proved treacherous to those who admitted them

them

Nor is the idea confined to the cheeks; for we read,

Cum tu Lydia Telephi  
Cervicem roseam —

them.—Triad. vii. On the contrary, the Gwyddyl Fichti, painted or dark-blue Gaidheal, were an invading tribe who came into Britain by force.—Triad. vii. It was against the Gwyddyl Fichti that Vortigern was obliged to hire Saxon aid.—Triad. xiv. 53. That they were *Milesians*, which is the equivalent of Gaidheal, appears in the legend of Mileadh Cruthnechan, Milesius Pictus; who went over from Ireland to the Britons of Fortren, to fight against the Saxons, and defend Cruithen-tuath or Pictland. The *Britons* of Fortren are the Cruthnich in Britain, as opposed to those in Ireland; and, if the former continued to receive succours in emergency from the latter, we may the more easily understand that their *vectura* was fresh in remembrance. That both the peoples, that in Ulster and that in Fortren, had in Irish but the one common name of Cruthneach, and long after the usage which gave the name was abandoned, is a fact most opposite to the theory of their distinct origin. All this is old fact, not modern etymologizing. They were Gwyddyl Fichti, of a fabled connexion with one Gaidheal Ficht; the plain upshot of which is, that they spoke the Gwyddeleg, and not either the Cymraeg or the Saxon.

Nor is this deficient in verbal harmony with the common legend that they came from *Scythia*, i.e. from the land of the Scuit, for Scuit Fichti, Mileadh Fichti, and Gwyddyl Fichti, would all be synonymous; and the story of the Cruithnich from Scythia is just such another frigid etymologism, as that of the Scuit from Scythia. There is no good standing place, even for credulity, to set up a primæval tradition from the true Scythia of the East. Because the tenor of their legend, that they were Agathyrsi descended from Geleon son of Hercules, betrays the derivation of the whole story from Virgil's lines,

“Cretesque Dryopesque fremunt *pictique* Agathyrsi,”

and

“Eoasque domos Arabum *pictosque* Gelonos;”

mixing ignorance with their learning, and bending two tribes into one. Whatever the word *pictus* meant of the one it meant of the others also, for Geloni and Agathyrsi were half-tribes (as it were) tracing their origin from two brothers, sons of Hercules. It was anciently interpreted three ways: wearing painted cloaks, having the hair only died blue, or having both the hair and body stained. The second is the sentiment of Pliny. It is not a certain fact that these Scythian tribes ever wore a stained or stigmatized skin. See Servius in *Æneid*. iv. 146, and Salmasius in *Solinum*, p. 133.

When Beda was writing, five tongues were spoken in Britain, English, British, Scottish, Pictish, and Latin; therefore the Gwyddeleg or Gaelic, and the Gwyddeleg Ficht were not the same. But that is consistent with a modification of dialect from long separation.

separation, admixture with Britons, and other causes. Without reverting to that remote truth, quite unconnected with Beda's thoughts, of the primitive identity of British and Scottish, it is otherwise manifest, that Beda included, as languages, such changes of dialect as sufficed to impede communication. For if Pictish were Teutonic, then English and Pictish were but two dialects; and if it were Cymraeg, then British and Pictish; so that, *quâcunque viâ datâ*, two of Beda's tongues were nearly related. In the biographies of St. Columkille, the converter of the Picts, a solitary allusion is found to the diversity of Gaelic and Pictish, where it is said that a certain *plebeian* family of Picts, hearing him through an interpreter, believed.—Adamnan, ii. cap. 32.—*Vide contra*, iii. cap. 14.

Pinkerton, and his follower, Dr. Jamieson, relied upon the list of kings as a source for Teutonic etymologies.—Inquiry, &c., i. 287–312; Etym. Dict. i. p. 35–41. By raking together Teutonic syllables, choosing such various readings of names as suit best, and assuming common etymologies from either source to be from that of their choice, a show of etymological history is set up against real and traditional history. But quite enough appears in this catalogue of kings to confirm, if not to demonstrate, the premised facts. What can we think of one who will contend, that Keniod or Cinedh, in the Latin Kenethus; Elpin, in Latin Alpinus; Wurgest or Vergust, in Latin Fergus and Fergusa; Ungust or Hungus, in Latin Oengus or Aongus; Canul or Conal; Uven, Eoganan, Eoghane or Owen; Vered, Ferat, Ferach or Feredech (Pheradach, in the signatures of the Pictish princes to King Ungust's Charter of Kilremont); Donell, Donnell, Domnal, in Latin Donaldus; Nectan or Neactan, Fidach, Fodla, as well as Cruthen or Cruthne, the first name on the list, are not from the Irish nomenclature? The seventy-fourth king of Picts is Uven, *alias* Eoganan; but Adamnan mentions Iogenanus presbyter genere *Pictus*, ii. cap. ix., and afterwards, iii. cap. v., Eogenanus nephew to Aidan, king of *Scots*. Phiachan, from Fiach, and Duptaleich, seemingly allied to Dubhtach or Dubhdaeth, and Glunmerath to Glunmar, one of the various names formed upon *glun*, a knee, occur, together with Angus,

° The same author, with some ingenuity, pretended that Ungust, son of Vergust, when he overran the petty kingdom of Arregaithel or Scots, made an end of the Dalriadha dynasties of Loarn and Fergus, and set Pictish princes over it. But he drew down upon himself the absurdity of contending, that the Erse names of all the Scots kings after 743 were those of German Piks and Viks, ex gr. Aodh, Donal, Fergus, Conal, Angus,

Eoganan, Alpin, Kenneth, Domhnal, Maolcholuim, Macduibh, Donnchad, and Macbeth! Nay, Mr. Pinkerton, after deriving Malcolm (the well-known contraction, if not rather nominative formation, of Maolcholuim) from *mal*, speech, and *kom*, a man, coolly proceeds to spell it upon all occasions Malcom; finding Teutonic etymologies for words of his own making.

Angus, Nectan, and Bolge, among the royal witnesses to the charter of Kilremont. About the year 414 the name of Drust or Drost, Drustan or Drostan, came into use among the Pictish princes. Under the first of the nine Drusts, Ninia and Patricius are said to have converted British Pictland and Ireland. Whatever the name means, it is the same as the Cruthnechan Trosdan<sup>p</sup> of the Psalter of Cashel. O'Connor's Keating, p. 121. Upon the whole I account it clear, from their names, that they were Gwyddyl, or an Erse people. And where we find Feradach changing into Vered, Fergus into Wurgest, and Eoghan into Uven, we need not wonder that St. Columkille and the other emigrant monks of the Kinel-Conaill, who seem to have met no impediment of discourse at the Pictish court, should have failed in making themselves understood to "the plebeians" of some districts without interpretation. The reader need only compare the opposite columns of Welsh and Cornish in Lhuyd's *Archæologia*, pp. 251-3, to appreciate the impediments arising from dialects, even in languages of the most undisputed identity. The Gwyddyl Fichti formed the main body of the ancient Albannaich, or people of the kingdom of Albany, of whom the Highlanders are the remnant; the whole of that body, except so many clans as lay west of the Drumalban hills, in Argyle, Lorn, Knapdale, Cowel, and Cantire. And when those hills divided two hostile states (now united 1000 years) the difference of dialect was more perceptible.

The following historical fragment, in the form of a bardic prophecy, is now inexplicable; but seems to belong to the ninth century, when the Northmen, or men of Norway and Denmark, had obtained a footing in these islands. It is one of the few documents of a forgotten dynasty, and is worth placing on record, for the chances of future illustration :—

Pump pennaeth dymbi  
O Wyddyl Fichti,  
O bechadur cadeithi,  
O genedyl ysgi.  
Pump eraill dymbi  
O Nordmyn mandy.  
Wheched rhyfeddri  
O heu hyd vedi.  
Seithved o heni

Five chieftains there shall be  
Of the Gwyddelian Picts,  
Of the character of evil-doers,  
Of a murderous generation.  
Five others there shall be  
From the habitation of the Northmen.  
The sixth a wonderful prince,  
From the sowing<sup>a</sup> to the reaping.  
The seventh [sent] by old age

I weryd

<sup>p</sup> Macfarland's Vocabulary, and Armstrong's Dictionary, give Trosdan, a pace, a foot; a sup-

port, a prop, a crutch.

<sup>a</sup> From his birth to his death.

I weryd dros li.  
 Wythved lin o Ddyvi  
 Nid llwydded escori,  
 Gynt gwaedd Venni  
 Galwawr Eryri,  
 Anhawdd y Dyvi.

To the green-sward beyond<sup>r</sup> the flood.  
 The eighth, of the line of Tyvy<sup>s</sup>,  
 Shall not be estranged from prosperity,  
 Till [in] the outcry of Menni  
 Snowdon shall be invoked,  
 Disaster [unto] Tyvy.—*Arch. Myvyr.* i. 73.

Everything here is completely obscure, especially the number *five* being repeated. Whether the sixth, seventh, and eighth join on to the five Gwyddyl Fichti or the five Norddmyn, depends on whether or not lines 5 and 6 be parenthetical. Some combination of the affairs of three nations, Picts, Northmen, and Welsh, is here indicated.

It is extreme fancifulness to dispute the meaning of the plain word *Pictus*, expressive of a notorious fact. That crotchet is as old as Verstegan, who says the Picts were not called of painting their skins, as some have supposed, but upon mistaking their true name, which was phichtian or fighters.—*Restitution, &c.* p. 124. This was Teutomania. But Dr. Owen Pughe, under strong Celtomania, invented in his dictionary the gloss, “*Peithi*, the Picts,” and explained it “people of the open plain.” &c.; and this invention Mr. Chalmers has chosen to adopt.—i. 204. They were, he says, “called *Peithi*, or *Picti*. Thus a Welsh poet of the seventh century says *Glas Phichti*.” They were called one thing; and *thus* they are called another! But our concern is with genuine, not coined words. The real meaning is shewn directly in Taliesin’s *Glas Fichti*; and antithetically in the Gwyddyl *Coch*. Claudian, the courtier of Stilicho, had access to all information concerning the tribes, against whom his patron had a frontier to defend.

But indeed there were few phrases that could be used in that sense, and were not so applied. The Calidones were called by Ammian *Di-Calidones*, and the neighbouring ocean by Ptolemy *Δουκαληδονίος*, and by Marcianus *Heracleota Δουκαληδονίος*, the Ducaledonian; of which the former, *Di*, expressed the pronunciation, and the latter the spelling, of *Du*<sup>t</sup>, black. *Brith* in British, and *Brít*, in Irish, spotted, variegated, party-coloured

<sup>r</sup> To the royal cemetery in the island of Icolmkill?

<sup>s</sup> Here (as printed) *Dyvi*, but in the concluding line *Tyvi*; as appears from the mutations, *Dd* and *D*. The *Tyvy* is the large stream dividing Caermarthen from Cardigan.

<sup>t</sup> The Finlanders who invaded Ireland were

called the *Fin-gall* and *Fin-gent*, which name the Irish interpreted *white* strangers, or *white* Pagans, from their own word *finn*, white. By mere antithesis to those names, and not upon real grounds of colour, the Danes and Norwegians came to be called the *Dubhgent*, Black Pagans, and *Dubllochlaonaich*, Black Pirates.—

coloured, is the probable etymon of *Britain*, and hence brith-wr, a spotted man, a Pict; to which in the Hoianau is added the other epithet, *black*, brithwyr du. Equivalent to this was Brych or Brech in British, Brec and Breac in Erse, speckled, party-coloured. I have intimated above (p. 111, n.), that Agned Bregon, i.e. Brechion, plural of Brech, was meant by the Britons for Agnetum Pictorum; and Brechin, an episcopal city of the Picts, civitas Brechme of the Pict. Chron., is from the same root. So also is the name of Brychan or Brecanus, the legendary founder of Brechinia, Brecheiniawg, or Brecknock, whether in the like sense or not. The Manks were not only an Irish people, but probably were Crutheni, or Ulster Picts. For the rebellion of the Ultonians against Cormac MacArt, in 236, was chiefly of the Cruithniu under Fiach Araidhe; and in 254 he expelled a portion of the Ultonians, and gave their territory to his son, Cairbre Riadha, from whom the Dal-Riadan, Dalreudin, or Rout district (the cradle of Scotland) took name. From this act he was surnamed Ulfada, or Banisher of the Ultonians; and they settled themselves in Manand or the Isle of Man. Tighern. *in annis*. That island, of whose early and Celtic history scarce another vestige remains (see above, No. III. p. vii.), may be regarded as having been a colony of Cruthenians, driven out of North Ulster by the Riadans. Mervyn, King of Man, whom Welsh pedigrees have derived in the female line from the princes of Powys, and who married Essyllt<sup>u</sup>, heiress of Conan Tindaethwy, King of Wales, is called in the interpolated Hoianau, st. 36, Mervyn *Vrych* o dir Manau, not by reason of freckles on his skin, but as claiming a descent from, or reigning over, Picts; for the Gwasgargerdd, equally ascribed to Merlin the Calidonian, speaks of the “brithwyr du o Manau,” black-spotted men of the Isle of Man. Man hath scarce any history until the ascendancy of the northern vikingar. But a great annalist speaks of Picts in that country, in 711, more than 100 years before Mervyn Vrych. Strages Pictorum in<sup>v</sup> *campo* Manand<sup>w</sup>, ubi Findgaine Mac Deleroith immaturâ morte jacuit.—*Tig.* in 711, p. 225, O’Con.

Ogygia, p. 303. The years 850, 851, witnessed bloody battles in Leinster between the Finn-gent and Dubhgent, of which the last was continued for three days and nights.—Ann. Ulton. The Danes who afterwards ravaged Stathelyde and North Wales were called by the Britons the gwyr duon and paganiaid duon, although their language has not the word finn. Brut y Saeson, Tywysogion, &c., A. D. 870–900, pp. 479–484. But they took the phrase from Ireland, whose Ostman kings of Dublin probably sent forth these

pirates.

<sup>u</sup> In whose right he ruled Wales, A. D. 818–843; but when, and through what inheritance, he became king of Man, is not apparent. His pedigree in the male line from Beli Mawr may be a sheer fable. See Powel’s and Lloyd’s *Cam-bria*, p. 22.

<sup>v</sup> Campaign or battle, *ride* Ducange, in *campus*, num. 5, 6, 7.

<sup>w</sup> The Ulster Annals, at 781, speak of Drust the Eighth as “rex Pictorum *citra* Monot,”

O'Con. In the Pictish catalogue, (see above, sect. xxxi.) we read, "Guidid Gaeth *Breatnach*," a Briton, but the Pictish Chronicle gives Guidid Gaed *Brecah*; which variations do all resolve themselves, one way or another, into Pictus. Neetan the First has several surnames, such as Kellemot and Thalthamoth; but most usually, and in the Pictish Chronicle, Morbet. In this Irish document that unknown word is altered, and, I believe, corrected, thus, Neactan *Mor Breac*<sup>x</sup>, the Great Pict. The case of Domhnall styled Breac, Brec, Bric (Dovenald Varius of Cron. Reg. Scot. Innes, ii. 789), prince of the Dalriads or Scots, and son of Achy, is full of obscurity. He bore the surname whilst living; as Adamnan says, "temporibus nostris . . . Domnallo Brecco" &c. iii. cap. v. At his father's death in 622 he was adult, and fell in the battle of Strath-Cawn or Ceirinn, fought against Hoan king of the [Strathclyde] Britons, in December 642.—Tighern. *in anno*. Yet Ulster Annals, after stating the death of plain Domhnall (not D. Brecc as in Tig.) at A. D. 642, say, at A. D. 685, "Talorg Mac Aichtaen et Domhnall *Brecc Mac Eachadh* mortui sunt." The name Talorg is exclusively Pictish; and the author seems as if he considered D. Brec, son of Achy, to be such also. How he recovered the crown of his father (which had passed into another family after the overthrow of his brother by the Irish Cruithnich), and what connexions, either Pictish or Cruthenian, he may have had in the female line, is matter buried in the darkness of those times and countries. But he fought at Moira in conjunction with Suibne, prince of the Crutheni, and had fought in 621 conjointly with Conall, son of Suibne. If any credit be given to his longevity, and his dying together with this Talorg, his crown must have passed into the hands of the *extranei* of Adamnan (iii. 5), i. e. strangers to the lineage of Aidan M'Gabhran, at or about the time of his defeat in 642, by abdication and flight into Pictland, not by death<sup>y</sup>. Broicne, broice, broicean, are words of the same sense as breac or brec, and may explain the appellation of Broichan, the magus of the Picts. Adamn. ii. 33. The Cruithnich or Cruthenii, who occupied the southern<sup>z</sup> portion of the Daln'araidhe in Ulster, and those others

which obscure phrase may signify "king of Pictland, Man excepted;" putting Monot for Monæda, Sed quære.

<sup>x</sup> The other form, Morbet, should, perhaps, be spelt Mor-bret, Mor-breat; as in the preceding homonymes of Brecah and Breatnach.

<sup>y</sup> As to the two lines of the Gododin, vv. 743, 872,

"A phen Dyvnwal a breich brein a'i enoyn.  
A phen Dyvnwal *erych* brein a'i enoyn,"

although *vrych* may, perhaps, be the true reading of them, I cannot discover in those extremely remarkable passages of Aneurin any allusion to the battle of Strath-cawn and death of Dovenaldus Varius, king of Scots. There also are difficulties in supposing the author to have composed them so late as 641. The connexion of the names Dyvnwal and Domhnall is also unascertained.

<sup>z</sup> Said to have included Down and the southern parts of Antrim.—See Dr. O'Connor in Tighernach,

others who were in Meath and Connaught, as well as those of Fortren Mor in Britain, are called from<sup>a</sup> *cruth*, form, aspect, countenance, colour, complexion; and so the phrase would resemble our *men of colour*, or may signify *men adorned with figures*. Among the Dalaradian Cruthnich we hear of king Eochaid Laeb or Laib, which Colgan renders *Maculatus*; of king Aodh Brec, who was slain in 563, with the seven Cruthenian clan-kings, by the Hy-Niall of Ulster, “vii righ Cruithneach im Ard mbrecc,” Cenfaelad cit. Tigh.; and of Aodh cognomento Niger; likewise we read of Congal M’Mealeanfaith *Brecc Fortren*, Ann. Ult. 724; which were not improbably tribule, rather than personal, appellations, and analogous to Nectan Mor Breac. Of these and other such epithets more will be said in treating of this practice, as a superstition cherished in the ages subsequent to its desuetude.

But above all the name of Bruide or Brudi, borne by so many kings of the Gwyddyl Fichti, deserves observation; because it once was official or titular, and common to all, like Pharaoh or Augustus. The Pictish Chronicle says, upon the name of Brudi the First, “a quo triginta Brude regnaverunt Hiberniam et Albaniam per 150 annorum spatium;” and adds their private or personal names. Now that national name, spelt in this and other Irish works Bruide, elsewhere Bruidi, Brudi, Bridius, &c., is but the Erse word, *bruid*. spina, quodvis cuspidatum; *bruid*, confodere; *bruid*, vulnus gladio vel cultro factum. What Isidorus Hispalensis questionably says of the name *Scoti* may be truly said of this name: “propria lingua nomen habent a picto corpore, eò quòd. aculeis ferreis cum atramento, variarum figurarum stigmatè annotantur.” This was expressed in the title Bruide, *Acu-punctus*, the Pict, a name common to a long series of kings, and never wholly disused. If these thirty kings reigned over Albania, there will then be a double list of the kings of Fortren; which absurdity has induced me to analyse these statements. Bruide the First is the fifteenth king; and in thirty kings, counted from him, *there occurs not one Bruide*. But counting again from Talore

p. 96, n. 7; Mr. O’Donovan in Magh Rath, p. 39, note.

<sup>a</sup> See Dr. Todd’s note above, No. II., pp. v. vi. Yet a modern author has been found to imagine, that the name is for *cruitineach*, hump-backed. To meet the absurdity of a nation of hump-backs, it is supposed that Daln’araidhe was a sort of hospital, whither the Picts sent “the infirm and deformed inhabitants of Argyle, to make room for the efficient Irish troops.”—*T. Wood’s Primitive*

*Inhabitants*, p. 139. An elegant colony, and a probable theory. But unluckily the senders, i. e. the Picts of Fortren Mor, were Cruithnigh as well as the others, and, therefore, must also have been “crump-shouldered or humpy people!” The essay here cited contains many judicious remarks. But its author, like others, has missed the fundamental fact, that the Irish, being a British people, were, as such, a Pict people.

Talorc III. the forty-sixth king, the third is Bruide; from him the fifth is Bruide; from him again, the fifth; from him, the second; from him, the fourth; and lastly, from him, the eleventh. Thus, when it was merely a man's name, we find it recurring occasionally; but when it was titular to all alike, we find it entirely absent. Which evinces that the words, "Hiberniam . . . spatium" are superfluous and false, as well as the thirty<sup>b</sup> private names; and that these thirty Bruides are simply the kings of Pictland from Brudi Bout to Talorc III. For it is obvious that men must be enumerated by their names, but need not be, and frequently are not, by additions of course; as we must say Trajanus, Hadrianus, &c., but need seldom add Augustus. The thirty Bruides end just fourteen years before the accession of Bruide II., that is to say, of the first king by name, and not by title, so called; and he was their first Christian king, baptized by St. Columkille. We may therefore suppose that it ceased to be the regal appellation when the increase of civility and approaches of Christianity had caused the actual practice upon which it was founded to fall into desuetude; and may accordingly conjecture, that Cealtrain Bruide, who died in 543, and was the last of the thirty, was also in fact the latest *rex actu punctus*. In almost all moral concerns the real beginnings precede the historical commencement; and as Palladius himself went *ad Scotos in Christum credentes*<sup>c</sup>, so must Columkille *ad Pictos*. For even if he could have wrought what he did upon matter unpredisposed, date and situation shew the probability that Christian influences must have oozed into Pictland from Caledonia and Strathclyde, from Argathelia, and from Dalaradia in Ulster.

We now come to a brief but important corollary. The record of thirty-six kings  
anterior

<sup>b</sup> These consisted of fifteen names, two of which seem to be lost, each followed by a repetition of the same with Ur prefixed, as Pant, Ur-pant, Leo, Ur-leo. Up in Gaelic and Erse is *new, fresh, young, again, a second time*; allied to *icp*, *after, succeeding*. Rīg up, a new king.—Stewart's Exodus. cit. Armstrong. It is obvious to conjecture that Ur-pant was the Tanist of Pant, and so Ur-bruide of his Bruide. As *tanist* was used without limitation in the sense of *second*, the tanaistic battle or tanaistic captivity, for the second battle or captivity (see Tighern. in 495 and 980), so, conversely, the secondary king was the tanist of the primary, his actual coadjutor, and successor designate. This curiously formed list

may hint to us another circumstance, viz., that (in the days of the thirty Bruides, or painted Picts) the Ur-bruide, during the life of his principal, bore his name, with the tanaistic prefix, instead of his own, when he assumed the primary crown. The fictitious character of these names appears, not only from the external history, but from the two first of them; one of which is the Anglo-Saxon name Penda (see Tighern. in 631, 639, 650), and the other is the British name Llew.

<sup>c</sup> It was the same in the north of Europe, and the accounts of those *qui ante religionem lege receptam in verum Deum crediderunt*, may be read in Olaf Tryggvason, cap. cxx. *et seq.*

anterior to Drust M'Erp, in 414, is of slender authority, and tintured with manifest fable; and the historical æra is there, upon solid grounds, considered to begin. But the first king in that series is Cruthne or Cruidne, which is equivalent to Bruide, and conveys the idea of *tinctus* or *pictus*, as the other of *punctus*. Therefore King Cruthne and the first titular Bruide are identical; and if there were thirty-one such Bruides, that is thirty after the Bruide called Bout, it is rather identity of proposition than an inference to say, that there were thirty-one Cruthnes. Mr. Pinkerton's just reduction of the Bardic Pictish reigns to the standard of the Irish, Northumbrian, and historical Pictish reigns, yields the dates (approximately correct) of A. D. 28 for Cruthne, and A. D. 208 for Brudi Bout. Consequently either Bruide I. must go up to Cruthne in A. D. 28, or Cruthne must come down to him in 208; and, as bardic mythi exalt antiquity, we shall choose the latter. Therefore it seems, that all the kings anterior to Brudi Bout are additions; that he was the planter of the Gwyddyl Fichti or Vecturiones in Albany; and that Cealtrain, the last *ex officio* Bruide, was only the thirty-first Vecturion king. That places the transit of the Cruithnechan or Gwyddyl Ficht colony from Ireland *circa* A. D. 208, in the reign of Con of the Hundred Battles, and nearly half a century before Cormac Ulfada drove the Cruthenians out of North Ulster in *Manniam insulam et Hebrides*.—Ogygia, p. 335. It is sixty-seven years (or some trifle less) after Claudius Ptolemy described the Caledonians of the Du-Caledon sea as stretching from Lake Lomond to the Firth of Moray; the identical year in which the war of Severus against the painted Mæatæ and Caledones began; and 159 years before the war of Count Theodosius against the Du-Caledons and Vecturions. By this reckoning, the Cruithnich of the Daln'araidhe will have crossed over to North Britain some 290 years before their next neighbours of the Dalriadha, or Routs of Antrim and Coleraine (being the Gwyddyl Coch of the Welsh), followed their track and planted their settlement of Argathelia (Airer-Gaedhal) or Scots.—See Cambrensis Eversus, ix. p. 74. This accords with the order of events, as laid down in the Duan Albanach, and in this book "Of the Cruithnigh," by which Britain was first held by Britus (i. e. the Britons), then by Clanna Nemidh (the Belgians?), and "the Cruithnigh possessed it after them, having come from Ireland, [and] the Gaedil after that, that is, the sons of Eirc son of Eochaidh." See above, p. 127.

The advent and departure of the Cruithnich in the days of Herimon, son of Milesius, 1000 years B. C., which is a legend as ancient as Cormac Mac Cuillenan in the ninth century, is a pure mythology, and has made improper use of Pictish materials by bringing into the remotest origins those names of Drostan and Nectan, which did not come up among the Picts before the æra of Ninia and Patrick. The fact, that the Picts of Albany came over from Ireland, is about the only one it yields us. But their

their migration was evidently from the opposite and near coast of Ulster, where they had their abode. This is not only matter of reason, but of tradition. The text of the Colbertine Chronicle of Piets asserts, that the thirty Bruides ruled Hibernia and Albania, but that means the kingdom of Ulster, not all Ireland; and for evidence thereof we read, in Lib. Ballimote, that Bruide Cint (who was thirteenth of the thirty) was King of Ulster.—Ap. Pinkerton, i. 502–504. Nor are we in the position to affirm, that the Cruithne kingdoms of Daln'araidhe and Fortren Mor did not thus long continue to be one, after the fashion in which Celtic monarchies had unity. Since in 590, at the Synod of Dromceat, we find Aodh, the son of Ainnire, asserting, and then waiving at St. Columkille's intercession, the sovereignty of the kings of Erin over the Dalriads of Britain. “The Irish authorities,” says Mr. Petrie, “make Gede also *King of the Irish and Scottish* [North British] *Piets*,” and, though they absurdly make him son to King Ollamh Fodla, their tradition supposes the two Cruthenias to have once been one kingdom.—On Tara Hill, pp. 153, 154. We read in the present work that one Cruithnechan M'Lochit from Erin, meaning of course the chief of the Irish Crutheni (see p. 127), flew to the succour of those of Fortren against the Saxons (sæc. 5 vel infrà), which (not to mention its agreeing well with their allegiance to one Bruide or Cruthne) argues them to be the same people. Subsequent history shews them engaged in bloody wars against Argathelia, under its kings Eochaidh Buidhe and Kenneth Cear, but not against Fortren. It is obscurely intimated that Cormac Mac Art, having in 254 expelled the Crutheni from the Routs of Antrim into Man and the Hebrides, did in 258 pursue the war into Albany and exact an acknowledgment of his authority.—Ogygia iii. cap. lxix.; Ogygia Vindicated, pp. 162, 163. If this were so it would increase the probabilities that the Cruthenian kingdom of Fiach Araidhe, slain by Cormac, and the infant colony of Fortren or Pictish Albany, were not reputed nationally distinct.

One of the paradoxes once accredited was, that the Cruithne or Cruthnich, descendants<sup>d</sup> of Hir the Milesian through Fiach Araidhe, King of Ulster in A. D. 240<sup>e</sup>, were at no time, in fact, any Cruithne at all; but were so called because the said Fiach was remotely descended from Loncada, wife of Conall Kearnach circa B. C. 12, and daughter to one Eochaid Eachbheoil a Pict of North Britain or of Man.—Ogygia, iii. pp. 190, 278–279. It may be remarked that those Dalaradians, or men of Araidhe, who were not Cruthenians (see Tertia Vita Patricii, cap. 58; C. O'Conor in Tighern. p. 96; Lanigan, Eccl. Hist. vol. i. p. 218), should seem equally connected through Fiach with this Eochaid. But if the historian of the Ogygia could believe that

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<sup>d</sup> That is, *quoad* their princes or chieftains.

<sup>e</sup> So O'Flaherty. Tighernach places his death in 236.

a nation could be called *Men of Colour*, or *Men of Figures and Devices* (Picts) during a matter of 600 years, for no other reason than because the chieftain, said to have founded their community, traced his origin, and that *at an interval of two centuries and a half*, from the daughter of a Pictish subject, he must have been a logician callous to the non causa pro causâ. Were the founders of the Connaught Cruthenians<sup>f</sup>, and of divers others, also descended in the eighth generation from a Pictish lady? This is but a sample of that bulk of lies with which Fintan and other bards of the sixth century fed the awakened curiosity, rising pride, and unbounded credulity of their countrymen. It is so far germane to the legend of Heremon and the Cruthnich, that it dissembles the condition of the ancient Irish, and assumes that people not to have themselves been painted, neither all nor some. But such is neither the reason, nor is it the fact of the case.

Ireland was peopled mainly, if it was not exclusively, from Britain, in the times before history. But the woad-staining was general in Britannia; throughout all Britain (omnes Britanni) in Cæsar's time, and throughout all free Britain in Severus's time. Therefore it is apparent, that Ireland should have been colonized and possessed by tribes delighting in such adornment. So that Dr. Lanigan, when he said "how any of those Crutheni or Picts came to be settled in Ireland is not easy to discover," should rather have set himself to discover how any others but Crutheni could have come thither. Ancient writers neither say that the Irish were painted, nor that they were not; until we come to the days of Valentinian the First, or rather of Julian, where the mention of Scoti et Picti may be thought by some to insinuate that the former were not so. But Julius Agricola did report thus much of the Hiberni, that "*ingenia cultusque hominum non multum a Britanniâ differunt.*"—Tacit. Agric. cap. xxiv. And the usage in question was so far the most conspicuous *cultus*, of any that the Britons used, as to make these oblique words little different from direct averment. But when the dry tale of Ireland's colonization in British coracles was replaced by the romantic and manifold impostures of Fintan the immortal, and all that school, its inseparable adjuncts of course perished with it.

Though we must infer the existence of this practice, the chronology of its gradual disuse is lost; as indeed are nearly all such real facts, ill compensated with tales of Ogygian date and Herculean audacity. Various causes of desuetude may easily be imagined:—I. The example of such desuetude, and of civility, offered by all Britain  
south

<sup>f</sup> It should be remembered that the pretended Lonnecada, that woad-stained Helen of rape and war, flourished some two centuries before the

real beginnings assignable to the Gaedhil Picts in Alban, viz., *circiter* A. D. 208, and yet longer before those of the Manks Cruithne, viz., 254.

south of the walls. II. That knowledge of other nations and manners, in which the Irish of the piratical age must have exceeded their stationary progenitors. III. The gradual change wrought by the proximity of a fresh moral power, working a doubt or disregard of old things before the adoption of the new ones; as we see Brahminism shaken, though not abolished, and its suttees dying away. In these ways, or in some of them, it came about that the Niallian marauders were distinct in appearance from the Ducalidon Cymmry, and Vecturion Gwyddyl; while the self-same cause (viz. the desuetude elsewhere) which dubbed the Caledonians *Picti*, had dubbed those Dalara-dians and some other tribes *Crutheni*. The conquest of Ulster by Cormac O'Cuin, son of Art, may be regarded as an epoch in the decline of that custom, as his reign forms an epoch in the general civilization of his country.

Irish history and mythology, when analyzed, are not really in any other story. Ireland peopled Fortren with Cruthenians. East Ulster was always in part occupied by them; "the Cruthenians in Uladh and Moy-Cobha."—Ancient Topogr. from Books of Glendalough and Lecan, by C. O'Connor, Sen., in Coll. IIib. iii. 672. And there were others, less known, in the parts of Connaught near Boyle. "Conaght, first called Olnemacht. . . . the Cruthenians, or painted men, in Moy-Hai, extending from Loch Ke to Bruiol, and to the Shannon."—*Ibid.* The royal province of Meath also contained a real toparchy of Crutheni, for it is said in Tigh. A.D. 666, "Eochaidh Iarlraith ri Cruithne Midhi mortuus est." Again, other Crutheni held a portion of the diocese of Derry, where the district of Dun-Cruthninia, since called Ardmagilligan, and St. Beoadh's ancient episcopal church of Dun-Cruthen, or Dun-Cruithne, now Dun-crun, were situate. See Vita Septima Patricii in Trias Thaum. p. 146; O'Donell, Vita Colum. i. c. 99; and Colgan in eund. pp. 451, 494; Martyrol. Dungall. cit. *ibid.*; S. Beatus in A.SS. IIib. viii. Mart. p. 562. Which makes several<sup>e</sup> recorded Pictlands in Erin, besides any others of which the record may have perished, and independently of the mythus of the Temorian Picts.

That mythus is of a large import. It professedly belongs to the first origins of the existing Irish people. It shews you the Cruthnich powerful in Erin in Herimon's own days, winning his battles, and preserving him from his enemies; and afterwards made to evacuate Ireland under an agreement, in order that they might not obtain the sovereignty of the island, "that they might not make battle for Teamhair." Yet their six chiefs<sup>b</sup>, under Drostan or Trosdan the Druid, remained, and received grants

<sup>e</sup> Any of which, perhaps the last-mentioned, may have given birth to Churitanus, surnamed Cruthnechanus, who baptized St. Columba at

Tulach Dubhglas in Tircconnell.

<sup>b</sup> So Keating, from Psalter of Cashel. This work says, "six of them remained." See p. 125.

grants of land in the Campus Bregensis<sup>i</sup>, Moigh Breagha, or Breag-mhuigh, whereon Tara was situated. Strange, that they were banished lest they should possess the Hill of Tara, and yet were left in possession of the Plain of Tara. It appears through clouds of fable, that Tara was once their's, Temora or Teamhair Breagh a seat of painted Druids, and Erin a kingdom of Picts. Make battle for Tara! Why, the Breagh was their own, and Teamhair was the work of their hands; for they taught to construct the "fair and well-walled house." Pharmacy and surgery, navigation and agriculture, were from them. But for them there was neither idolatry, necromancy, nor divination; and Druidism, it is said, was of the Picti. But for them, no composition of "bright poems;" and bardism was of the Picti.—See p. 144. By another tale the Mur Ollamhan of Tara, and all its arts and sciences, were ascribed to Achy Mac Fiach, styled the Ollave of Ireland, or Ollamh Fodla. And this king, and his six sons and grandsons, were called the "seven Cruithnech kings that ruled over Erin."—See the entry in Tigh. A. D. 172. The original Cruthenians of Temora were the authors of every art whereof Milesian Erin could boast the rudiments. We read that the first royal adultery in Ireland was committed by Tea (daughter of Lughaidh, and wife of Heremon) from whom the name Temora is mythically derived, with Gede Olguthach the Pict.—Amergin on Tara, cit. Petrie on Tara, p. 130. Thus far the Milesians and Cruthenians are kept distinct. But Heremon and Gede, husbands of one wife, were also fathers of the same three children; whence Mr. Petrie infers their identity.—*Ibid.* p. 153. Now this Gede Olguthach is the second king of Picts, Cruthne's successor, in the *Nomina Reg. Pict.*, Innes, ii. 798; and also<sup>k</sup> in the Pictish Chronicle. Therefore Heremon seems to identify himself with the second king of Cruthen-tuath; and, Cruthne's name being taken as merely typical, like Britain, first king of Britain, Francis of France, Dan of Denmark, &c., then with the first. These mythical equivalents resolve themselves into natural equivalents, for whatever represents *original* Ireland must (if but a corner of the bardic veil be lifted) disclose to us *painted* Ireland. The exposure of the Cruthenian mythi may be completed, by adding that the Ollamh

<sup>i</sup> Breagha, son of Breogan, from Brigantium or Betanzos in Spain (Tor Breogan of Keating, and Bregatea of Cuan O'Lochain), gave his name to the Moigh Breagha, where Temora stood, upon Tara Hill. This is of a piece with all the rest. That it was the name of Temora's original possessors is implied in the question which the bard Fintan asks, but omits to answer,

Teamhair Breag whence is it, tell O ye learned

[Ollaves]!

When did it separate from the *Bruigh*?—

See *Petrie's Tara*, p. 131.

<sup>k</sup> For, although there he seems to stand ninth, the intervening seven are the seven brothers from whom the seven provinces were called; who could neither in nature all succeed each other, nor could any of them by Pictish law succeed Cruthne, being his sons.

Ollamh Fodla and his race were styled the Cruithnech kings, *because* he was son to that same Lonnecada, daughter of Achy Eachbheoil, who also stands godmother to the Dalaradians, five, if not seven, centuries later! And, that Gede Ollguthach, the father of Heremon's children, was the third son of the Ollamh, who lived ages after Heremon! Tuathal, in A. D. 130, is feigned to have been son to Ethne, daughter of Imgheal, king of Picts, to have been educated in Pictland, and to have recovered his crown by aid of Pictish arms.—Ogyg. iii. cap. lxvi.; Keating, p. 213; Cambrensis Eversus, pp. 67, 68. Though some pretended that Temora was a seat of monarchy 1200, if not 1500 years before him, he was the earliest founder of Temora<sup>1</sup> within the purview of history; and I suspect he was once known as the builder thereof. It gives colour to that suspicion that, in the proverbial names<sup>m</sup> of Erin, in respect of her principal kings, she was called the Teach (House) of Tuathal. With deference to Tigernach and others, I would prefer to say that historical tradition has its dawn in Tuathal, A. D. 130, than in Cimbaoth, B. C. 305. The long previous anarchy of the Plebeians or Rustics, Aiteachtuatha, after which the restored Tuathal is said to have consolidated the Pentarchal Monarchy, may be no other than that savage disunion out of which the first king of Temora (a Harald Härfagr to Erin) called the Gaelic tribes; a restoration put mythically for a foundation, in order to support the superstructure of fabulous chronology. Whatever he was, he was of Cruthnechan blood and education. In the Book of Lecan, fol. 14, imperfectly cited by Vallancey, Coll. iv. 2. p. 2, after stating how Fintan of portentous longevity had preserved the Irish history, it is added, that Tuan of Ulster “preserved it till Patrick’s time, and Columcille, and Comgall, and Finnen, when it was written on their knees, and on their thighs, and on the palms of their hands; and it continues in the hands of sages, of doctors, and historians, and it is on the altars of saints and righteous men from that time down.” This curious statement exhibits the transition of the stigmatical painting from barbarous adornment to other uses<sup>n</sup>, before its

<sup>1</sup> It was a question, as early as the sixth century, when and where Teamhair or Teamhuir obtained its name.

“When was Teamhair [called] Teamhair?  
Is it with Partholan of battles? Or,” &c. &c.

It was agreed among the ollaves, that the name was Milesian or Scot (for other appellations were provided for the ages of the Tuatha De Danann and their predecessors), and so the fable of Heremon and Tea was delivered to the world.

<sup>m</sup> The others mostly express natural objects,

not works: as *fonn*, land; *iath*, land; *crioch*, country; *achadh*, field. Clar Chormaic, the table of Cormac, may allude to the introduction of domestic and sedentary arts; while the Cro of Con is of an ambiguous signification.—O’Flaherty, Ogygia, part i. p. 19; Hugh O’Donnell, cit. ibid.

<sup>n</sup> To which the Oghams might be conveniently applied. Etruscan figures with inscriptions written upon the thighs may be seen in Montfaucon, iii. part 1, p. 72, part 2, p. 268.

its final abandonment, and in the persons of the early Christians; and, even if incorrect as to date and persons, it cannot have proceeded from an author who doubted the existence of acupuncture among the ancient Irish.

There may be another, though an oblique, way of tracing this British costume in the colony of Erin. A continual recurrence of surnames of colour, either unnatural, morbid, and disgusting, like *glas*, *liath*, *uaine*, *laib*, *buidhe*, or strange and grotesque ones, may be accounted for in tribes that had originally been coloured unnaturally, and prided themselves therein; while rarely used by others. But such a solution is almost necessary to account for such squalid epithets, when applied to the great primitive heroes, and even the actual founders, of the nations, creatures of a proud fiction, and names not individual, but typical. What origins ever boasted of an Æneas Lividus. or Romulus Discolor, Cadmus the Dingy, or Inachus the Speckled? But the Gaidheal derive themselves from Gaodhal or Gaidheal, son of Nial and Scota. He was constantly called Gaidheal Glas, because his flesh was spotted of that colour (greenish, or blueish, or livid) by a serpent's sting.—Keating, p. 67. See Malmura of Fahan, in App.; Gilda Coemhain, &c. Here, besides the vile epithet, is the very substance of the fact in an altered form, the natural man turned to woad-colour by puncture<sup>o</sup>. Compare the man Gaidheal *Glas*, with the man Gaidheal *Ficht* in the Cairnech Legend, p. 187. The captain of the Nemedians, of whom came the Firbolg, was Simon Breac, Maculis Distinctus, or, as some have it. Simon Varius. Britan. the founder of Britain, derives his name (and rightly, I imagine<sup>p</sup>) from *brît*, diversicolor; and he was son to Feargus Leathdearg, Half-red, son of Nemedius. in whom the redness of half his body may have been its natural floridity, as we have observed in the Alban Scots, or Gwyddyl Coch. So, again, taking the red colour for the natural, we may form an idea of king Lugadh Riabhdearg, or Red-streak, who was marked with red circles round his body. A Danannian hero, son to the great Daghdha himself, was Fraoch Uaine. A primitive Scoto-Scythian chief, Heber Glunfinn, or *White-knee*, was celebrated as grandfather to Faobhar *Glas*.—Ogygia, ii. p. 67. See Keating, p. 132. Some causes had introduced into Irish use the strange name Dubhdaleth,

<sup>o</sup> That a Druid, officiating mystically, was a serpent, appears clearly enough in Cæsar's account of the *ovum anguinum*.

<sup>p</sup> That the bards had in their *Anant*, or old ritual songs, the name Brithan, Britannia (distinct from the fictitious name Prydyn or Prydain, i. e. Pulcheria), and derived it from *brith*, painted, I infer from the Gwawdd Lludd y Mawr, v. 20, and

vv. 18, 49, confirmed by various considerations. And, since *desuetude elsewhere* was the cause of such appellations, that name, Britain or Britan, should have originated subsequently to the cessation of nudity among the Gauls, excepting (probably) the Lemonian Gauls called Pictones.

Dubhdaleth, Both-halves-black. In days anterior to armour<sup>a</sup>, I have no notion what a white knee is, except in contrast to a coloured one; nor can I conceive, otherwise, of a man with *one half* dark, which condition the contrary name Dubhdaleth implies. Jocelyn of Furness tells us of two places in the Cruthenian Ardes of Ulster, to both of which belongs the very strange name of Dundaethglas, namely, Downpatrick, well known by that name, and another hill-fort in a marsh not far distant.—Vita Patric. c. 38. He interprets the name, *two halves* of a glas, i. e. *a fetter*, from the broken bonds of some prisoners, whom an angel set free, and conveyed to these two Duns. But, comparing it with analogous names of colour, and especially with Leathdearg, and Dubhdaleth, I rather interpret *Dun Dalethglas*, Fort of the Entirely Painted, the Dubhdaleths, the Crutheni of Dalaradia; thus making its sense equivalent in effect to that of the *Dun-Cruithne* in Derry. Besides those analogies, its occurring *twice* in ancient Cruthenia favours the descriptive sense, rather than any historic allusion. The first man, say the verses ascribed to Fintan himself, who cleared Tara Hill of wood, was Liath, Glaucus or Pallidus, son of Laigin Leathan-glas. The meaning of the surname, Broad-stain<sup>r</sup>, probably denotes belts of colour like those of king Riabhdearg, but broad ones. It is easy but unnecessary to multiply examples. The dingy colours expressed in those various terms of *glas*, *dubh*, *uaine*, &c., were the various tints imparted by the woad; the cœruleus color of Cæsar, the Ethiopian tint of Pliny, and the virides Britanni of Ovid. The tinted knee will be best appreciated from the above-cited statement in the Book of Lecan, that the Irish, both in and after St. Patrick's days, had records of facts "written on their knees." The prevailing idea of such names as I have cited is as old as any memorial we have of the Picts. For of those Caledonians who fought against Severus, entirely naked, and tattooed with figures of animals, &c., the only chieftain whose name has come down to us is Argento-Coxus or Silver-hip; evidently so called by the Romans, because he affected to leave his hips unstained.—Dion Cassius, lib. lxxvi. p. 1285. And the comparison of some analogous names among the hero-deities of the British bards, will add to their force.

Some observations are due to the tradition, that the Pietish rule of succession to the

<sup>a</sup> The modern armorial surnames, Glunduibh or Genuniger, Gluniarn or Genuferreus, Gluntradhna or Genucorvi, &c., are quite beside the question.—Vide O'Connor, in Quat. Mag. A. D. 978.

<sup>r</sup> *Leathan* and *glas* seem to be both adjectives in the Irish dialect of Gaelic, (though, in High-

land or Scottish Gaelic, *glas* is also a substantive, a green or blue surface), and I know not if any objection thus arises. Where intensity, not extent, of colour is to be measured, there does not; as in *dubhglas* and *liathglas*. Changing *broad* into *long*, the Welsh *Hirlas* exactly corresponds.

the crown arose out of a treaty of marriage with ladies of the blood royal of Erin.—Beda, i. cap. l., and the Irish documents. See also Polydore Virgil. That rule was, that in all cases of doubt they should choose a king in the female line of descent, not in the male. It seems to have been acted upon from the beginning till<sup>s</sup> 783, in the latter years of the kingdom, to such an extent that no son stands recorded to have succeeded his father, either immediately, or with intermediates. The sixty-ninth catalogued king, and the twenty-first Christian, was son to his fifth predecessor. But the tradition of such a treaty is not to be received without much hesitation.

The line male can only be legal, where nuptiæ patrem demonstrant, and can only be real where marriages are held sacred. In Cæsar's time a British woman had sometimes ten or a dozen husbands (as she called them), usually men of the same family; and he who had known her as a virgin was accounted father of all her offspring.—De Bello Gall. i. cap. 14. Strabo had collected from report that it was no better in Ireland, or rather that there was no rule at all.—iv. p. 282. St. Jerome, who had resided in Gaul, and had a slight knowledge of what he said, affirms it without limitation: "Scotorum natio uxores proprias non habet . . . Nulla apud eos conjux propria est, sed ut cuique libitum fuerit pecudum more lascivunt."—*Adv. Jovin.* lib. ii. tom. ii. p. 335. Verona, 1735. He repeats the same thing, with inclusion of those Britons who were called Atticotti. "Scotorum et Atticottorum ritu, ac de Republicâ Platonis, promiscuas uxores, communes liberos, habent."—*Epist.* 69, *ad Oceanum*, tom. i. p. 413. These reports may be understood as limiting marriage to a possessory right, loosely observed and frequently dissolved. But nations, of which even rhetoric could draw such pictures, must have been incapable of transmitting paternal inheritances, and must have lived under a pure tanistry, until the improvement of manners began to furnish stronger presumptions of parentage. The positive allegations of sonship, contained in the dynasties of the Antiquaries and Bards, may be language<sup>t</sup> of Christian adaptation, even after the names have ceased to be sheer inventions. The mother is the wet nurse; any other economy belongs to art and refinement; and the vehement attachment of the Celtic tribes to their foster-brothers

was,

<sup>s</sup> Mr. Pinkerton says till 833, but it does not so appear from the lists.

<sup>t</sup> Of such adaptation there seems a flagrant instance in the two daughters of Tuathal Teachtmair. The king of Leinster married Dairine, and afterwards became desirous of the other sister, Fithir. So he went to Temora and said that

Dairine was dead, and that nothing could console him but marriage with Fithir, whom Tuathal bestowed upon him. When this fraud was detected, Dairine died of vexation at his misconduct, and Fithir of shame at the error into which she had been deceived. Rare sentimentality and tender nerves for A. D. 130–160.

was, *in its origin*, simply fraternal affection. The foster-brother was the only brother, and the common breast the only sure tie between them. In the Mabinogion we remark the paucity<sup>u</sup> of allusions to marriage, considered in any other view than as the fact of occupancy. The Triads of Arthur are very peculiar on this head; for Triad 109 gives “the three wives of Arthur, *who were his three chief ladies*,” and 110 proceeds to give his three chief concubines; so that the authors<sup>v</sup> of those Triads saw reason to explain, and explain away, what a wife meant. See also the preface to Davydd ap Gwilym, p. 16. But the most singular passage is that of Solinus on the Hebrides. “As you go from the foreland of Calidonia (the Mull of Galloway) towards Thyle, in two days’ sail you reach the islands of Hebudes, five in number, of which the inhabitants are unacquainted with grain, and subsist on fish and milk. They all have but one king, for they are divided by narrow waters from each other. The king has nothing of his own, all things belong to all. Fixed laws compel him to equity; and, lest avarice should pervert him from truth, he learns justice from poverty, as having no private possessions. But he is maintained at the public expense. No wife is given to him for his own; but he takes for his use, by turns, whatsoever women he is inclined to, *by which means he is debarred from the wish and hope of having sons*.” —Solinus, cap. 22. This account is most important, as a description, not of barbarism merely, but of its polity. To prevent the evils of a disputed male succession, one purely and necessarily female was provided. The polity therefrom resulting was precisely the Pictish; there no son could stand in his father’s place; and in Pietland (nearly to the last) no son ever did. Of the Hebudes, spoken of here as *five*, as well as by Ptolemy, Marcianus, and Stephanus in Ἰαβοῦδαί, viz. Ebuda i., Ebuda ii., Rhicina, Maleos, and Epidium, the last two are undoubtedly Mull and Ilay. But Ilay, by Irish tradition, was the first seat of the Piets when they left Erin, and the cradle of the kings of Fortren Mor. No man can affirm from internal documents how far the Irish of A. D. 208 were proficient in the art of matrimony, and their external reputation for it was very low. If the ancient laws ascribed to Con and Cormac were satisfactory on these points, it would remain to shew them authentic and uninterpolated. But the contrary may be inferred from the entire silence of Lynch, when he boasts of those legislators, in pp. 157–8, and from his slight and general answer to Giraldus,

iii. 19.

<sup>u</sup> As the beautiful edition of them is from a lady’s hands, occasional reference to the *original text* is to be recommended.

<sup>v</sup> The first series, Tr. 59, merely says, “the three chief ladies of Arthur,” where the third

and greatest series has “wives;” but the well-known name of Gwenhwyvar or Guenever, ascribed to all three of them, supplies the want of the word *wife*; besides which the next triad, as in series 3, gives the three *concubines*.

iii. 19, as touching Pagan times, in p. 155 of the C. Eversus. The ill-fated Gynæceum of Cormac M'Art was, probably, connected with some desire on the part of that able man, to ennoble and purify the female character. Anecdote speaks truer than general declamation; therefore let us hear the wife of Argentocoxus, or Silver-hip, the Pict. The empress Julia Domna reproached her, that they (the Caledonian women), after marriage, cohabited promiscuously with men. But she replied: "We satisfy the wants of nature much better than you Romans. For we openly cohabit with the bravest of men, and you commit secret adultery with the vilest." While we subscribe to her estimate of the merits of the case, we cannot doubt the facts of it. Whosoever would too sanguinely argue from ancient tales of marriages, wives, and queens, from Banba and Scota downwards, should bear in mind that Silver-hip had a sort of wife. We know that he had a lady so called; but we also know what sort of wife she was,—not by her personal fault, but by avowed usage of her nation; and how far, or whether at all, her nuptials demonstrated the father. The same Dion who related this had lately said of the Mæatæ and Caledonii collectively, *γυναῖξιν ἐπικοίνοις χρώμενοι*. When the increasing civility of dress and manners had fixed upon the adherents to old fashions of nudity the title of Cruthneans, the latter, no doubt, continued also more barbarous in sexual and social rules. Their removal also was into islands where those rites which ascertain father and son were systematically excluded from the court. There is, therefore, no such mystery in the Pictish prosapia fœminea, or uterine tanistry, as should lead us to take up with that bardic romance of the Cruthnich husbands, bound by a solemn treaty to the unpetticoated government of their Milesian wives. Christian or semi-Christian bardism put on dissimulation in dealing with the dark annals of the past; and as it coined fables to dissemble the paintedness of previous generations, so did it others to keep out of sight their *γάμον ἄγαμον*.

The colour of the Britons, Piets, and Crutheni is not uniformly stated. Cæsar terms it cœrulean; Ovid speaks of the virides Britanni (Amores ii. 16, 39); and Pliny says they imitated the colour of Ethiopians, xxii. cap. i. But they used the herb isatis or glastum, called woad, which by preparation will yield blue, green, and black. The use of more than one tint appears grammatically as well as historically. For *glastum* in Latin, *glas-llys* in British, is woad. But *glas*, in British and in Gaelic, means indifferently blue and green. It is surprising that even the simplest of men should have called the firmament on high and the grass under foot by one name of colour. But in truth the phrase is from the dyer's shop, and not from nature, meaning *glasticolor*, woad-coloured. Of that there is confirmation, in the Gaelic

words<sup>x</sup> *gorm*, *guirm*, *guirme*, *guirmead*, meaning alike blue and green, blueness and greenness, to stain blue and green, and *guirmeán*, *goirmin*, the *herb woad*. Whereas the words not having such double sense, *llasar*, blue, *nevlliw*, sky-blue, *gwyrdl*, *ir*, *uathne*, green (as well as the determining compounds, like *ir-las*, green, *liath-gorm*, azure), do not signify that herb. All names for woad seem to be indifferent as to the two colours, and all words thus indifferent to be names of woad. Therefore tradition and etymology combine to recommend the opinion, that Celtic tribes diversified their skins with several tints and colours, as in Christian times they have distinguished themselves by the colour of their plaids.

In those districts to which the Roman laws against Druidism did not extend, and where the practice had not, as in most parts of Ireland, come to a natural end, Christianity was, no doubt, its destroying power. Besides any connexion it may have had with Pagan creeds, its very nature and object implied the nudity of the greater part of the body, which the Christian decorum has always condemned. But it is probable that the formal conversions by Ninia, Palladius, Columkille, &c., may have found the custom fast dying away under the approaches of the dawning light. Pictland, I have studied to shew, had recently ceased to be governed by a dynasty of Bruides, when Columkille went thither. Yet the memory of that ancient usage,—nay, in some sort, the usage itself,—was superstitiously cherished by those who regretted and secretly retained Druidism. It was so in Roman Britain at that very time; and among the Northern Picts and their neighbours still later. Beli Mawr, to whom every thing British was referred, was son of Manogan, i. e. the Spotted-man, a name formed upon *manog*, in modern spelling *manawg*, spotted or party-coloured. They were joint patrons or tutelaries of the island: “Skilfully will I praise thee, victorious Beli! and King Manogan! thou shalt uphold the privileges of Beli’s isle of honey.”—*Marwnad Uthyr*, p. 73. The same root, *manaw*, *macula*, yields the name of another titular hero-god, Manawyd, synonymous with that of Manogan; he was a perpetual guardian of the Cauldron of Britain.—*Meib. Llyr*. v. 48.

The poem called the Praise of Lludd contains that famous and obscure canticle of the Britons, said to be quoted o’r anant, “out of the hymns,” invoking one Brith or Diversicolor, “Brith i Brithan<sup>y</sup> hail!” &c., and describing the sacrifice of a cow that is vraith (feminine of brith) or party-coloured.—pp. 74, 75. Elsewhere it is said: “They  
the

<sup>x</sup> It should be mentioned, however, that *gorm* to signify, Brite (sive Pictæ) in Britanniam (sive Pictorum-terram) festinato.  
is also used for *red*.

<sup>y</sup> *Brith i Brithan hai*.—These words seem

(the multitude) do not know the *ych brych*, spotted or variegated ox, with the massive head-band."—p. 45. The bard Avaon says,

"I have been a cat *with a spotted<sup>2</sup> head* on the triple tree,  
Bum cath *ben-vrith* ar driphren."—p. 44

And Meigant says of his order, the bards, "let the *spotted-headed<sup>2</sup> host* from the cowpen of Cadvan be invited on the day of ample allowance, *byddin . . . . pen-vrith* o vuarth Cadvan."—p. 161. In the sorceries of Tintagel tower, when Pendragon put on the similitude of Gorlais, his accomplice, Merlin Ambrose, took the form of *Brith-vael*; that is to say, useful or effectual by variegation, picturipotens.—Brut. G. ap. Arthur, p. 292. Geoffrey seems to have read *brych* instead of its equivalent *brith*, "Merlinus in Bricelem."—viii. 19. Avan Red-Spear, the favourite bard of the redoubted king Cadwallon ap Cadvan, praises him in this peculiar phrase:

Mad ganed, mab brith, cythmor radlawn,  
Well-born is he, *son of the painted one*, gracious sea-divider.  
Axle of our privilege, he went [against] the leagued valour of the unjust.  
Silent were the crowd of kings before the harmonious ones.  
Verdure vegetated when the man was born a blessing  
To Cymmry, when Christ created Cadwallawn.—p. 180; vide *Evan's Spec.* p. 49.

Though *mab brith* might signify *pictus*, not *filius picti*, as *mab sant* is *sanctus*, not *filius sancti*, the words *mad ganed* imply the latter sense. A certain Brith or Manogan seems to have been honoured as a person typical of Celtic antiquity; which idea would make it "son of Brith." This superstition fell under ecclesiastical censure in the canons of the Synod of Calcuth, in A. D. 785. Those canons were decreed in Northumberland, with the sanction and signature of Aelfward king of Trans-Humbria, his bishops, and abbots; and were adopted and decreed in like manner by the clergy of King Offa, at Calcuth in Mercia. But the following canon evidently originated in the kingdom of Northumberland, which bordered upon that of the Picts, with some intermixture of population. "The Pagans, by inspiration of the devil, introduced most unseemly scars, agreeably to what Prudentius says in his *Enchiridion*,

"Tinxit et innocuum maculis sordentibus Adam."

Verily, if any one for God's sake were to undergo this blemish of staining, he would therefore receive great reward; but whoever does it from the superstition of the Gentiles

<sup>2</sup> If these allusions are to painting upon the shaven crown of the head, they may explain the surname of Maol, Bald, given to Britan, son of Fergus Redside, and founder of Britain.

tiles, it does not avail him to salvation.”—*Concil. Chalcutense*, ap. Wilkins, i. p. 150. This is a full mild censure, which may, perhaps, imply that the offenders were neither few nor unpopular. Rhydderch Hael, prince of Strathelyde, the opponent of bardism, and more especially of Gwenddoleu the Caledonian and Merddin, invited St. Kentigern or Mungo to Glasgu to restore the Christian religion, which was almost destroyed (*penè deleta*) in those parts. Kentigern assembled the people, and said: “Whoever begrudge men their salvation, and oppose God’s word, by virtue of God’s word I warn them to depart, that they may offer no impediment to believers. Quo dicto ingens larvatorum multitudo staturâ et visu horribilis a cœtu illo exiens omnibus videntibus aufugit.”—*Jocelyn, Vita Kentig.* cap. 32; *Pink. Vitæ Sanctorum Scotiæ*. Though this is so retailed by Jocelyn, as to give the idea of demons, not men, yet the very word *larvati*, in its ancient sense of *haunted*, *larvis exterriti*, is contrary to that idea; and in its mediæval sense of *larvâ indutus*, wearing a hideous mask, it gives what I conceive the truth of this affair, that the Du-Calidons, and other “brithwyr ddu,” such as Merddin ap Morvryn and his disciples, removed from the congregation those ugly masks which they had substituted for human faces. But the most signal evidence of the systematic character of that superstition, which the Trans-Humbrian prelates pronounced “unavailing to salvation,” is furnished by an ancient bard, who thus describes the three *llu*, i. e. troops or courses, into which his order, or certain functionaries connected with it, distributed themselves:

[By the] customs of the kingdom  
The three troops shall be conducted  
Before the potent visage of Jesus,  
The troop pure and innocent,  
Of the appearance of angels;  
*Another troop of men variegated*  
*After the fashion of natives*<sup>a</sup>;  
The third troop, [of men] unbaptized,  
Stubborn co-operators in death,  
Drive the gluttons into the lot of Devils,

United among the good ones,  
[Though] with the appearance of the un-  
righteous.

Teyrnas arvereu  
Dygettawr y trillu  
Rhag drech drem Iesu;  
Llu gwirin gwirion  
Eiliw engylion;  
*Llu arall brithion*  
*Eiliw brodorion*;  
Tridedd llu divedydd,  
Syth llaith cyweithydd,  
Hwyliant y glythwyr yn parthred  
Dieivyl,  
Yn un yn daon  
Gan dull anghyviawn.—p. 184.

The

<sup>a</sup> i. e. Aborigines.

The two last lines relate (in my conjecture) to *the third llu*, and not to their victims, the *glythwyr*; though it is a matter of inference<sup>b</sup>, not of syntax.

Now the question arises, were these persons whom the bards applaud, and the synod censures, *aculeis ferreis*<sup>c</sup> cum atramento, &c., annotati? I cannot quite think it; but prefer the supposition, that they were, upon occasions, simply *painted* in a superficial and removable manner; and not *stigmatized*, as the Du-Calidonian Britons were before St. Ninia, and the Gwyddyl Fichti before St. Columba; without prejudice, however, to their having certain marks partially, and secretly perhaps, imprinted on the body, both for superstition, and as the sign of initiation, and of being a “mab brith.”

This entire topic was deprived of much of its chances of elucidation by the destruction of Irish Ulster in the sixteenth and seventeenth centuries; for that kingdom was both the favourite seat of ancient bardism, and the principal residence of the Crutheni or Picts of Erin. But, even as it is, these pages would have contained more illustration had they been written ten years hence.

*Postscript.*—My attention has been directed to a work manifesting much acquaintance with the history of the clans, entitled, “The Highlanders of Scotland,” &c., by W. F. Skene, F.S.A. Scot., Edinb. 1837. Its coincidence with several of the main arguments and conclusions above offered obliges me to disclaim the suspicion of having purloined any of them from those pages, the existence of which has only now been made known to me, many months after the whole of my notes have been at Dublin. I specially allude to the doctrine, that the kingdom of Picts, to which the Pictish Chronicle relates, was Gaelic, and that its inhabitants were those people whom we call Highlanders. It was entirely unknown to me that such an opinion had ever appeared in print. That the Gael Picts were the whole body of the Albannaich, those excepted who dwelt west of Drumalban, was a conclusion that implied the falsehood of the clan pedigrees, exhibited since the fable of the Pictish extirpation became prevalent. But  
it

<sup>b</sup> In the twelfth century Cynddelw inverted this ancient order of the three troops, and arranged it 2, 3, 1; the inference is supported by his words:

“Three clamours resort to the one cauldron,  
The concourse of tribes, and my preparation;  
*The troop of variegated pugnacious natives*;  
Secondly, the troop of wrath, blackish, and roaring  
aloud;  
Thirdly, the cheerful troop, soothing down opposition,  
The troop of blessed ones, whom the beautiful loveth.

Rygyrchant unpeir teir trydar,  
Cynnadledd cenedleodd, a'm par;  
*Llu brithion brodorion brwydyrgar*;  
Eil gwythlu gorddu gorddyar;

Trydydd llu nyw, lludd cyvarwar,

Llu gwynion, gwynoydig a gar.”—

*Canu i Ddwr.* p. 249.

<sup>c</sup> Isidorus Hispalensis.

it was out of my power to work out that portion of the subject; and I am glad to see it is there so effectually done.

But there are also points which I am unable to concede. In this work is a third attempt to unite the Vecturions and Caledons, making them all Gaels, whom Innes made all Britons, and Pinkerton all Teutons, and I do not see that it is well supported by fact or reasons. Having no space for stating and refuting the arguments upon them, I must go straight to the points. It is not fact, that Ptolemy mentions fourteen tribes of Caledonians, or any tribes of them at all; but the thirteen other names are by him clearly distinguished from the Caledonians. This is writing Ptolemy, not quoting him. I do not believe the list of Bruides consisted originally but of 28. Copies agree in stating they were thirty; and it is as likely, at least, for two names to be lost, as that miscalculation committed. The number 150 was a multiple of 30, not of 28, allotting five years to each king. Nor, if they were 28, could we reduce that number to 14, by retaining the Bruides and rejecting the Ur-Bruides. For nothing can be surer than that the Ur-Bruides meant something, and what they did mean I have already offered a surmise, above, p. xlv. n. The purpose for which these fourteen Bruides are sought, requires them to be all living and reigning at the same time. Consequently we are told, vol. i. p. 251, that "Bruide is here *stated* to have thirty sons." Let us hear the *statement*: "Brude Bout (a quo xxx. Brude regnaverunt per centum quinquaginta annorum spæcium) xlviii. annis regnavit." A series of kings, succeeding B. Bout during 150 years, are converted into a family of brothers. Lastly, I am far from persuaded, that the Situs Albanie did by its "septem reges . . . septem regulos sub se habentes," mean to express fourteen persons, not fifty-six persons. The latter scheme would extend the type of the Pictish constitution from the kingdom of the Ardrigh to each Maormor kingdom. We know that type existed in the Cruithne of Daln'araidhe. Cenfaelad, cit. Tigh. in A. D. 563.

The idea of a subsisting bifarious division of Pictland in the eighth century, Cruithne being the northern and Piccardach the southern, seems to me an illusion built on verbal trifles. The form Piccardach exhibits the only Irish name, founded on Pictus, that Tighernach employs. It is a general term, or used, if with any antithesis, in contrast to those of Ireland. Its combination with *ard* or *ardach* seems to imply Picts of the mountains; in which case, it is with infelicity restricted to the lowlands. Mr. Skene alleges that "whenever Tighernach has the word Piccardach, the Annals of Ulster use the word Pictores, in Latin, instead of Picti, usually applied by them to the Picts."—i. p. 36. In fact, Tighernach has the word Piccardach in 728, 729, 734, and 750; and Pictones in 669, 750, and 752. Ulster Annals have Pictores thrice, in 668, 675, and 727; Picti (so far as I observe) not *usually*, but

but twice, in 697, and 787; and the common genitive, *Pictorum*, eleven times, in 630, 652, 656, 728, 733, 735, 861, 864, 870, 874, and in 877, where they last mention that nation by name, saying afterwards only *Fir Albain*. The 728 of Tighernach is *Pictores* in 727, *Ult*. His 729 and 734 are the genitive *Pictorum* in 728, 733, *Ult*. But the *Pictones* and *Piccardach*, both applied by Tighernach to the same people in 750, are reduced by the *Ulster Annals* to the one word, *Pictores*. Tighernach thought fit to borrow the name of the *Pictones*, or Gauls of *Pictavia*. So *Hermannus Contractus*, an historian of his age, says at A.D. 446, “contra *Scotos et Pictavos*.” It is evident that his learning was wasted upon the *Ultonian* annalist, who converted it into *Pictores*, Painters. This phrase of *Pictores* has no relation whatever to *Piccardach*, only to *Pictones*. If the common genitive is to be fetched from *Pictores*, that rule must extend to all the eleven instances, including five subsequent to the fall of the *Pictish* dynasty. *Talorcan M’Congusa* was, it is said, a *Pict* of the north; and, as he delivered<sup>d</sup> up his own brother into the hands of the *Piccardach*, there must be “a complete distinction” between the latter and the *Picts*. But surely a fugitive and outlawed *Pict* (see *Tigh*. A.D. 731) can make his peace with *the Picts* by giving up his brother to them, without our using the word *Pict* in two senses. *Hungust*, it is said, receives the title of *ri na Piccardach* two years before he became king of *Pictland*; therefore *Piccardach* was another sovereignty. But *ri*, a king, does not always mean *ardri*, the king; and it is a term applied to *maormors* of *Albany*, and *Irish toparchs*, governing provinces under the *ardrigh*. Thus the *maormor* *Finleg* is styled *Ri Albain*, *Tigh*. 1020; and in *Ult*. 1085, *Ceannmor* reigning, one *Domhnall M’Maelcholuim* is also *Ri Albain*. When the general name is improperly added to *ri*, instead of the name of the toparchy, it only shews the details to be unknown or prætermitted by the writer. I know not whether all *Pict* princes of the royal blood and succession were *personally* so styled, perhaps not; but we read concerning the *Irish Picts* at 629 *Tigh*., *Dicuil ri cenedyl Cruithne* cecidit. Any dynastic theory built upon the mere use of the word *ri* is vain and unfounded. Feebler yet is the suggestion that the northern *Picts* “were a distinct body under their peculiar appellation of *Cruithne*.” Since the *Piccardachs* were the southern *Picts* (we are told), “consequently the name of *Cruithne*, although occasionally applied to all the *Picts*, would in its more restricted sense belong to the *Dicaledones* or North *Picts*.”—pp. 36, 37. Whatever it *would* do under certain conditions, it never did so in fact. Its more restricted sense, that is, its more frequent sense, to which its Latin (*Crutheni*) seems really restricted, was the *Picts* of *Erin*. The only

<sup>d</sup> Mr. Skene adopts the converse statement from *Ult*., viz., that his brother surrendered him, while retaining the year of Tighernach. Why this is done, I know not.

only prop to this manifest fiction is another equally novel, viz., the interpreting *Cruithen-Tuath*, Picts of the North, p. 63, whereas the word *tuath* in that, as in many analogous combinations, is never rendered *the north*, but the *people* or *nation*. Cruithentuath is actually applied by the Masters to the Picts inhabiting Ireland.—Quat. Mag. p. 29; and see above, pp. 126, 158.

I have a word to add on the theory that the Cruithnich came from Albany to Erin, instead of the reverse. If strong arguments combine to confute the declarations of all our earliest authors let them stand confuted, but not otherwise. The system of Mr. Skene requires the Cruithnich or Gaelic Picts to have always held their territory, even from the earliest Roman records; and therefore he is led, systematically, to maintain the above theory. The argument for it runs thus: “In all the Irish annals the name given to the *earliest* inhabitants of Scotland is Cruithne.”—p. 209. For which read, “given to *some* inhabitants of Scotland, by me regarded as the earliest;” for more than that is incorrect. “And this appellation is always applied by them to the inhabitants of Scotland, in contradistinction to the Scots or inhabitants of Ireland.” Of the instances (certainly rare) in which Tighernach carries that name out of Ireland, I have only noted three or four, in every one of which it is otherwise. In 505 and 663 there is no contradistinction to anything; and in 560 Cruithnechaibh is contrasted with Albanchaibh, meaning the Scots of Britain. It is the same in 731, where Cruithne are opposed to Dalriadhe, unless that whole passage relates to Ulster. The inference follows: “[In the first<sup>e</sup> place,] therefore, it can be proved from Tighernach that the Ultonians or inhabitants of the north of Ireland were Cruithne, and therefore must have come from Scotland.” It can be proved from him and from others, that a very limited portion of the Ultonians were Cruithne. We are only carried thus far, that the name Cruithne was applied to a portion of each island; and thence we are to deduce, that Ireland received it from Albany. By the same process, *mutatis nominibus*, and with a like disregard of all tradition, we may prove that Ireland was peopled from Argyle and Lorn, and Saxony from England.—(H.)

## NOTE

<sup>e</sup> What follows, in the second place, is a desperate allegation that Cruithnia was all Ulster, when it is well known to have not even included all Down and Antrim. The plea is, that Fiach Araidh reigned at Emania, and that Cormac fought “against Fiach and the Cruithne.” *Ergo* the kingdom of Emania is identical with that

of the Cruithne. But even these verbal dialectics break down, for the text runs, “against Cruithnia and against Fiach Araidh.” Two *agains*, because two powers, viz., the tribe of which he was *ri* or chieftain, and the kingdom of which he was *ardri* or pentarch. See Tigh. in 236.

The legendary history of the Picts or Cruithnians, as given in the foregoing additions to the *Historia* of Nennius, will be found in a somewhat more detailed shape in the following documents, which seem worthy of preservation here, as tending to illustrate and complete the subject.

I. The first is a tract on the History of the Picts, which is preserved in the Book of Lecan, fol. 286, *b*, col. 2, and is evidently compiled from the same traditions which formed the basis of the narrative given in the text, and in the historical poem on the history of the Cruithnean colony, which has been printed, pp. 126-153:

Iap mapbað Eber la h-Éremón in  
Aingéatros po gob fín n-Épenn co  
cño cuic m-bliadan dec, aét ní baí  
bliadain Eber ip an aipfm rin. Ro  
clara oi nuz patz ler .i. patz Ainno  
i epich Cualano, 7 patz Deothaig uap  
Deoir. Do rinno imorro coicfoaich ap  
Érino iapain .i. do pad nuz coicio Dail  
leoin do Chreamthann Sciathbel do  
Domnannchaib, 7 do pad nuz Muman  
do cheithri macaib Eber .i. Ép, Orba,  
Fíron, Feargna. Do pad nuz coicio  
Chonbaét do Un mac Uici, 7 do Eatan  
mac Uici. Do pad nuz coicio Ulad do  
Eber mac Ip a quo Ulad Eamna.

Ip pe lind do pindeas na gñima pa .i.  
cath Chuile Caithí la h-Aimergin n-  
gluim-gel; i cño bliadna iaprin do cheap  
Aimergin i cath ðile Thineas i Culaib  
ðpeg

After Eber had been killed by Eremón in [the battle of] Airgeatros, he (*Eremón*) reigned over Eri fifteen years; but Eber's year was not in that computation. He built two royal forts, viz., Rath Ainninn in the country of Cualann<sup>f</sup>, and Rath Beothaigh<sup>g</sup> over the Nore. He then made provincial kings of Eri, viz., he gave the sovereignty of the Gaileon province to Creamthann Sciathbel, of the Domnann race; and he gave the sovereignty of Munster to the four sons of Eber, viz., Er, Orba, Fearon, Feargna. He gave the sovereignty of Connaught province to Un, son of Uici, and to Eatan, son of Uici. He gave the sovereignty of the province of Uladh to Eber, son of Ir a quo the Ultonians of Emania.

It was in his time the following deeds were done, viz.: the battle of Cuil Caithear was fought by Aimergerin the White-kneed. In a year after Aimergerin was slain in the battle

<sup>f</sup> *Country of Cualann*.—Cualann originally comprised a considerable portion of the present county of Wicklow; but in the latter ages it was considered as co-extensive with the half barony of

Rathdown, in the north of that county. See Inquisition, 21st April, 1636, and Ussh. *Primordia*, p. 346.

<sup>g</sup> *Rath Beothaigh*, now Rathveagh.

δρεγρε h-Eremon. Ipin bliadain chezna  
no meabadar fo thip .ix. m-δporpnocha  
Ele, γ επι h-Uinorinda Ua n-Aililla, γ  
.ix. Rigi Zaighn.

Ipin bliadain chezna pin tancadar  
Cruithnich a tip Thraigia .i. clanoa  
Gelon mic Ercail iad, Icathirri an-  
anmanoa. Cruithnig mac Inge mic  
Lueta mic Papphaloin mic Agnoim  
mic Duain, mic Mas, mic Fathfeacht  
mic Iafid mic Nael. Ire athair Cruith-  
neach, γ cte bliadain do i riige. Seacht  
meic Cruithnié anoro .i. Fibra, Fidach,  
Fotla, Foirtreann, Caitche, Airig, Ce-  
tach; γ a peacht pandair do pandarad  
a fearanna, amail adreo in file:

Moiprríri mac Cruithnech ann  
pandarad ap peacht a fearann  
Caitche, Airig, Cctach clano  
Fib Fídach Fotla Foirtreanno.

Acup ire annm cach pír oib puil póp  
a fearann.

Fib, imorro, bliadain ap fíchit do a  
rigi.

Fídach .xl. bliadain.

Foirtreanno

battle of Bile Tineadh, in Culaibh Breagh,  
by Eremon. It was in that same year the  
nine *rivers* Brosnach of Eile broke over  
the country; and the three *rivers* Uinn-  
sinn of Ui Aililla; and the nine *rivers* Righ  
[Rye] of Leinster.

It was in that same year the Cruith-  
nians came out of the country of Thracia,  
i. e. they were the descendants of Gelon,  
son of Ercal: Icathirsi was their name.  
Cruithnigh was the son of Inge, son of  
Luchta, son of Parrtholon, son of Agnon,  
son of Buan, son of Mas, son of Faith-  
feacht, son of Jafead, son of Noah<sup>h</sup>. He  
was the father of the Cruithnians, and he  
reigned an hundred years. The seven sons  
of Cruithnigh were these, viz.: Fibra,  
Fidach, Fotla, Foirtreann, Caitche, Airig,  
Cetach. And it was into seven divisions  
they divided their territories, as the poet  
relates:

Seven sons that Cruithnech had;  
They divided by seven their territory:  
Caitche, Airig, Cetach the fruitful<sup>i</sup>,  
Fib, Fidach, Fotla, Foirtreann.

And each of them gave his name to his  
own territory.

Fib, therefore, one year and twenty was  
his reign.

Fidach, xl. years.

Foirtreann,

<sup>h</sup> See above, p. 51, and note <sup>k</sup>.

<sup>i</sup> *Cetach the fruitful*: lit. Cetach of children.  
Cetach is here made a proper name; but in the  
copy of these verses given above, p. 50, *cetach*  
clano was given as the cognomen or surname of

one of the seven sons; and instead of Caitche  
and Airig, we had Cait, Ce, and Cireach. See  
p. 155, n.

*Territory*.—See p. 50, note <sup>l</sup>.

Foirperthno .lxx. bliadain.  
 Urpanncait da bliadain ap fichit.  
 Urloici da .x. bliadain.  
 Uileo Ciric .lxxx. bliadain.  
 Gantaen Becan, imorro, bliadain.  
 Urgant Cait epicha bliadain.  
 Gnith Findechta .lx. bliadain.  
 Burgnith Guidit Gadbre, bliadain.  
 Fethges bliadain.  
 Uirfechtair Gest Gurid .xl. bliadain.  
 Caluirgset epicha bliadain.  
 Urchal Bruidi-pont epicha bliadain.  
 rig Ulad de aobarta Bruidi fria  
 cach fear dib 7 panna na fear.

Bruidi Cinn bliadain.  
 Uirchinn bliadain.  
 Feat bliadain.  
 Uirfeat bliadain.  
 Ruaile.

Ro goírad caeca ap da chéad bliadain,  
 ut est illebraib na Cruithnech. Bruide-  
 Ero, Bruide-Gart, Bruide-Argart,  
 Bruide-Cinn, Bruide-Urcinn, Bruide-  
 Uip, Bruidi-Uruiup, Bruidi-Grith,  
 Bruidi-Urgrith, Bruidi-Muin, Bruidi-  
 Urmuin. Do rigaib Cruithneac annsin.  
 Seirfear tarpeach tangatar co h-áinno  
 .i. rífean dearbraithe .i. Solen, Ulpa,  
 Neachtain, Trostan, Aengus, Leitinn.

Fath a tiachta a n-Éinn, imorro,  
 Polornus ri Traicia do rad grad dia  
 riap co po epiall a bpeith can tochra.  
 Zotar

Foireann, lxx. years.  
 Urpanncait, two years and twenty.  
 Urloici, two years and ten.  
 Uileo Ciric, lxxx. years.  
 Gantaen Becan, one year.  
 Urgant Cait, thirty years.  
 Gnith Findechta, lx. years.  
 Burgnith Guidit Gadbre, one year.  
 Fethges, one year.  
 Uirfechtair Gest Gurid, xl. years.  
 Caluirgset, thirty years.  
 Urchal Bruidi-pont, thirty years, king of  
 Uladh<sup>k</sup>, from him the name of Bruide  
 is given to every man of them, and to  
 the divisions (*territorial*) of the men.  
 Bruidi Cinn, one year.  
 Uirchinn, one year.  
 Feat, one year.  
 Uirfeat, one year.  
 Ruaile.

They reigned fifty and two hundred  
 years, ut est in the books of the Cruith-  
 nians. Bruide-Ero, Bruide-Gart, Bruide-  
 Argart, Bruide-Cinn, Bruide-Urcinn,  
 Bruide-Iup, Bruide-Uriup, Bruidi-Grith,  
 Bruidi-Urgrith, Bruidi-Muin, Bruidi-Ur-  
 muin. Of the Cruithnian kings so far.

Six leaders came to Eri, viz., six  
 brothers, viz., Solen, Ulpa, Neachtain,  
 Trostan, Aengus, Leitinn. Now the  
 cause of their coming to Eri was, Polorn-  
 us, King of Thracia, fell in love with  
 their sister, and he attempted to get  
 her

<sup>k</sup> *Uladh*.—In the words rig ulad de, a cor-  
 rector has marked the letters rig with dots, to be  
 erased, but he, probably, omitted to substitute the

correct reading, which in another copy is given  
 urrige nUlad .i. rig de, &c. Book of Leacan,  
 fol. 13, b., col. 2.

Zozar iappin co po epiallpað tap Ro-  
 manchu co Fpangcu, 7 po cumdaigread  
 cathair and .i. Pictairis a pictur a  
 h-annm .i. o na peanaib, 7 do pað pið  
 Fpangc ðpað oia riap. Zozar for  
 muir iar n-lg in chuicð bpaðar .i. Lai-  
 tenn. I cmo da la iar n-oul ap muir  
 aobath a riap. Ðabpað Cruithnið a n-  
 nobep elaine [read e-Slaine] a n-ib  
 Cñopealaigh.

Aðbeart ppiu Cremthano Sciathbel  
 pið Laigñ do bepað failti doib ap  
 oichur Thuathu Fioða doib. Aðbeart  
 epa Trostan opai Cruithnech piu, co  
 forpcað iad ap loð ð'faðbaib, 7 ipe  
 lñgñ .i. bleogan .un. fichit bo mael  
 pinn do dopcað i fail a feapcaðea in  
 cath doib .i. cath Apða Leamnachta a  
 n-ib Cñopealaich pe tuathab Fioða  
 .i. tuath do ðpeactaib po bai i Foð-  
 artaib 7 nfm ap a n-armaib. Mapb  
 cach aenþñ ap a n-ðeapðar 7 ni  
 geðoi aét iapnaði nfm umpu. Cach  
 aen do gobða do Laigñib ipin chath ni  
 ofnaðar aét laigi pin leamnacht 7 ni  
 cumgið nfm ni doib. Ro mapbða iappin  
 Tuath Fhioða.

Mapb ceathpap iappin do chpuith-  
 neachaib .i. Trostan, Solen, Neach-  
 tan,

her without *paying* a dowry. They then  
 set out and passed through the Romans  
 into France, where they built a city, viz.,  
 Pictairis, a pictis, was its name, i. e.  
 from the points (*pikes*). And the King  
 of France fell in love with their sister.  
 They set out upon the sea, after the death  
 of the fifth brother, viz., Laitenn. In two  
 days after they had gone to sea their  
 sister died. The Cruithneans landed at  
 Inbhear Slaine in Ui Cennsealaigh.

Cremthann Sciathbel, the King of  
 Leinster, told them that they should have  
 welcome from him, on condition that they  
 should destroy the Tuath Fidga. Now  
 Trostan, the Cruithnean Druid, said to  
 them, that he would help them if he were  
 rewarded. And this was the cure *he gave*  
*them*, viz., to spill the milk of seven score  
 hornless white cows near the place where  
 the battle was to be fought, viz., the  
 battle of Ard Leamhnachta in Ui Ceinn-  
 sealaigh, against the Tuatha Fidga, viz.,  
 a tribe of Britons, who were in the Foth-  
 arts<sup>1</sup>, with poison on their weapons. Any  
 man wounded by them died, and they  
 carried nothing about them but poisoned  
 iron. Every one of the Leinstermen  
 who was pierced in the battle had no-  
 thing more to do than lie in the new  
 milk, and then the poison affected him  
 not. The Tuath Fidga were all killed  
 afterwards.

Four of the Cruithnians died after,  
 viz., Trostan, Solen, Neachtain, Ulptha,  
 after

<sup>1</sup> The Fotharts, now the barony of Forth, in the County Wexford. See above p. 123, note <sup>1</sup>.

ταιν, Ὀλπέα, ἰαρ n-οἰχαρ in χαῖτα,  
conad doibyrin po chan in rínchaid po.

Ἀπο leamnachta ip zippea zheap  
pínad cach an cach egr  
cpaed vap lean in τ-αιnm iploim  
por gob o aimir Criméoino?

Crimthano Sciathbel h-e po gob;  
do éapaid ap cáe cupad,  
cen óin ap nfmib na n-apm  
na n-athach n-uatémar n-agarb.

Seirfir Cruithneach po chinó Dia  
tangadap i zip Tpagia.  
Solen, Ulpa, Nechtain nar,  
Aengur, Leithcenn, ip Trostan.

Ro thiolaid Dia doib, zpe elup,  
dia n-oil ip dia n-ouzurup,  
dia n-óin ap nfmib a n-apm.  
na n-aithech n-fiez n-agarb.

Ip e eolup do puair doib  
opai na Cruithnech po ceoair  
zip .l. bo mael don muig  
do blaegan do a n-aen éuizig.

Ro cuipad in cáe co cáe  
mon éuizig a m-bai in lemnae  
Ro maid in cáe co calma  
Por aéacab apo Banba. Α.

Ip i n-aimir h-Ereamon po gobur-  
zap Guba γ a mac .i. Cathluan mac  
Guba .i. pu Cruithneach neap mop  
por

after the battle had been gained; and it  
was for them the poet sang this:

Ard Leamnachta in this southern  
country,—  
Each noble and each poet may ask,  
Why it is called by this distinctive name,  
Which it bears since the time of Crim-  
thann?

Crimthann Sciathbel it was that en-  
gaged *them*;  
To free him of the battle of heroes,  
When defenceless against the poisoned  
arms  
Of the hateful horrid giants.

Six Cruithnians—so God ordained—  
Came out of the country of Thragia.  
Solen, Ulpa, Neachtain the heroic,  
Aengus, Leithcenn, and Trostan.

God vouchsafed unto them, in muni-  
ficence,  
For their faithfulness—for their reward—  
To protect them from the poisoned arms  
Of the repulsive horrid giants.

The discovery which was made for  
them  
By the Cruithnian Druid was this,  
Thrice fifty cows of the plains  
To be milked by him into one pit.

The battle was closely fought  
Near the pit in which was the milk,  
The battle was bravely won  
Against the giants of noble Banba.

It was in Eremon's time that Guba  
and his son, viz., Cathluan mac Guba,  
King of the Cruithnians, acquired great  
power

for Eriud. No co pur indarb Erimon a h-Eriud ⁊ co n-dearnrad riu iarrin.

No ip o macarb Milead fñ do chuaid Cruithneachan mac Ingi la ðreacnu foirteand do chathugas pe Saxanchu, ⁊ popellad a clainn ⁊ a claiveam-zhip uoib .i. Cruitheantuat ipad ni po basar [mna] accu ar adbath banozpoche Alban do gallpoib. Do luid dno, ar a cul do chum meic Milead ⁊ po gabad nfm ⁊ calam grian ⁊ ecca, muir ⁊ tip beith do maizh riu flaitz forpo co bpatz; ⁊ adberz oi mna dec forcpaid do badar la tapcar Mac Milead i n-Erinn, uair po baizea a fir ipa n-airpdi t-fiar mapaden pe Donn; conad o fñarib Eriñn flaitz for Cruithentuat do gper iar foirind. Mna ðrñri, imorpo, ⁊ ðuaidne ⁊ ðuairi ⁊ na tairfc po baizea uile. Ocup anair fñri oib of ðrñg maig, ⁊ ip uairhib cach gñr ⁊ cach fñr ⁊ cach rñb ⁊ goza ñr ⁊ cach mana ⁊ cach obair do gnozeap.

Cathluan ip e ba pig oppzha uile ⁊ ip e cfe pig po gob Albain oib. *℥xx.* pig  
for

power in Eri; until Eremon banished them out of Eri, after which they made peace.

Or, it was<sup>m</sup> the sons of Mileadh themselves that sent Cruithneachan mac Inge to assist the Britons of Foirtrenn to war against the Saxons; and they (*the Cruithneans*) made their children and their swordland, i. e. Cruithear-Tuaith, subject to them. And they had not wives, because all the women of Alban died of diseases. They, therefore, came back to the sons of Mileadh, who bound them, as *they expected* the heaven and earth, the sun and the moon, the sea and the land, to be propitious to them, that they would *submit to them* as kings over them for ever. And they took twelve supernumerary women, who belonged to the Milesian expedition to Eri, whose husbands were drowned in the western sea along with Donn. And hence sovereignty over Cruithentuath belongeth to the men of Eri, according to some *authorities*. And *they were* the wives of Breas, and of Buaidne, and of Buas, and of the *other* leaders, who were all drowned. And six of them remained in possession of Breagh-Mhagh; and from them are derived every spell and every charm, and every *divination by sneezing*, and *by* the voices of birds; and all omens, and all talismans<sup>n</sup> that are made.

Cathluan was then king of them all; and he was the first king of them that  
reigned

<sup>m</sup> Or, it was.—Here the writer gives another account, from some other authority.

<sup>n</sup> Talismans.—For obair read upaid. See p. 125, *supra*, and note 2, p. 144.

for Albain oib o Cathluan co Constantin; is e Cruithnech deiginach for gob oib.

Da mac Cathluan .i. Cotanolotar 7 Catalachac. A da cupar, im. Pirn 7 Cing athair Cruithnich. A da ppuith .i. Crus 7 Ciric. A da milead .i. Uarnm a filig 7 Cruithne a cfr. Domnall mac Ailpin is a tairc.

Our iseo adberar apoile cumas h-e Cruithne mac Loich mic Inge fñ tair do chuinoigib ban for Eremon 7 comas do do bepar Eremon mna na fñ do baizea maille pe Donn.

II. In another part of the Book of Lecan (fol. 141, a, col. 1.), the story of the wives given to the Cruithnians is repeated in a somewhat different form. This document mentions the name of the place where this remarkable treaty between the two nations was said to have been agreed on, and contains also a list of the seven Chruithnean kings of Ireland:

Da n-oc̃t dec milead do thuathair Traicia do lotar ap ceano loingre meic Milead Erpaine do Gfrman, dor berparar leo co m-bapar a milicath. Ni talatar mna leo p̃ratim, conad do fil meic Milead appo p̃atar mna iarpin. Do breith ingna oigehighna doab o flaitnia Erin, 7 ap n-glanad a claidam-tir doib allae iur d̃reatair .i. Mag Forerinn primo, 7 Mag Cirgin .i. porrea, conad iur maera gabair flait 7 cach comarbur olcheana iur na ñparar forpu o p̃earair Erin .i.

tri

reigned over Alba. There were seventy kings of them over Alba, from Cathluan to Constantine, who was the last of them that reigned.

Cathluan's two sons *were* Cotanolotar and Catalachach. His two champions . . . Pirn, and Cing the father of Cruithnich. His two wise men *were* Crus and Ciric. His two heroes . . . Uasneam his poet, and Cruithne his worker in metals. Donall mac Ailpin was their leader.

And others say, that it was Cruithne mac Loich mac Inge himself, that came to ask the women from Eremon; and that it was to him Eremon gave the wives of the men who were drowned along with Donn.

Twice eighteen soldiers of the tribes of Thracia went to the fleet of the sons of Mileadh of Spain, to Germany; and they took them away with them and kept them as soldiers. They had brought no wives with them at that time. And it was of the Milesian race they took wives afterwards. They received the daughters of chieftains from the sovereign-champion of Eri, and when they had cleared their sword-land yonder among the Britons, viz., Magh Fortrenn, primo, and Magh Cirgin, postea; so that it is in right of mothers they succeed

to

\* There is some confusion in this passage, as the reader will perceive by comparing it with

p. 124. The scribe appears to have taken the proper name *In* for *imoppo*.

επι chaeca ingean po ucrad a h-Epe do  
maithrib mac, inde Alt na n-inghn a  
cprich Dal n-Araioi ipcad aslozar leo.

Tricha piz do Chpuizhnib for Eriuo  
γ Alban .i. do Chpuizhnib Alban γ do  
Chpuizhnib Epenn .i. do Dail Araioi.  
Oca din, Olluman dia ca mur n-olla-  
man i teamair conige Fiachna mac  
Beadain; po nairc pibe giallu Epenn γ  
Alban.

Secc piz din do Chpuizhnib Alban  
po fallnurzar Epinn i teamair, Ollam  
annm in chezna piz po gob Eriuo a  
Teamair γ a Cruachnaib, epica bliadan  
ano. Ir de ata Mur n-Ollaman i  
Teamair; ip leir cezna depnad fer  
Teamrach.

Ailill Ollfhindachta zarpir in Ollaman  
a pizi for Epinn uili a Teamair epica  
ano. Ir ina flairh pibe fearair mpre-  
achta fina co n-demetra fer ipin  
gairpiuzh.

Findoll Cisirne zarpir in Aililla  
epica annir a Teamair γ i ceand [*read*  
ceanandur]. Nach n-ag po genair ina  
flairh pibe

to sovereignty and all other successions, to  
which they were bound by the men of Eri.  
They took with them from Eri thrice  
fifty maidens, to become mothers of sons,  
whence Alt-na-n-Inghean<sup>p</sup>, in the terri-  
tory of Dal Araidhe, from which *place*  
they departed with them.

*There were thirty kings of the Cruith-*  
*nians over Eri and Alba, viz., of the*  
*Cruithnians of Alba and of the Cruith-*  
*nians of Eri, i. e. of the Dal Araidhe.*  
They were from Ollamhan, from whom  
comes *the name of* Mur Ollamhan at Tea-  
mhair, to Fiachna mac Beadain, who fet-  
tered the hostages of Eri and Alba.

*There were seven kings of the Cruith-*  
*nians of Alba that governed Eri in*  
*Teamhair. Ollamh was the name of the*  
*first king that governed Eri at Teamhair,*  
and in Cruachan; thirty years were his  
annals<sup>q</sup>. It is from him Mur Ollamhan  
at Teamhair is *named*: by him was the  
feast of Teamhair first instituted.

Aillill Ollfhindachta *came* after Ollamh  
in sovereignty over all Eri at Teamhair,  
*for* thirty years. It was in his reign the  
wine snow fell which covered the grass in  
winter.

Findoll Cisirne succeeded Ailill thirty  
years at Teamhar and at Ceanannus  
[Kells]. Every cow that was calved in  
his

<sup>p</sup> *Alt-na-n-inghean*.—This place is not now  
known. The name signifies “height or mount  
of the maidens.” It will be observed, that this  
version of the story represents the women who  
were given as maidens, not widows. See Reeves’s

*Eecl. Antiq. of Down and Connor*, p. 337.

<sup>q</sup> *His annals*: that is, the length of his reign.  
This was the celebrated Ollamh Fodhla. See  
Petrie on Tara, p. 29, *et seq.*; Keating, p. 329,  
(Halliday’s edit.); O’Flaherty, *Ogy*.

flaithrìoe ro bo chfìnna, ipde iṛa Ceanannur ma lochte.

Geide Ollgothaḁ ina diaḁ rìoe i Teamair ḡ for Fain-laibe a tìrìb Mughdorna, ro òllnurṣair tìrìḁ ano. Ip na flaith rìoe ba bìnḁtìrì la cach a laile amail bìḁ chpòṣ ap meac in càn-chompaic bai ina flaith.

Slanoll tapairì n-ḡeìṛì ip ina flaith rìoe nì paibe ḡalair for òume i n-ḡìpe; ro òllnurṣair a Teamair ḡ rìlan for ḡìpe tìrìḁ ann.

Ḃagaḡ Ollfìḁḁa tapairì Slanuill, ro òllnurṣair for ḡìrì a Teamair tìrìḁ ann; ip ina flaith rìoe tìndṛcanṣa coicṣì in ḡìpe.

Ḃearngal tapairì n-ḡagaḡ; ro òllnurṣair for ḡìrì a Teamair tìrìḁ ano. ip ina flaith rìoe ap pochuip iṛh a h-ḡìrì aḁṣ miach ap meac in choicṣhe in ḡìpe ḡ ap lìn.

Ipe rìm tìra nui .uii. rìḡ ro ḡobrṣṣ ḡrìno òo Chpìrìṣnìb Alban.

Ḃo Chpìrìṣnìb ḡpenn òm, òi Ḃal Ḃraìoi .i. na rìḁṣṣ Ḃaḡrì Ḃaḡen ḡ .uii. Sogaì, ḡ caḁ C[on]uillì rìl i n-ḡrìno.

III. The following brief account of the battle of Ardleanhnachta is taken from the

<sup>1</sup> *Dal-Araidhe*. These were Cruithnigh by the mother's side only. See Ogygia, part III. c. xviii.

<sup>2</sup> *The seven Laighsi*, i. e. the seven septs of Leix. According to the tradition in the country these, after the establishment of surnames, were

his reign was white-headed: and it is from him that the name of Ceanannus *is given* to his places of residence.

Geide Ollgothach after him at Teamhair, and over Fain-Laibe, in the country of Mughdorn [Mourne], he ruled for thirty years. In his reign the voices of all sounded as the music of the harp to each other, so great was the peace in his reign.

Slanoll after Geide. In his reign no person in Eri was diseased. He governed at Teamhair and health was over Eri thirty years.

Bagag Ollfhiacha after Slanoll. He governed Eri at Teamhair thirty years. It was in his reign that wars were first begun in Eri.

Bearngal after Bagag. He governed Eri at Teamhair thirty years. It was in his reign that all the corn of Eri, except one sack, was destroyed, on account of the wars in Eri, and for their frequency.

These, then, are the seven kings that ruled over Eri of the Cruithnians of Alba.

Of the Cruithnians of Eri, i. e. of Dal Araidhe<sup>1</sup>, are the seven Laighsi<sup>2</sup> [Leix] of Leinster, and the seven Soghains and all the Cailli<sup>3</sup> that are in Eri.

the O'Mores, O'Kellys, O'Lalors, O'Devoy's or Deevys, Macavoy's, O'Dorans, and O'Dowlings, who are still numerous in the Queen's County.

<sup>3</sup> *Cailli*. This is a mistake for Conailli, as appears from Duaid Mac Fìrbis's copy of the genealogy of Dal Araidhe, in which it is stated

the Book of Leinster, a MS. of the twelfth century, in the Library of Trinity College, Dublin. (H. 2. 18. fol. 8. a.)

híppin amfrip rín [.i. amfrip herimoin]  
tancatar Cruithnig congabíaz inbír  
Sláne in h. Cennselaigh. Rop léic Crim-  
éan éuce ar in legsr fuair dpuí Cruith-  
neá dó do éacé fpuí Tuath Fídgá (i Foth-  
artaib) .i. tuath de bhrénaib. Cáé ófn  
fop i n-bergtaír ba marb, 7 nír gaib-  
tír acé iarna nímide. Conio é in legsr  
blegon ré fícéz bó mael ríno do dor-  
tad ip na h-etterigib bale ísrfaíte in  
cacé. Uíoe cath Árhoa lemnacé. Acup  
do roérazar uile Tuath Fídba triar in  
ceilg rín.

Co po gaib Catluan mac Cing do  
Chruéínzuaid níre mop fop hírimon. Co  
fop innarb hírimon.

Ip andrín tano Cruithneacán mac  
Cinge do éuingid ban fop hírimon. Co  
taraz hírimon dó mnaa na fíru po  
batze oc na Dumachaib .i. bhrí 7 bhróir  
7 búagne. Acup ráé grene 7 írca  
fopra co ná baó lugu po gabtha fírauo  
ó fíraib i cruéínzuaithe quam ó mnaib  
co bpráz.

It was at that time [the time of Here-  
mon] the Cruithnians came to Eri, and  
landed at Inbher Slaine in Ui Cennselaigh.  
Crimthan allowed them to settle in his  
territory, on account of the remedy which  
the Cruithnian druid discovered for him,  
for making battle with the Tuath Fídgá,  
in Fothartaibh [Forth], viz., a people of  
the Britons. *Because* everyone whom they  
wounded was sure to die; and they used  
no other than poisoned weapons. And the  
remedy was, to spill the milk of six score  
white hornless cows into the furrows of the  
place on which the battle was to be fought.  
Whence *it was called* the battle of Ard-  
leamhnachta. And the whole of the Tuath  
Fídba were cut off through that artifice.

And Catluan, son of Cing, of Cruith-  
entuaídh, acquired great sway over Eri.  
And Heremon banished him.

After that Cruithnechan, the son of  
Cing, came to beg for wives from Here-  
mon. And Heremon gave him the wives  
of the men that were drowned at the  
Dumachs, viz., Breas, and Broes, and  
Buagne. And they were obliged to give  
the sun and the moon as guarantees that  
not less should territorial succession be de-  
rived from men than from women, forever.

## IV.

that Irial Glunmhar, the son of Conall Cearnach,  
was the first of his race who was called *Cruithne*,  
and this because he was a *níu Cruithne*, i. e. filius  
sororis Cruthnei,—Loinceadha, the daughter of  
Eochaidh Echbheoil, of Alba, being his mother.

The principal sept in Ireland called Conailli were  
the Conailli-Muirtheimhne, who inhabited the  
level part of the county of Louth, extending from  
the Cuailgne, or Cooley mountains, to the River  
Boyne.

IV. The following fragment contains a portion of the Irish version of the Chronicon Pictorum, and is here given from a copy made by Mr. O'Donovan from a MS. (Laud. 610, fol. 87. a.) in the Bodleian Library, Oxford:

Óruide Urmum.

Regnauepunte .cl. añ. ut oiximur, 7 no boe Albo cetrig [read cen rig] fria pe huile co haimrip ðub cet ri po gab Albain huile eri chomairli no ap ecin.

Ætepat apaire comad he Catluan mac Catmino no gabad riga ap eicin hi Cruthenruaith 7 in Eirino .i. .lx. bliadain, 7 iar rin po gab ðub .i. .l.

Tapam .c. añ. pegnauit.

Mopleo a .xv. a. pe.

Deocillimon .xl. añ. pe.

Cinioioð mac Apdcoir .vii. a. p.

Deort .l. a. p.

ðlieblieth .v. a. p.

Deototreic frazer Tui .xl. a. p.

[Urconburt .xx. a. p.

Crautreic .xl. a. p.]<sup>a</sup>

Deoroiuoir .xx. a. p.

Uirt .l. annis p.

Ru .c. añ. p.

ðarthenait bolc .iiii. a. pe.

ðarthenait<sup>x</sup> in [or perhaps im. for imoirpo] .ix. a. p.

ðreth mac ðuthuo .iiii. a. p.

Uipo ignauite .xxx. a. p.

Canutulahina .iii. a. p.

Uuraoech uecla .ii. a. p.

ðarthenait Diupepp .lx. a. p.

Talorc mac Achuir .lxx. u.

Órupe mac Epp .c. a. p. 7 ced cath rogni. Nono decimo añ. pegni eiu  
Patriciu panceur Epið ad hiberniam peruñit inpolam.

Talorc mac Ainel .iiii. a. p.

Nectan mor bñc mac Eirip .xxiiii. añ. peð. Tercio anno pegni eiu ðap-  
lugoach

<sup>a</sup> These two names are omitted here, but are added in the margin by the original hand. The name of Cruthole, as it was given p. 159, is here changed to *Crautreic*, and his reign is made

forty instead of seven years, which leads to a suspicion of some confusion with *Deototreic*, arising from the similarity of termination.

<sup>x</sup> See above, p. 160, note <sup>2</sup>.

lugdach abbatizpa Cille Dapa de hiberuia exulat ppo xpo ad dritaniam, p<sup>o</sup>. h.<sup>7</sup> anno aduenitur tui [read tui] immolauit Nectoniur anno uno Arupnige Deo 7 panceae dritge ppeceae [sic.] Daplugdach, que cuntauit all. ruper irtam.

Dperε Dyrthimot .xxx. a. p.

Galapilicth .xu. a. p.

Dadperε<sup>2</sup> .i. Dperε pil. Diron 7 Dperε pin. Duoror .xu. annir pegnaūε. Dperε pin. Diron polur .u. a. p.

Dartnait<sup>a</sup> pin. Diron .iii. a. p.

Caile apni pin. Dironi uno anno pegnauit.

Talorg p. Murēoloic .xi. a. p.

Dperε p. Munaitn uno a. p.

Galam cūnaleph .iiii. a. p. Cum drituuo i<sup>o</sup>. anno pēgnauit.

Druide mac Melcon .xxx. a. p. In octauo anno pēgni eiur Dartizatur epe a panceo Columba.

Dartnait p. Domfeh .xi. a. p.

Nectan nēpō Uerb .xx. a. p.

Ciniath p. Lutrpin .xix. a. p.

Dartnait mac Uuid .u. a. p.

Talorc ppatεr eorum duodecim a. p.

Talorcān p. Enpēfeh .iiii. a. peg.

Dartnait p. Donuel .vi. a. p. 7 dīmedium anni.

Dnurε ppatεr eiur .iii. annir p.

Druide p. File .xxi. a. p.

Tapan p. Enpidaiz .iiii. a. p.

Dpei p. Depelei .xi. a.

Nectan p. Depilei .x. a. p.

Dperε 7 Elpin conpēgnaūε .u. a.

Onuir p. Upguirε .xxx. p.

ōpeze

<sup>y</sup> These contractions probably stand for "secundo autem." See above, p. 163, and note.

<sup>2</sup> The reading here given strongly confirms the conjectural emendation of the passage suggested note <sup>e</sup>, p. 162. The word pin. is an evident mistake of the transcriber for pil. or *filius*, arising from his not understanding the contraction pī, which he has himself sometimes retained.

It appears also that the contraction ūzūz, p. 162, which I there supposed to be intended for "communiter," is really a corruption of the termination *uerunt*, of the word "regnauerunt."

<sup>a</sup> Here one of the kings, viz., Galum-cenamlapēh, is omitted, but he is placed after Drest, son of Manaith, as in the Chron. Pictorum. See p. 163, note <sup>f</sup>.

ðrepe fí. Uur̃guc .xu. a. p.  
 Oimoo f. Uur̃sdeḡ .xii. a. p.  
 Elpín f. Uur̃oio .ui. a. ḡ oim̃foio p̃egní<sup>b</sup>.  
 Ðrepe f. Talorcán 1º. a. p.  
 Talorc̃ín f. Ðruir̃et̃n .iiii. uel .u. a. p.  
 Talorc̃ín f. Omuir̃e .xii. ḡ oim̃foio a. p.  
 Canaul f. Tāḡ .u. a. p.  
 Caup̃eant̃in f. Uur̃guc̃ .xxx. u. a. p.  
 Uionuir̃e f. Uur̃guc̃ .xii. a. p.  
 Ðrepe f. Conp̃eant̃in ḡ Talorc̃ f. Uuthoíl .iii. a conp̃egnaūunt̃.  
 Uñín f. Unuir̃e .iii. a. p.  
 Uur̃að f. Ðar̃goit̃ .iii. a. p. ḡ Ðreo 1º. a. p.  
 Cínæo f. Alp̃ín .xui. a. p.  
 Domnall f. Alp̃ín .iiii. a. p. ḡ Cup̃eant̃in f. Cínæda .xx. a. p.  
 Aed f. Cínæda .ii. a. p.  
 ḡipic mac Ðung̃aile .xi. uel .iii. a. p.  
 Domnull f. Conp̃eant̃in .xi. a. p.  
 Cup̃eant̃in f. Aeda .xl. a. p.  
 Maelcolaim f. Domnall .ix. a. p.  
 Cul̃ín f. Il̃oail̃b f. Conp̃eant̃in .iii. a. p.  
 Cínæo [uel Ðub]<sup>c</sup> f. Maelcolaim .uii. a. p.  
 Cul̃ín f. Il̃oail̃b .iiii. a. p.  
 Cínæo f. Cot̃ .xx.iii. a. p.  
 Cup̃eant̃in f. Culeain 1º. ḡ oim̃foio a. p.  
 Cínæo f. Ðuib̃ .uiii. a. p.  
 Maelcoluim f. Cínæda .xxx. a. p.  
 Ðonnchad̃ hua Maelcolaim .ui. a. p.  
 Mac Ð̃st̃had̃ mac Fín mic C̃aig̃ .xui. a. p.  
 C̃ulach .u. m̃ip̃.  
 Maelcoluim mac Ðonnchatha iarp̃ín.

As the foregoing list of kings is so nearly the same as that printed above, pp. 158–167, it has not been thought necessary to add a translation. It ends fol. 87, *a*, *b*, and occupies two columns of the manuscript, which evidently contained a complete copy

<sup>b</sup> Read anní. It is curious that the same error is committed in the MS. from which the text is printed, see p. 164.

<sup>c</sup> The words “*vel Dub*” are written over the line by a later hand.

copy of the Irish version of Nennius, although only a single page now remains. It is followed, as in the text (see p. 168, *suprà*), by an abridged translation, in Irish, of the beginning of Bede's Church History.

V. To the foregoing documents, which may be regarded as the principal *sources* of the history, may be added the narrative of Keating, which was compiled from them; but this is so accessible to students of Irish history, that it will not be necessary to reprint it here.—(T.)

No. XIX. *See page 153.*

*The vigorous Mac Brethach.*—The number of fifty kings demonstrates that Macbethach, i. e., Macbeth, is the name here signified; the letter *r* having crept in by an error of transcription. Macbeth Mac Finleg succeeded Donnchadh Mac Crinan in the united sovereignty of Fortren Mor and Dalriada. His contemporary and subject, the author of the Duan, calls him Macbeatha Mac Finlaoich, vv. 102, 103. In the *Nomina Regum Pictorum*, Innes ii. p. 803, *Chron. Regum Scotiæ*, ib. p. 791, and *Register of Loch Levin*, his father is respectively called Finleg, Findleg, and Finlach. The catalogue in *Cambrensis Eversus* writes Finlaigh. That which is given above, p. 166, and p. lxxvii., absurdly says, Macbeathad, son of Fin, grandson of Laig! This is the ancient Irish name of Finloga, borne by the fathers of Finnian of Clonard and Brendan of Clonfert; and it is the modern Scotch name Finlay. John of Fordun (with an ignorance, or contempt of truth, of which the former would be surprising) makes it the woman's name, Finele; of which hereafter. Hector Boece, his right worthy follower (246 b. 249 b.), has changed her into a man, Synele, yet retains the locality of that famous woman in Angus; and he furnished the history to Holinshed and Shakspeare,

“ By Sinel's death, I know, I am Thane of Glamis.”

Among those hereditary lords of provinces, who were called in North Britain *maorinors* or *mormaers*, and whom the Irish writers often called *righ* or *ri*, was a certain Rudri or Ruaidhre. He had two sons, Malbridgid and Finleg. The latter, whom Ulster Annals describe simply as being a “*ri Alban*,” was, according to Tighernach, “the mormaer of the sons of Croeb;” but I cannot find it stated what territory that clan possessed; and he was, in 1020, “slain by the sons of his brother Malbridgid.” In 1029, one of his nephews and destroyers, Maelcolaim Mac Maelbrigdi Mac Ruadri, called by Tighernach a “*ri Alban*,” died. And, in 1032, another nephew, “Gilla-Comgan mac Maelbrigdi, Mormaer Murebe (of Moray or Murray), was burnt, and fifty others with him.” In 1040, Macbeth Mac Finleg Mac Ruadri became ardrigh of Albany, and was slain in the last days of 1056. In 1057, Lulach, son of Gilcomgan,

was

was reigning, and died ardrigh of Albany. And, in 1085, Maelsnectai, son of Lulach, and ri Muireb, died feliciter or in peace. Such, I believe, is the amount of the extant notices of the house of Ruadhri.

Finnleikr Jarl the Scot is mentioned at the close of the tenth age, as contending against Sigurd Hlodverson, Earl of Orkney (who afterwards fell in the battle of Clontarf), with superior forces but inferior fortune, in a battle fought at the Skidamyri<sup>d</sup> in Caithness. Olaf's Tryggvasonar Saga, i. p. 199. 1825. The same page mentions a previous victory gained in Caithness by Liot, Sigurd's uncle, over Margbiodr, another Scozkan jarl, or Scottish maormor. Macbeth Mac Finleg was too young for the tale to be *true* of him; yet I think it exhibits a Norse<sup>e</sup> corruption of some of the spellings of his name. The celebrity of Finleg's name among the Northmen may be argued from the fabulous romance entitled Samson Fagra's Saga, where Finlaugr figures as a Jarl of Brettaland, Britain. See that Saga, c. v. p. 6, c. vii. p. 10, in Biorner's Nordiska Kampa Dater. We know that Moray was hereditary in the house of Malbrigid; and I suspect the mic Croeb were seated in Crombath or Cromarty, or more generally in Ross. For in Macbeth's dream of the weird sisters, the first of the three salutations, descriptive of his natural and first estate, was, "Lo! yonder the Thane of Crwmbawchty!"—*Wyn town's Cron.* vi. cap. xviii. Crombath, as now limited, is the eastern angle and estuary of the extensive Land of Ross; in which territory it is, therefore, probable, that Finleg Mac Ruadri had his estates or dominions.

I think that his brother, Malbrigid (whose death is unchronicled, but seems to have occurred anterior to 1020), was probably that jarl of the Scots, Melbrigda Tönn, or Malbrigid of the Long Tooth, treacherously slain at a parley by Sigurd, the Norwegian Earl of Orkney, who had overrun Caithness, Sutherland, and Ross, and even built a fort in the Australis Moravia.—Olaf. Trygg. cap. xcv. p. 194; Torf. Orc. i. cap. iv. But this story is told of Sigurd, son of Eystein; whereas the date of Malbrigid, as well as the magnitude of this Sigurd's encroachments upon Scotland, would rather require it to be understood of Sigurd Hlodverson. We collect elsewhere who that Maormor was whom Sigurd Eysteinson had put to death; it was Malduin (Meldunus comes e Scotiâ) father of Erp, and husband to Mirgiol, daughter of Gliomal, an Irish rex.—Torf. Orc. i. cap. v. p. 16.

Macbeth

<sup>d</sup> Marsh of Skida.

<sup>e</sup> Torfæus had somewhere found it written Magbragda, which comes nearer to Mac, in the first syllable, while the residue is borrowed from

Melbrigda. And he represents the defeat of this maormor as occurring at the same Skidamyri. —Orcades, c. ix. p. 25.

Macbeth Mac Finleg was certainly married to the lady Gruoch, daughter of Bodhe or Boidhe.—Chartulary of Dunfermlin, cit. Pink. ii. p. 197; Reg. of St. And. cit. Chalmers Cal. i. 397, n.; “ Dame Grwok,” Wynt. vi. p. 18, 35. That Bodhe is supposed to have been son to Kenneth III.<sup>f</sup> or IV. whom Malcolm II. slew and succeeded in 1003. Ulster Annals, at 1033, say, Mac mic Boethe mic Cneada do mapbað la Maelcolaim Mac Cnaeða. The son of the son of Boethe, son of Kenneth, was slain by Malcolm, son of Kenneth.—Dublin MS. This unnamed man, grandson of Boethe, nephew of Gruoch, and great grandson of Kenneth IV., was slain in 1033; but nothing is known of his grandfather’s fate. The violent death of Gilcomgan and his friends, in 1032 (and perhaps the death of his brother Malcolm, in 1029), was, probably, the penalty of Finleg’s blood, which the young Macbeth would naturally desire, and, I think, did not want the power, to revenge. That Gruoch was his widow may be conjectured on the following ground: Gilcomgan was maormor or ri of Moray; and that province descended peaceably, through his son Lulach, to his posterity. Yet her husband Macbeth, Maormor of Cromarty, was reputed to have somehow acquired the government of Moray, inasmuch as the second of the “werd systrys,” saluted him as the *future*<sup>g</sup> thane of Morave.—Wyntown, tom. i. p. 216. The intimate connexion between Lulach and Macbeth will appear presently.

The claims of Finleg’s son to the united crowns of Dunstaffnage and Scone remain unknown and unexplained. Donnchadh, daughter’s son and successor to Malcolm II. and son to Crinan, Abbot of Dunkeld and Abthane<sup>h</sup> of Dull, was, as the Annalists write, a suis occisus; or, as the Nomina Regum say, was slain by Macbeth at Bethgowanan (Lochgosnane ap. Fordun) near Elgin; or, according to the Elgiac Chronicle,

“ A Finleg natus percussit eum Macabeta,  
Vulnere lethali rex apud Elgin obit.”

However Marianus, who was about twelve years old when it happened, acquits Macbeth

<sup>f</sup> Kenneth Grim Mac Duff, cousin-german to Malcolm II.

<sup>g</sup> In that legend, the existing and apparent fact is elegantly distinguished from the second sight, or vision of things future: I. Lo! yonder *the* thane of Crwmbawchty! II. Of Morave yonder *I see* the thane. III. *I see* the king. By what lying folly Angus or Glamis was, in later times, substituted for Cromarty, will appear in season. Calder or Cawdor, now situate in Nairn and

Inverness, was in ancient Moray; and that modern salutation is equivalent to the ancient, describing the Moravian Mormaer by one of his principal fastnesses, as the Angusian is described by that of Glamis. See Rhind’s Sketches of Moray, p. 1. The modern division into counties is of no use for those times.

<sup>h</sup> For the Abthanate of Dull, see Macpherson’s notes to Wyntown, and the authorities there cited.

beth of direct agency in that bloodshed, saying: "1040, Donchad king of Scotia is slain a duce suo. Mag-Finloech succeeded to his kingdom." For here the *dux* and the successor seem distinct persons. Duncan had succeeded Malcolm in 1033, and therefore, when the blood of the Lady Gruoch's nephew was still fresh; but nothing, unless it be his perishing by her husband's means, points to him as guilty of it. But if we may credit an ancient tradition (not to surmise any lost compositions in prose or verse) which flows through channels rather friendly than neutral, and comes to us conjoined with virulent abuse of his destroyer, the son of Crinan had provoked his fate by vicious and impolitic behaviour. For Wyntown tells us, that he made the miller's daughter<sup>i</sup> of Forteviot "his lemman luwyd," and begat on her a bastard son who afterwards reigned as Malcolm Ceanmor. After Duncan's death (so the story runs) she married a boatman or *batward*, whose piece of land was transmitted to their posterity, and called the Batwardis land. Wyntown proceeds to boast that the Empress Maud, many kings of England and Scotland, and Pope Clement II., were descended from the miller of Forteviot. He certainly knew nothing of what his contemporary, John of Fordun, had written, or was just about to write, that Duncan's<sup>k</sup> wife, "consanguinea Sywardi comitis," bore him Malcolm and Donald. iv. c. 44. The early writers assign no sort of domestic or personal motives for Earl Siward's march into Scotland, which was simply made jussu Eadwardi regis. Simeon Dunelm. in 1054. Duncan proceeded to load this girl with honour and dignity,

"This woman he would have put til hycht,  
Til great state, and til mekyl mycht;"

but that bad policy was put down by the revolt of the son of Finleg,

"Būt Macbeth-Fynlak, his syster sowne,  
That purpose letted til be downe,"

and the crown was transferred to his head, on the death of Duncan at Elgin.—cap. xiv. p. 206. These events happened in 1039 or 1040. Macbeth then reigned for seventeen years in prosperity and affluence,

"Rex Macabeta decem Scotiæ septemque fit annis,  
In cujus regno fertile tempus erat."—*Chron. Eleg.*

I think

<sup>i</sup> Perhaps the fame of it reached the northern kingdoms. For the Samson Saga mentions, that Finlog, the Jarl of Brettaland, had among his subjects a miller Galin, and a giantess living under the mill stream; by whom, and by their son, all the distresses of that wild romance are

brought about. The miller and giantess are destroyed, but the wicked son survives. Farther than as above, the matters are totally irrelevant.

<sup>k</sup> He does not say "wife," but it is sufficiently implied. Boece and Buchanan improve consanguinea into filia.

I think the death of Malcolm II., leaving only grandchildren through his daughters, produced a disputed succession ab initio. Simeon of Durham was perhaps born about the time of Macbeth's death, since he died about seventy-two years later. He lived near the Scottish border at the time Duncan's sons were reigning, and ignorance on his part is hard to suppose. Yet he takes no notice of any King Duncan, and says, "anno 1034, Malcolm rex Scotorum obiit, cui Machetad successit."—Sim. in anno in Twisden. This is the more remarkable, because Marian, of whose work Simeon made use, had said, "1033-34, Mascoluim, king of Scotia, died; Donchad, son of his daughter, succeeded him for five years." Simeon must have held with some persons who counted Duncan as an intrusive pretender; and implies that Finleg's son asserted his rights during the whole time. This becomes clearer at the accession of Malcolm III., whom Simeon describes as "son of the king of Cumberland," thus owning that Duncan had been appointed tanist under his maternal grandfather, and entitling him accordingly, but denying that he had ever been king of Scots. Sim. Dunelm. et Florent. Wigorn. in 1054. It is recorded by the Northmen that, at this same epoch of the second Malcolm's death, one Karl Hundason "took the kingdom<sup>1</sup> of Scotland," that is to say, assumed the style of ardrigh; and they appeal to<sup>m</sup> the contemporary and undeniable authority of the Orkney bard, Arnor Jarlaskald, of whose poems the authenticity will hardly be questioned. He appeared as king of Scots in Caithness, supported by the forces of an Irishman acting in Caithness, named Moddan of Duncansby, and called<sup>n</sup> brother (in the sense, I suppose, of brother-in-law) to the king of the Scots, whom Karl appointed to be his general, and, on Thorfinn's refusal of tribute, to be Jarl of Katanes. He appears to be described as cousin-german of Karl. But in various actions Moddan was defeated, and slain, by Thorfinn Sigurdson (daughter's son to Malcolm II.), and by his tutor, Thorkell-Fostri; and Karl, equally unsuccessful in his own subsequent efforts, disappeared from those parts, and his fate was never ascertained.—Orkneyinga Saga, p. 31. Karl's forces, besides those from Ireland, were raised both in East and West Scotland, and especially in Cantire<sup>o</sup>. He was son to Hundi, i. e. Canis, otherwise Hvelpr, i. e. Catulus. Sigurd,

<sup>1</sup> Tok tha riki i Skotlandi Karl Hundason.

<sup>m</sup> Pinkerton has the arrogance to say, "this fable needs only to be read to be rejected."—ii. p. 196.

<sup>n</sup> Skota konung's brodur.—Nial's Saga, cap. 86. Moddan is the same Irish name, as that of Modan of Kilmodan Abbey in Longford (doubtful whe-

ther saint or reprobate,—Lanigan ii. 325-6), and that of a Scotch saint,

"Some to St. Modan pay their vows,  
Some to St. Mary of the Lowes."

*Lay of Last Minstrel*, vi. st. 27.

<sup>o</sup> Called in the Norse tongue Satiria. See Orkn. Saga, p. 39, p. 115.

Sigurd, before marrying that king's daughter, had defeated the two Scottish jarls, Hundi and Melsnaddi or Melsnata<sup>p</sup> (Maelsnectai), not far from Duncansby, and slain the latter. See Nial's Saga, cc. 86, 87. This Hundi should be Karl's father. Sigurd also himself had a son Hvelpr or Hundi, whom Olaf son of Tryggvi took to Norway as a hostage, and christened Hlodver. These events happened from twelve to thirteen years after Finleg's death; and when Karl<sup>q</sup> was quite in his youth, for Arnor Jarlaskald, Earl Thorfinn's bard, says of him and the war he carried on,

"Ungr olli<sup>r</sup> thvi theingill,"

"The youthful king was the cause thereof."

Therefore Karl coincides with Macbeth in these points: in his probable age, in that he was a claimant of the crown on Malcolm's death, that he did not then succeed in his claims, and that he is not averred to have perished in the attempt. But he differs in the names, Karl Hundason being very different from Macbeth Mac Finleg. The difference however is evanescent; for the Norse word Karl is no more of a Scoto-Pictish name, than Philadelphus or Soter were Coptic names. And the Norse word Hundi was not any name at all, but a nick-name, being given (both to this Celt, and to Hlodver Sigurdson) in the alternative, Hvelpr edr Hundi, Hundi etha Hvelpr, anglicè, "either hound or puppy." We chiefly, if not solely, meet with it for a name<sup>s</sup> in Orkney and Caithness; and perhaps it was adopted from the Gaelic appellation by which alone a king of Scots of the tenth century (a vile person, but whether so called on that account I do not say) is known to us, Culen or Catulus. Vide Olaf. Trygg. cap. xcviii. tom. i. p. 202, ed. 1825; et ap. Snorro, cap. xi. p. 145; Torfæi Orc. i., cap. x. cap. xiii. Considering the synchronism of Simeon Dunelmensis; that Malcolm II. could scarcely have any claimant of his inheritance *named Karl*, otherwise than through his daughter, Sigurd's wife; that no idea of a Norse claim to the succession, through Sigurd, is anywhere hinted; and that the right and might of such a claim, had it been raised, would have been with Malcolm's grandson, the valiant Thorfinn Sigurdson, Earl of Orkney and Katanes; I am induced to the belief, that Macbeth in his youth was known in the northern jarldoms by the Teutonic appellation of Karl, *man*, and that his father, Finnleikr Jarl, who fled before Sigurd Hlodverson at the Skidamyri,

<sup>p</sup> Mel is the regular equivalent of the Gaelic Maol or Mal.

<sup>q</sup> Therefore I have rendered the ambiguous word *sysstrson*, applied to Moddan (Orkn. p. 30), by *cousin-german*, and not *nephew*.

<sup>r</sup> Olli, in causâ fuit, from the verb *vellð*, *efficere*, in causâ esse.

<sup>s</sup> I mean standing by itself; for, added on to other names, we find Sigurd Hund and Thorer Hund in Norway.

Skidamyri, was likewise the Hundi Jarl, *dog*, whom the same prince defeated, also in Caithness; the son's title standing in favourable antithesis to the father's. Finleg did not fall by northern hands, neither did this Hundi or Hvelpr; and 'Maelsnectai, the name of this Hundi's colleague in the war, was a name used in the house of Ruadri.

The most violent domestic occurrence of Macbeth's reign happened in 1045, namely, the bloody battle in which Crinan, father of the deceased Duncan, fell, *prælium inter Albanenses invicem, in quo occisus est Crinan Abbas Dunceldensis et multi alii cum eo, i. e. novies viginta heroes.*—Tigh. It is written, that Macbet filius Finlach gave lands to the Culdees, i. e. the Chapter, of Lochleven.—Regr. of Lochl. But very few of his acts have been permitted to survive. In 1054, Siward, Earl of Northumberland, was sent into Scotland by the Confessor, and gained a battle over Macbeth, whom he put to flight, *fugavit.*—Sim. Dun. in anno. Chron. Sax. *ibid.*; Flor. Wig. *ibid.* Two Norman nobles who had found refuge at his court in 1052, by name Osbern and Hugo, fought on Macbeth's side and were slain.—Roger Hoveden in anno. Ulster Annals describe it as a battle between the men of Albany and the Saxons, in which 3000 of the former and 1500 of the latter fell, and on the Saxon side a certain Albanian (to judge from his name) called Dolfinn, son of Fiuntur.—Ann. Ult. in 1054. By like order of King Edward, the Earl constituted Malcolm Ceanmor king.—Sim. et Flor. *ibid.* It cannot be said what portion of the country he succeeded in conquering. But whatever Siward may have proclaimed after gaining the battle, the accession of Malcolm is universally dated more than two years later. Siward died the next year, and Malcolm resumed the war in 1056. On the 5th of December 1056 (Fordun) Macbeth was slain in a battle fought against Malcolm, at Lumphannan in Aberdeenshire; and he was buried in the royal cemetery of Iona. His fame has been both obscured and magnified through a mist of lies, partly fabricated in honour of the house of Stuart, but now immortalized and enshrined for ever.

After the battle of Lumphannan, Lulach MacGilcomgain, son to the burnt Maormor of Moray, first cousin once removed from Macbeth, and perhaps his stepson and ward, was proclaimed King at Scone by the opponents of Malcolm. In the *Nomina Regum* he is Lulach Fatuus; in Wyntown, vi. 19, Lulawch Fule; in the *Chron. Regum Scotiæ*, temp. Willelm. filii David, simply Lulach; and in the *Chron. Rhythmicum*

<sup>1</sup> It may be answered, that perhaps Macbeth did not claim from the Malcolms, but from the competing line of Indulf. If so, there would re-

main just the synchronism of Simeon, and whatever is conformable in the circumstances of Finleg.

micum (before 1291) it is, absurdly, Lahoulan; MSS. of the Duan have Lulagh and Lugaidh<sup>u</sup>. The Mac Gilcomgain of Ulster Annals is nepos filii Boidhe in Chron. Reg. Scotorum. Perhaps it should be filia Boidhe, as Gruoch was termed; and the nepos is ambiguous in the Latin of those days. Whatever it means, the traditional filiation in Mac is of a greater weight than such a passage can have. But in that passage (howsoever we should correct either the copy or the author) we have Lulach's only title in blood, that I am aware of, to become tanist of the supreme crown, namely his descent, probably maternal, and through the lady Gruoch<sup>v</sup>, from Boidhe, son of Kenneth Macduff. His reign was of four months (Nomina Regum), or of four and a half (Chron. Reg. Scot., and the prose dates in Chron. Elegiacum); but in the elegy itself,

“ Mensibus infelix Lulach tribus extiterat rex.

Nevertheless, the old Mr. O'Connor's copy of the Duan Albanach says expressly,

“ Seacht mbliadhna i bhflaitheas Lulaigh,”

“ Seven years was the reign of Lulagh.”—v. 104.

Another copy of that poem has seven months, seacht mis. He was overpowered and slain by Malcolm at a place called Essei in Strathbogie (Nom. Reg. Pict.) in 1057. Though accounted daft or fatuus, headlong temerity was probably his defect, rather than supine imbecility. His want of prudence was fatal to his cause, for Tighernach states that he was slain *per dolum*, and the Chron. Eleg. runs thus,

“ Armis ejusdem Malcolomi cecidit,

Fata viri fuerant in Strathbolgin apud Esseg,

Heu! sic incautè rex miser occubuit.”

He was buried along with Macbeth in Iona,

“ Hos in pace viros tenet insula Iona, sepultos

In tumulto regum, Judicis usque diem.”

And the consideration of his case is essential to the reign of Macbeth, the topic of this note.

His reigning seven years can only be true, in case he was associated to the crown during the seven last years of Macbeth's reign, and died in or after the seventh year of his own kingship, but only in the fourth or fifth month of his own *separate* reign.

I would

<sup>u</sup> The latter malè, for it is a distinct name.

<sup>v</sup> This lady left a sinister reputation. For not

only does Boece charge her with instigating the usurpation he imputes to Macbeth, but Wyntown

I would fling it aside as a clerical error, did I not meet with circumstances, indicating both that he so reigned, and for that number of years. Ulster Annals say, at 1058, "Lulach Mac Gilcomgain, arch-king of Albany, was slain in battle by Maelcolaim Mac Doncha;" and Tighernach had said at the same year, "Lulach, king of Albany, was slain by Colum Mac Donchada, by stratagem." Then come other intervening events; after which, in the same year, "Macbeth Mac Finnlach, arch-king of Albany, was slain in battle by Maelcholaim Mac Doncha;" and in Tighernach, "Macbetad Mac Finlai was slain by Maelcolaim Mac Donchada." These statements declare that, though one year killed both kings, Lulach died first. Now Tighernach O'Brain died at Clonmacnois in A. D. 1088 (Ann. Inisfal.), thirty-one years after Macbeth and Lulach. And he was not born later than about 1020, though perhaps earlier, for Marianus was born in 1028, and spoke of him as "Tighernach senior meus." And, therefore, the latter is likely to have been Lulach's senior himself. But Tighernach could scarce have been ignorant<sup>x</sup> that Macbeth had ruled the whole of Albany during seventeen years of his own lifetime. Therefore when he represented Lulach (no matter if incorrectly) as dying king of Albany before Macbeth, who had been such for so many years, he did, *in effect*, declare that they had been kings together. He did, in effect, deny that Lulach was, in the common sense of it, Macbeth's successor; for had he been such, the very phrase, *Lulach, king of Albany*, previously unheard of, must have first reached the ears of Tighernach, together with the news of Macbeth's death. Con-joint reigns occur among the Picts, num. 43, 48, 63, 73; and of the Scoto-Picts, Eochaidh and Grig reigned together for eleven years. Such authors as Boece and Buchanan are not to be quoted as evidence *per se*; but their unexplained statement, that Macbeth reigned for ten years like the best of kings, and for seven years like the worst of tyrants, strangely coincides with the premises.—Boetius, xii. fol. 246, b;

Buchanan,

even imagined she was Duncan's widow, and married his slayer, who

" Dame Grwok his cmys wyf  
Tuk, and led with her his lyf."

The truth may be, that she *was* privy to her husband's death and *did* marry with his destroyer, in 1032, when Gilcomgan was burned.

\* See O'Connor not. in Ann. Ult., p. 327. If this were understood of some other Tighernach, the case would yet stand well. For sixty-eight years was no long life for an ancient man of religion, and celebrated for learning. But if the

historian died at fifty-five, he was twenty-four at the death of Macbeth.

<sup>x</sup> It would be captious to reply, that this analyst has mistaken the year, putting 1058, for December, 1056, and April or May, 1057. For it is one thing to misdate slightly the occurrences of a foreign kingdom, and another to ignore a long and famous contemporary reign. The priest may now live at Clonmacnois, who will say, that Louis Philippe acceded in 1831, for 1830; but not he that will say, that he acceded four months ago.

Buchanan, vii. 85. It divides his reign at the precise point of *seven years*, and changes its temper, with no alleged reason, but in harmony with that of a Fatuus. We read in a text of the contemporary Duan, that Lulach *did* reign seven years; we collect from his other contemporary, Tighernach, that he *must* have reigned before the death of Macbeth; and have found in historians the assertion, that Macbeth's last seven years strangely differed from the prior ten. It remains to corroborate the latter by the testimony of worthier authors. Marianus Scotus (born in 1028, as he states, p. 450, ed. Pistorii, 1613, and twenty-nine years old when Macbeth died) says, at the year 1050, Rex Scotiæ Machetad Romæ argentum seminando pauperibus distribuit. Simeon of Durham, who died about half a century later than Marian, at the same year says the same, only putting the word *spargendo* for the words *seminando pauperibus*. Lulach died in 1057, and 1050 is the year at which his Duan reign commenced, and at which the historians date the change in Macbeth's administration. Marianus neither avers that he took the money to Rome, nor that he sent it; but he couples the ambiguous word distribuit with the gerund seminando, which graphically exhibits him casting his largesses among the crowd. Wyntown, a simple and faithful writer, so understood the matter:

“ Quhen Leo the Tend [ninth] was Pape of Rome,  
As pylgryne to the curt he come,  
And in his almus he sew [seminavit] sylver  
Til all pure folk that had myster [need].”—vi. p. 226.

But he was again in Scotland before the end of the year 1052.—Hoveden in anno. Certainly the fact of his pilgrimage to Rome (of which Canute the Great had set the example some twenty years before) can only be denied by putting a harsh construction on the words of Marianus, or by rejecting his testimony, than which we cannot look for better, as he had not emigrated to Germany in 1050. But that fact, if admitted, remarkably confirms the premises, for it shews him actually quitting for a time, and therefore intrusting to another, the helm of government in the year in question. And, if he intrusted it to another, then to what other than him, who is asserted to have come to the crown at that very date, and who is assumed to have been king of Albany before Macbeth's death? Likewise the reading of the Duan, which confines him to months, gives *seven* months, a number quite different from all the other accounts of his sole reign. It may therefore well be credited, that his entire reign was seven years, and his sole reign of three or four months. For the authority of the Scottish documents in general leads us to suppose, in opposition to the Irish annalists, that Lulach did survive Macbeth.

I am not only at a loss for Macbeth's claim (hereditary or<sup>r</sup> tanastic) to the crown, but am unable to satisfy myself as to his appellation. I do not understand how the son of Finleg is called son of Beth; or how a filiation, even if true, could supply the place of a name in the ancient mode of nomenclature. Yet we read of his contemporary, Macbeathaidh M'Ainmirech: and in the ninth century St. Macbethu and two other Irish pilgrims visited England.—Sax. Chron. in 891. Probably it expresses the mother's name, and so resembles the use of Mac Erc, with this difference, that the great fame of Erca, the mother of kings, partly superseded Muirchertach's own name, but Macbeth had no other. The name Beathaig is said, in Armstrong's Dictionary, to be Gaelic for Sophia, and the Gaelic Society's Dictionary says that Beathag means Rebecca. As wisdom is blessed, and Rebecca was blessed, this curious identity of dissimilar names resolves itself into the Latin *Beata*. We know not who Macbeth's mother was; for Wyntown's tale, that she was Duncan's sister, and that of Boece, that she was Doda, Duncan's maternal aunt, have no firm basis in history. But the name Beathaig, or Beata in Latin, is the same with that of Bethoc (as the older Latin documents<sup>2</sup> term her), daughter to Malcolm II., wife to Crinan of Dunkeld, and mother of Duncan; the Beatrix of Fordun, Boece, and Buchanan. That is apparent from the Elegiacal Chronicles of Melrose, for I cannot understand them otherwise than by taking Bethoc to mean Beata:

“ Abbatis Crini, jam dicti filia régis,  
Uxor erat Bethoc, *nomine digna sibi.*”

The name is formed on the types, Beathaidh, Bethad, or Betad, and, by contemporary clerical error, Hetad; and Beathaigh, Bethach, or Betac; for the Bethu of the Saxon, though curious, cannot be relied on. This oscitancy may be referred to its irregular and exotic origin. It is singular that the very same alternation shews itself in Daoda and Doaca, Macbeth's mother in Boece and in Buchanan; being, as it were, decapitations of Bethod and Bethoc. Therefore I take Macbethach, Macbeathaidh, Micbeatha, Macbeth, Macbethu, &c., to mean Filius Beatæ; and suspect it to signify, in this particular instance, that Bethoc, daughter of Malcolm, gave birth to Finleg's son, either before or during her union with Crinan, or after some dissolution thereof. The legend that he was son to Duncan's sister, would make him a grandson of Bethoc, while Boece makes him her nephew.—Wynt. vi. 16, v. 47; Boetius, 246, b. But the same

<sup>1</sup> Since the time of Kenneth III. or IV., son of Malcolm, the two principles of succession had been conflicting; and the former gaining upon the latter, to the prejudice of both Indulf's line

and the nearer line of Duff.

<sup>2</sup> And as other women were called. See Char-tul. of Jedburg, ap. Pink. ii. 192.

same fable of his birth supposes the incontinence<sup>a</sup> of his mother; for she sauntered into a wood, where she met

“ A fayr man . . .  
Of bewtè plesand, and of hycht  
Proportiownd well in all mesoure, &c. :  
Thar in thar gamyn and thar play  
That persown by that woman lay,  
And on her that tyme to sowne gat  
This Makbeth.”—vi. 18, vv. 59–74.

That lover, it is added, was the Devil himself; which accounts for Wyntown always calling him Makbeth-Fynlak, not son of Fynlak; but does not equally agree with his Latin quotation,

“ Of this matere are thire wers  
In Latyne wryttene to rehers . . .  
A Fynlake natus percussit eum Macabeda.”

But if we substitute Finleg for Satan, and Duncan's mother for his sister, Mac-beatach in one word becomes Mac Beatach in two, and the whole affair receives elucidation. The blood of Malcolm II. is as good in Macbeth as in his half brother Duncan, legitimacy excepted; and if it was proposed to make the bastard of the miller's daughter tanist of all Albany, that argument was abandoned.

In A. D. 994, Kenneth III. or IV. father of Malcolm II., grandfather of Bethoc and great-grandfather of Duncan, was a *suis occisus*, and *per dolum*.—Tigh. and Ann. Ult. It is said, the lady Finele or Fenella, daughter of Cruchne or Cruthneth, thane of Angus or Forfar, and mother to Cruthlint, chieftain of Mearns, instigated her son to murder her father, for which he was put to death by Kenneth. To revenge his death and to advance the rival interests of the families of Culen and Duff, she allured Kenneth into her house (probably Glammis castle) and there assassinated him. It may

<sup>a</sup> Who, therefore, could *not* be “nomine digna.” But it is very plain, that the Scoto-Saxon successors of Ceannmor, and their writers, delivered a different sort of history, both in statement and in suppression, from the previous traditions. Till Fordun had established the manufacture of Scotch history, both modes of thinking continued alive, and between them Wyntown's honest mind was bewildered, and so are our's. In

the Scoto-Saxon era, the history of the house of Ruadri in the lines of Finleg and Gilcomgan was obscured, partly by silence and partly by falsehood, and to us remains the amusement of conjecture; but we may as well judge the case of Warbeck by Tudor testimony, as that of Macbeth and Ceannmor by the language of the Duncanites of that era.

may be supposed, from their names, that this family (otherwise unknown) were Picts<sup>b</sup>. In 1033-4 a similar fate befell his son Malcolm II., who was treacherously slain at Glamis by the same Angusian family. See Fordun, iv. 32, 41, 44; Boetius, 233, 234, 246; Buchanan, vi. pp. 105, 110. John of Fordun, availing himself of that lady's name and of its resemblance to Finleg, has published this account of Duncan's death: "He was slain by the crime of that family who had killed both his grandfather and his great-grandfather, of whom the chief was Machabeus, son of Finele<sup>c</sup>."—iv. cap. 44. By transforming Mac Finleg into Mac Finele, Son of Fenella, he sought to load Macbeth with odium as an hereditary murderer of kings. And in this knavery of Fordun originated the whole notion of his being thane of Angus, or, as it is sometimes styled, thane of Glamis, a residence of the lords<sup>d</sup> of Angus, very near Forfar. Boece, who could not stomach the fiction of Mac Finele, reverted to the traditions which made him the near connexion of Malcolm and Duncan, but disguised his paternal origin under the fictitious name of Synele, and, with Fordun, placed him in the thanedom of Angus. In this manner the old, and probably true, traditions of Cromarty were upset. Thane of Angus or Glamis merely signifies son of Fenella. But Finleg, Malbrigid, and Macbeth were mormaers of the North, or country above the Grampians. See above, p. lxxx, note <sup>g</sup>.

However, without detracting from the infamy of these liars, I would offer this remark. All parties seem agreed to regard Macbeth, considered as an aspirant to the crown, as *the son of a woman*, and to find in *her* blood, either his claim to the crown, or his hostility to it. And if in fact it were not so, I do not clearly see how that idea should have established itself. Though Finleg M'Ruadri, mormaer of Crombath and the Croeb, was a powerful toparch, nothing indicates him, and no one considered him, as contributing to the fulfilment of the third salutation.—(H.)

No. XX.

<sup>b</sup> Those who record them having no such knowledge or intention. But, on the other hand, the father is called Cunechat in the Nom. Regum.

<sup>c</sup> Mr. Chalmers asserts (Caled. i. 406), that Fordun calls him son of Finlegh, and that he mentions nothing of him or his father being mormaer or thane of Angus. It seems that he had not read

Fordun, who never mentions Finlegh, but calls his mother filia Cruchne, *comitis de Angus*, cui nomen Finele.—c. 32.

<sup>d</sup> Shakspeare, from topographical ignorance, has introduced (in Act v. scene 2) a thane of Angus bearing arms against the thane of Glamis.

No. XX. See page 153.

The section "on the origin of the Cruithnians," occurs in the Book of Ballymote, immediately after the opening section, beginning, *Ego Nennius*, which I have numbered sec. I. (see above, p. 26). It is as follows :

De bunad Cruíneach ano reo.

Cruithne mac Cinge, mic Lúctai,  
mic Parthalan, mic Aígnoin, mic Buan,  
mic Maí, mic Fathecht, mic Iafeth, mic  
Noe.

Ire athair Cruíneach 7 céit bliadán  
do ippige. Seét meic Cruíneach annro  
.i. Fíb, Fídach, Fíola, Fortreann, Ca-  
thach, Caitce, Círig, 7 peét pandoib po  
poinnset in fearand, ut dixit Colum  
cille:

Moirreirer do Cruithne clann,  
Rannset Alba 1 peét pando,  
Caitce, Círig, Cetach clann,  
Fíb, Fídach, Fíola, Fortreann.

Ocup ir é ainm gac fír doib fíl fop  
a fearand, ut est Fíb 7 Ce 7 Cait, 7  
peliqua.

Fíb xxiiii. bliadna ippige. Fídach .xl.  
bliadán. Bruide Pont. Fortreann .lxx.  
Fortreann .lxx. Ó. Urront. Cait da  
bliadán ap .xx. Uleo. Círig .lxxx. b.  
Ó. Gant. Ce .xii. bliadán. Ó. Uleo.  
Aenbeccan, im̃. Ó. Urrant. Cait .xxx.  
bliadán

Of the origin of the Cruithnians here.

Cruithne, son of Cing, son of Luchta,  
son of Partholan, son of Buan, son of Mas,  
son of Fathecht, son of Japheth, son of  
Noe<sup>e</sup>.

He was the father of the Cruithnians,  
and reigned an hundred years. These are  
the seven sons of Cruithne, viz.: Fíb, Fi-  
dach, Fíola, Fortreann, Cathach, Caitce,  
Círig; and they divided the land into  
seven divisions, ut dixit Colum-cille:

Seven of the children of Cruithne  
Divided Alba into seven portions;  
Caitce, Círig, Cetach of children<sup>f</sup>,  
Fíb, Fídach, Fíola, Fortreann.

And it is a name of each man of them  
that is *given* to their *respective* portions,  
ut est, Fíb, and Ce, and Cait, et reliqua.

Fíb reigned xxiv. years. Fídach xl.  
years. Bruide Pont. Fortreann lxx.  
Fortreann lxx. B. Urront. Cait two  
years and xx. Uleo. Círig lxxx. years.  
B. Gant. Ce xii. years. B. Uleo. Aen-  
beccan, im̃<sup>g</sup>. B. Urront. Cait xxx. years.  
B. Gnith.

<sup>e</sup> See above, p. 51, where the genealogy of  
Cruithne is somewhat differently given.

<sup>f</sup> See above, p. 155, note <sup>1</sup>.

<sup>g</sup> *Aenbeccan im̃*.—The scribe appears to have  
taken the numeral denoting the year of the reign,  
for im̃, the usual contraction for imoppo. In the

bliadān. Ḍ. Ḍnith. Finecta .lx. bliadān. B. Gnith. Finecta lx. years. B. Urgnith.  
 Ḍ. Uḡnith. Ḍuididh. Ḍadbre. Ḍ. Feth .i. Guididh. Gadbre. B. Feth i. Geis i. year.  
 Ḍeir .i. b. Ḍ. Urfeichir. Ḍertgruid .xl. B. Urfeichir. Gestgruid xl. B. Cab.  
 xl. Ḍ. Cab.

The remainder of the list is so corrupt that it would be useless to attempt a translation. It is thus given in the manuscript:

Uḡer .xxx. b. .Ḍ. Uḡcal. Ḍruide Pont .xxx. b. Cnith rí Ulað .li. Uḡcint de  
 adberéa f' b. feth ḡac fip oib. 7 b. Uḡfeth pandā na fear b. Ruale po ḡab-  
 rādar .l. uz eḡ illeabraiḡ na Cḡuinead Ḍruide Eḡo b. ḡarḡ b. Arḡarḡ b. cinb  
 b. Uḡcino. b. Uḡp. b. Uḡuir. b. Ḍrith. b. Uḡnith. b. Muin. b. Uḡmuin.

The gross inaccuracies of the list of kings can only be accounted for on the supposition that the transcriber (not perhaps the transcriber of the Book of Ballymote, but some former copyist) found the names written in double columns (a thing very common in ancient Irish manuscripts), and, not perceiving that the columns were distinct, he copied them in one continuous line. On this supposition the list may be corrected as follows:

Fib .xxiii. bliadna iprige.	
Fidac .xl. bliadna.	Ḍ. Pont.
Fopceand .lxx.	Ḍ. Uḡpont.
Caḡ oā bliadān ap .xx.	Ḍ. Ceo.
Cipḡ .lxxx. bl.	Ḍ. ḡanz.

And so on, where the reader will observe that the intermixture of the Bruides with the other names will be fully explained until we come to the paragraph which has been given above without a translation; in it the corruption is much greater: but it is also explained by supposing the manuscript from which the transcriber copied to have been written thus:

Uḡer .xxx. bliadān.	Ḍ. Uḡcal.
Ḍruide Pont .xxx. bli.	Ḍ. Cin.
ri Ulað . . . . . [bri]	Ḍ. Uḡcint.
de adberéa f' [i. e. fpi]	Ḍ. Feth.
ḡac fip oib 7	Ḍ. Uḡfeth.

Randa

former copy of this list of kings Oenbegan is assigned a reign of 100 years; see above, p. 155.

But the present copy is so full of errors and corruptions that it is of no value.

panoa na fear . . . . .	Đ. Ruale.
po gabradar .i. uz ept	
illeabpaib na Cruithneac	Đ. Eno.
	Đ. Đar.
	Đ. Arđar.
	Đ. Cno.

And so on. The transcriber ought to have written down the first column, until he came to the words illeabpaib na Cruithneac, and then to have begun the second column, Đ. Pont; Đ. Uppont, &c. If this conjecture be well founded, it will follow that Bruide Pont was the last of the first series, and the first of the kings who took the common title of Bruide. The words pi Ulaó would seem to imply that B. Pont was King of Uladh, or of the Dalaradian Picts; but it is more probable that for pi ulaó we should read ano uao. (See above, p. 156.)

The Book of Lecan contains three different copies of this section. In fact, as I have already remarked (see p. 154, *supra*, note <sup>1</sup>), the Book of Lecan contained two copies of the Irish Nennius. In the first of these the chapter which I have marked sect. I. p. 25, *supra*, is omitted, and the work begins with sect. II., "Britonia insola," &c., down to the word "Saxons" (sect. III. p. 29, *supra*), omitting, however, the list of British cities. Then follows:

Do bunao Cruithneac po.

Of the origin of the Cruithni this:

Cruithne mac Cinge, mic Zucra,  
mic Parthalon, mic Agnon, mic Duain,  
mic Maip, mic Fathecht, mic Iauao, mic  
Iathfed, mic Naie, mic Zaimiach.

Cruithne was the son of Cinge, son of Luchta, son of Parthalon, son of Agnon, son of Buan, son of Mas, son of Fathecht, son of Jadud, son of Jathfed, son of Nea, son of Lamech.

Iphe aghair Cruithnech 7 ced bliaoain  
do iprigi amail a deapap reamaino.  
Seacht meic Cruithnech inpo .i. Fid, 7  
Fidach, Foltla, Fortrenno, Cait, Ce,  
Cirig; 7 i .i. u. reanoaib panora a fear-  
and, amail adbept in t-eolach:

He was the father of the Cruithnians, and he reigned an hundred years, as was said before. The seven sons of Cruithne are these: Fid, and Fidach, Foltla, Fortrenn, Cait, Ce, Cirig; and they divided his land into seven parts, as the learned man said:

Moirfeirep do Cruithne claino  
Raimn Albain ipreacha panno;

Seven of the children of Cruithne  
Divided Alban into seven portions;

Cait,

Cait,

Cait, Ce, Ciriġ cetach clann  
Fib, Fídach, Foltla, Foirtréann.

Cait, Ce, Ciriġh of the hundred chil-  
dren.

Fib, Fídach, Foltla, Foirtrann.

Ocup ipe. amm cach fíor díb fíl fop a  
féarann, ut Fib, ġ Ce, ġ Cait, ġrē. .xiii.  
mídec do góbrad díb.

Bruda Pont .xxx<sup>a</sup>. níg uad, ġ Bruidē  
saberċē fíu cach féar díb, ġ panna na  
féar aíl; nō gabradar ēre .l. ar. c. ut  
ēre illebráib na Cruithnech.

And each gave his name to his own land;  
as Fib, and Ce, and Cait, &c. Thirteen  
kings of them possessed [i. e. reigned].

Bruda Pont, thirty kings afterwards,  
and Bruide was the name of each man of  
them; and they took the portions of the  
other men [i. e. of the former kings] for  
one hundred and fifty years, as it is in the  
books of the Cruithnians.

The second form of this ancient fragment of history occurs in the same connexion,  
and is, for substance, the same as that given above, pp. 50, 51. After the same account  
of the children of Galeoin, son of Hercules, who seized upon the islands of Orkney,  
there follows the genealogy of Cruithne, as quoted already, note <sup>k</sup>, p. 50, and then  
we have:

Ír he athair Cruithnech, ġ cet bliā-  
dān íppige. Seacht meic Cruithne  
indro .l. Fío, ġ Fídach, ġ Foltla, ġ Foir-  
tréann, Cait, ġ Ce, ġ Ciriċ; ut síxte  
Colam cillí.

He was the father of the Cruithnians,  
and reigned an hundred years. These  
are the seven sons of Cruithne, Fíd,  
and Fídach, and Foltla, and Fortreann,  
Cait, and Ce, and Ciriċ, as Columbcille  
said.

Then follow the verses, as given, p. 50, after which we read:

Co nō pōinreāt .i. uii. pannaib in  
féarann, ġ ír e amm cach fíor díb fíl fop  
a féarann, ut ēre Fib, Ce, Cait, ġrē.  
.xiii. mī con góbrad díb foprio; ġ gabair  
Onbecan mac Cait mīc Cruithne aipō-  
nigí na féċē pann fín.

So that they divided the land into  
seven portions; and each man gave his  
name to his own territory: as Fib, Ce,  
Cait, &c. Thirteen kings of them pos-  
sessed [i. e. reigned]; and Onbecan, son  
of Cait, son of Cruithne, seized upon the  
supreme sovereignty of those seven divi-  
sions.

Then follows, as in the text (p. 50, *supra*), Fínoáċta fá flaitġ n-Ēpenn, &c.

The third copy of the same document occurs in the beginning of what I suppose  
to

to have been a second transcript<sup>h</sup> of the Irish Nennius, which begins as in the Book of Ballymote, and the manuscript from which the text of the present work is taken, with the section, *Ego Nennius, &c.*

After that section we have the following:

Do bunaduib na Cruithneach anro bodaeaoa.

Cruithne mac Inge mic luca mic Pappethalon mic Duain mic Maip mic Fathecht mic Iathfech mic Naei. Ip h-e athair Cruithnech 7 ced bt. do i rigi. Secht meic Cruithne anro .i. Fib 7 ce 7 Cipich, pt. 7 i reacht panduib po pannrao a fearand, 7 ipe annm cach fip dib pil for a fearann aniu. Fip imorro ceathra bliadana fichit do i rigi. Fidach .xl. bt. Druid Puin. Foirpenn .lxxx. b. Upponncait .xxii. Upleoce .xi. Upleocipich .lxxx. b. Gantaenbeccan .m. b. Urganz cat .xxx. b. Druith findacta .lx. Druginth guidid gadbre, b. Feth .i. Ser .i. b. b. Uppethair gerguipid .i. xl. b. Claupgart epicha b .b. Uppcal Druidi Pont epicha .b. pigulao de aoberthea fpi cach fear dib 7 panda na fear. D. Cmt. D. Upphinoz. D. Feat. D. Uppead. D. Ruale po gabraoar. D. ap bt. .ut oicizup a lebpaib na Cruithneach. Druid Epa. D. Gapt. D. Aggart. D. Cinn. D. Upphino. D. Uip. D. Uppip. D. Dpoth. D. Uppgoth. D. Muin. D. Uppumain. D. Ip amlaid fip po fpié.

This is also very corrupt; and as it adds nothing to what we have learned from the former copies, it is not worth our while to attempt a translation or a correction of it. The scribe appears to have been sensible of its incorrectness when he adds the apology, *Ip amlaid fip po fpié*, “Thus it was found.” It is followed by the section beginning, *Drictania inopola, &c.*, as given above, p. 27.—(T.)

#### No. XXI. See page 154.

Since the note vi. p. x. was printed, I have learned that the gloss *scuite*, wanderer, is not found to exist elsewhere, and that suspicion therefore arises of dictionaries having been interpolated, with a view to that very purpose to which I have applied them. This has induced me to expend some further observations on the subject.

The first point in it is, that an indigenous etymology produced the word *Scoti*, having one T, and the O long by nature. Though Isidore’s direct assertion, that *Scotus* was a word *in their own language*, may lose weight from his making it equivalent to *Pictus*, and explaining it to mean punctured with the painting needle, yet

<sup>h</sup> This second transcript begins immediately which the first copy seems to have concluded.  
after the Wonders of Britain and Man, with See above, p. 120.

yet it shows that he knew of no origin for it *out of their own language*. Isid. Hisp. Etymol. ix. tom. iii. p. 414. Ed. Arevali. It is not a Latin word; it is not British, nor did it even become such by adoption; nor is it fetched from the Teutonic tribes, in any form that I can esteem specious. But the name came up under Julian at latest, when those tribes were scarce beginning to move upon the empire's western shores and ocean: to which date other weighty considerations may be joined. Firstly, it is absurd, and out of nature, that the Roman authors should exchange a name handed down by Pytheas, Eratosthenes, Cæsar, Strabo, Pliny, Tacitus, Ptolemy, &c., to adopt one freshly introduced by Saxons, Franks, and Alans, supposing their dialects had furnished it. Secondly, the Irish historians restrict the use of it to one of their races, while foreigners employ it generally; which exhibits the usual difference between the native and foreign, proper and improper, use of a term. Let us therefore pronounce, with Isidorus, that whosoever were called Scoti were so called *propriâ linguâ*.

It remains doubtful who they were that were so styled, and when, and why. That Porphyry, an Asiatic sophist of the third century, had used the word *Σκώτικα* or *Σκωτῶν*, where Jerome put *Scoticæ gentes*, seems to me very unlikely. The third of the fragments of geography<sup>i</sup> by different authors, but ascribed to one Æthicus, is a mere extract from the first book of Orosius; and Hægesippus is a composition of the twelfth century. Therefore Ammianus, circa 390, is our first written authority; but we cannot otherwise understand him, than that those marauders were known by that name in the year *of* which, as well as that *in* which, he wrote, viz., in A. D. 360. That Constans in 343 had been opposed to Scoti may be conjectured; but it cannot be inferred from the expressions of Ammian. When the name in question began to be used in Ireland is unknown, and *how* it was there used is important. If it were an ancient name of the Irish for themselves, unknown to foreigners until they had improved their acquaintance with Ireland, but then adopted by them generally (as foreigners know the names German or Allemand, but have to learn the name Deutsch), it follows that the name is vernacular among the Irish people. But such (I believe) it neither is, nor ever was. Unwritten discourse does not so style them, nor does that of the Celts of Britain. Then as to writers, their date is late in Ireland, and their manner of using the word perhaps unsatisfactory. They almost all possessed some Latin learning; and a Gaelicized adoption of the Latin word *Scotus* may prove no more than is proved by Tighernach's plain Latin "*monumenta Scotorum*." It is not evident what word we are to accept for it in Irish. The poem ascribed to St. Fiech of Sletty, st. 18, employs the dative plural *Scotuibh*, than which an earlier instance may (perhaps) not readily

<sup>i</sup> Ad Calcem Pomp. Melæ, p. 62. Ed. Gronovii, 1772.

readily be found. That is *Scotus* with an Erse inflexion. But others have *Cineadh Scuit*. And a chronicle cited by Dr. O'Connor varies in the name, speaking of *Rifath Scut* or *Scot*, from whom proceeded the *Scuit*.—*Proleg.* 11, lxxxvi. But this name is taken from Mount *Riphæus*; the *Scythian* mythus, garnished with a scrap of *Scythian* geography. That either the Irish nation, or that major portion of it with which their mythologists connect the *Scythian* mythus, ever called or knew themselves by such a name, either generally, or vernacularly, or otherwise, than as some aborigines of America have learned to call themselves *Indians*, is opposed to the evidences of fact.

The derivation from *Scythæ* is strictly impossible, for no nation so styled itself, though the Greeks did so call a large body of tribes or nations.—*Herod.* iv. c. 6. Dr. O'Connor observing this, and that their true name was *Scoloti* (*Herod.* *ibid.*), tried to deduce *Scoti* from *Scoloti*; thus obstinately maintaining the historical derivation of the mythologists, but upon a different verbal etymology, and with the disadvantage of the additional and immutable consonant *L*. But it is the wildest excess of credulity, and the lowest prostration of the critical faculty, to believe that the equestrian nomades of the East galloped away to the shores of Gaul, and there dismounted, and took boats, to go and tramp the forests and bogs of Erin,—for no other reason than because semi-barbarous writers, of a class well-known throughout all Europe, have played some tricks with the letters *S*, *C*, and *T*, and (what is more) with *the wrong* *S*, *C*, *T*. The *Scytho-Scolotian* theory must rest on the basis of *Scot* having been the national and vernacular name, without interruption, from the first beginning downwards, than which nothing can appear more untrue. That very portion of the fable which insinuates truth, by making the *Scot* colony *the latest* of the Irish denominations, proves it to be a fable, because the recency of the *Firbolgian* name, *which preceded it*, is proveable, as I shall show; but will not waste more words on such a topic as this.

I have observed that *Scoti* was the name of the *Scoti* in their own language; and I have also observed, that it neither is, nor ever was (to our knowledge) the name of the *Gaoidhil*, or Irish nation, in their own discourse; and can scarce be said to have established itself in their writings, always excepting such as treat of the *Scythian* mythus. Here is something to explain, if not to reconcile.

Since the name is Irish, and the Irish nation did not call themselves so, who did? Those to whom the Romans first applied it. But who were they? The armaments of marauders who came over from Ireland to ravage the province of *Britannia*. Such is our original date and application of the word. The question is, whether it was an exclusive application. And the affirmative may be supposed, from its not being any-

where found earlier, and not being found national in Erin. Thus it would seem as if Irishmen were not Scoti, but expeditions of Irish warriors and pirates were. It may be here well to remind the reader, that many names more or less famous in history were not the names of nations or countries, but those of belligerent associations of men. Such were the Bagaudæ, the Vargi, the Aiteach-Tuatha, the Maroons, the Chouans, and the Pindarrees; but none more to our purpose than the Vikingar, and the Buccaneers, names terrible in the ears of foreigners, yet belonging to no nation. The first instance I know of the territorial phrase, Scotia, is in Isidore of Seville, whom David Rothe of Ossory cites at the year 630.—Tractatus, sect. iv. ap. Messingham, Flor. Insulæ SS.; Isidori Orig. xiv. cap. 6, tom. iv. p. 171. Arevali.

The same Isidorus has flatly affirmed, that Scoti signified men stained by acupuncture. And it were wrong, in our state of ignorance, to reject with flippancy a positive assertion, which may have been derived from the lost books of Ammian, or some other grave authority. Nor is the statement absurd, either in word or in matter. For scoth and sgoth are genuine Irish glosses for *a flower*, which will either apply to a people painted<sup>k</sup> with flowers, as the Britons opposed to Severus were with animals, *γραφαῖς ποικίλων ζῶων*, or generally, to ornament by diversity of colour; *ἀνθίζω*, varietate distinguo.—E. Llyud; O'Reilly; Scapulæ Lex. This laxer sense shews itself in scoth, morbus (Llyud), and sgôth, “common speech” for spot or blemish, macula (ap. Gael. Soc. Dict.; and Macleod and Dewar's), seemingly in allusion to exanthematous or efflorescent maladies. And as regards the matter, it would not be improbable, but the reverse, that those Irish marauders, who first came over in fleets of coracles to support the Gwyddyl Fichti in their depredations, were of the Crutheni; and this being probable in itself, it is possible that the name thus originating may have inured to subsequent expeditions of the red Irish.

But the same gloss hath other idioms, flowing (I believe) out of the idea of *flower*. Scoth, chosen, selected (O'Reilly and O'Brien); scoth, choice or best of any thing; *ꝥcoth na bꝥeap*, best part of the army (G. Soc. Dict.). To the same idea belongs scoth, a youth, a young lad, a son, a young shoot of a plant; and, perhaps, also scotha and scuite, said by Mr. O'Reilly to mean “brambles used for fences.” Now it is certainly no violent supposition, that the bands, who sallied forth from Erin in her piratical era, both were, and called themselves, her *ꝥcoth na bꝥeap*, the flower of her warriors.

Besides this masculine noun, we have the same word in the feminine, *scoth*, *sgoth*, a boat, or small vessel; *scoth-long* (boat-ship), a yacht.—O'Reilly; Gael. Soc.; Armstrong.

<sup>k</sup> *Scotha* Hibernis idem sonat quod *flores* seu *florum variegatio*, et *scotadh* idem quod *celeritas*. —Colgan in Vit. S. Scutini vel Scothini, 11 Jan., p. 10.

strong. This will scarcely arise out of the first intention of *flower*. But if the “flower of warriors” had so adopted that description as to make a very name of it, then the vessels in which they plied their lawless business would, in the usual idiom of sailors, receive the same appellation, together with the gender commonly ascribed to ships. What is yon vessel? *She* is a pirate. What is her captain? *He* is a pirate. And so forth. Should any one say, that Isidore had lightly assumed *Scoti* to be an Erse synonyme for the Latin *Picti*, that the general use of the name (so rapidly diffused through the West) agrees but ill with a narrow derivation from the Crutheni; and that the desperate adventures of the Flower of Erin, in their pirate or flower boats, introduced this late but famous name, he would (as the case now stands) carry my humble approbation. When people get a new name, we may also suppose new circumstances. The Hiberni did greatly change, viz., from mere landmen to a race of pirates under sea-kings. No light reasoning in the abstract; and reinforced by the fact, that those belligerents were the first (within our knowledge) that obtained the appellation. In considering Irish words with a view to the elucidation of ancient history, it will be right to bear in mind, that letters, as well as signs of aspiration, were always introduced into the writing of words for the purpose of being pronounced; and that any eclipsing or obliterated pronunciation of a letter is necessarily an idiom of speech, subsequent in date not only to the word, but to the act of writing it.

I have withheld, in No. V. p. ix., my own firm belief concerning the Tuatha De, because the argumentation of it is long, and incapable of compression; but, upon second thought, I will here briefly state my persuasion that they were the great order or college of British Druids, flying before the face of the Romans into Ireland; and will, with equal brevity, set forth my general notion of Irish origins.

*Hiberni of the ancients.* Emigrations from Great Britain, made at dates unknown, but old enough for the two dialects to have diverged from their common type, of course fed from time to time by the arrival of other adventurers or refugees, and forming a population of the extremest ferity.

*Firbolg.* A colony of Gaulish tribes planted along South Britain, and retaining the same names they had borne in Belgium. Cæsar speaks of it as a known and historical fact, which remote facts in those countries were not.—B. G. v. 12. Within living memory Divitiacus, king of the Suessones and other Belgians, had reigned also over a great part of Britain.—B. G. ii. 4. That is to say, British and Gaulish Belgium were remembered as forming one sovereignty. Within eighty-seven years of their planting in Britain, the Fergusian Scots denied the superiority of the kings of Tara. And we shall make liberal allowance, if we say the Belgæ had held South Britain 150 years before Cæsar assailed it; a century would, perhaps, satisfy the truth.

The Firbolg invaded Ireland from Britain, not from Soissons or any other part of Belgium. Because the Dumnonii of Solinus and Ptolemy (popularly misspelt Damnonii), were the Domhnon or Domhnan of the Irish Firbolg. But they had their name from the *dyenon*, i. e. deeps, little valleys among steep hills,—from which their country is still called *Devon*,—and in Welsh *Dyfnaint*; the permutation of the V, otherwise single F, with the M, being of perpetual occurrence, and the two consonants used indifferently in manuscripts of no vast age. See Lhuyd's *Archæologia*, pp. 221, 228. So the Irish MH sounds V. The same word is Doumn, Douvn, and Doun, in the Armorican; and Dom Lepelletier found, in three lives of St. Gwenolè, pars Domnonica, pagos Domnonicos, and rura Domnoniensia, from which he collects that there was also a Domnonia among the hills and vales of the Armorican Cornwall.—*Dict. Bret. in Doun*. The name of the Firdomhnan described the surface of a particular district in the greater island; while the Firbolgian tribe Firbolg, or Belgæ by excellence, were, I suppose, from the royal demesnes of Belgica, near the Venta Belgarum.

But a people do not thus indelibly receive a name from the face of their country, till they have been long and fully settled there. Therefore the Firbolgian conquest was not much older than Cæsar's time, if it were not a good bit later. And it was the first influx of a civilization, rude indeed, but much superior to that of the Hiberni; the first emerging of a gens effera towards the higher rank of the gentes barbaræ.

*Tuatha De*. The people of Gods, or the people of the [i. e. dear and sacred to the] Gods. When the druidic college could no longer maintain in Britain its vast power and mysterious rites, it removed them to Erin, their only sure asylum. They obtained superiority in that island more by their treasures, arts, and learning, and the engines of religious awe, and as gods or divine men, a tribe sacer interpresque Deorum, than as men, by arms and numbers. At this date, the druidical magic was systematically organized in Ireland. They have been called Danann, either falsely, from the more modern Dani, or ancient Danai; but rather from *dan*, art, poem, song (see Keating, p. 48, O'Connor's ed.), which derivation, if it do not express the Druids, sufficiently expresses the Bards.

The time of the removal of the hierarchy was after the unsuccessful wars of Cynobeline's sons against the Romans; of which events the capture of Caractacus, in A. D. 50, was the cardinal point. I have already said that the argument vastly exceeds the space now at my disposal, and I must, therefore, be excused for speaking meo periculo. But Firbolg, saith Gilda Coeman, ruled during thirty-seven<sup>1</sup> years. Therefore, with  
their

<sup>1</sup> A poem, cited by Keating, p. 39, but of no comparable authority, says fifty-six years.

their fulcrum in A. D. 50, our compasses will sweep through A. D. 13 for the advent of the Firbolg; and I suppose it was thereabouts. The magical dynasty prevailed, according to the Psalter of Cashel, during 197 years, when the era of the Gaoidhil<sup>m</sup> arises. That is to say, the Hiberni, or general population, quasi-indigenous, of Ireland, resumed that superiority which the Brito-Belgic and Druidical migrations of Britons had wrested from them, changed and improved in its social energies by the infusion of those more advanced races. This falls, as it were, upon the year 247, according to the Irish chronologers, combined with my date of the transfer of Druidism. But the emancipation of the Gaoidhil from the yoke of the Tuatha De is myth-historically identified with the rise and establishment of the Scoti. And the year 247 is only seven years before the accession of Cormac M'Art, to whom I have (by a curious coincidence, for I had not made this computation) conjecturally assigned the beginnings of the Scoti, as being the first recorded sea-king. But the year 50 was only named as the cardinal year in the misfortunes of Cynobeline's house, and not with any idea of its being the actual year of that great transaction. Therefore there is not really any discrepancy at all. I cannot refrain from thinking, that the durations assigned by the seannachies to these fabulous dynasties (durations as short and modest as the dates are remote and extravagant) were based in truth, and may serve us for clues to its investigation.—(H.)

No. XXII. See page 180.

The following documents seem worthy of preservation, and will give the reader some of the principal authorities for the history of the parties mentioned in the legend of St. Cairnech:

I. The first is a legend preserved in the book of Dubhaltach, or Dudley Mac Firis, in the possession of the Earl of Roden, p. 112. It relates to the history of Muredhach Mac Eoghan, and his wife, Erc, the maternal aunt of St. Carnech.

Muirpeadac mac Eoghan ceirpe mec  
laip, ⁊ aon maear leo; Muirceirpeac,  
Moen, Fearadac, ⁊ Tighearnac. Earc m-  
gean

Muireadhach, son of Eoghan, had four  
sons, who had one mother: Muirheartach,  
Moen, Fearadach, and Tighearnach. Earc,  
daughter

<sup>m</sup> Nomen quo Hibernenses se ab immemorabili distinguunt.—O'Con. Proleg. ii. lxxxviii.

But its history, meaning, and affinities, seem quite unascertained; it belongs only to the ori-

ginal Irish (and their colonies in North Britain), as distinct from the Belgians and Dananns; and its etymological affinity to Galli and Galatæ appears to me devoid of solid foundation.

ghean Lóairn riḡ Alban maḡair an  
cḡairn rin, ut dixit,

Ceḡpe mec la Muirḡdāc  
Fria h-Erc fa raor réun,  
Muirḡearḡac, Tigḡarnac,  
Fḡadōc aḡur Moen.

Iap n-euḡ mec Eoḡain, euḡ Fḡḡur,  
mac Conuill ḡulban, Earc inḡean  
Lóairn, ḡo ruḡ ri ceḡpe mec ele dō .i.  
Fēdlim, Loarn, ḡrennainn, ḡ Seudna,  
amal appearḡ,

Ceḡpe mec aḡ Fḡḡur Fria h-Erc  
Chubuiō cēudna,  
Fēdlimiō aḡur Loarn,  
ḡrennainn aḡur Seudna,

Tainḡ Earc rñḡpate ḡo Cairnḡc fo  
aḡḡiḡe, aḡur doḡ é meud a h-aḡḡiḡe,  
ḡo pleuḡcāḡ ḡacā dapa h-iomaipe ó  
Thóraiḡ ḡo h-airn i m-baoi Cairnḡc  
naoim i cēpiḡ Roir Oilḡ (no Ailḡ),  
maile pe opuḡc foia aḡ rñḡe tḡé  
báir ḡac mḡóir dī aḡ roḡtam Chaiḡniḡ.  
Mo éln duir ap Cairnḡc, a Eapc, ḡ roo-  
fia nñh, aḡur ḡac dapa Rí bur áirñḡc  
ḡeubur Eḡinn ḡo bḡac ḡupob doḡ rñol,  
ḡ buaiō mná, ḡ clepiḡ dīb, ḡ buaiō caḡa  
ḡ comlomm

daughter of Loarn, King of Alba, was the  
mother of those four, ut dixit [*poeta*],

Four sons had Muireadhach  
By Earc, of noble worthiness,  
Muircheartach, Tigearnach,  
Fearadhach, and Moen.

After the death of the son of Eoghan,  
Fergus, son of Conal Gulban, espoused  
Earc, the daughter of Loarn; and she bore  
four sons more for him, viz., Fedhlim,  
Loarn, Brennainn, and Seudna, as wassaid,

Four sons had Fergus by Erc,  
The same *were* worthy:  
Fedhimidh, and Loarn,  
Brennainn, and Seudna.

The aforesaid Earc came to Cairneach  
in penitence; and such was the greatness  
of her penitence that she knelt at every  
second ridge from Tory *island* to where  
Saint Cairneach was, in the district of  
Ross Oiligh (or Ailigh<sup>n</sup>), at the same  
time that a dew of blood was issuing  
from the top of every one of her fingers  
as she approached Cairneach. I hail thee,  
said Cairneach, O Earc, and thou shalt go  
to heaven; and one of every two<sup>o</sup> worthy  
kings

<sup>n</sup> *Ross Oiligh or Ailigh*.—This was the celebrated palace of Aileach, near Londonderry, for a full account of which see the Ordnance Memoir of the parish of Templemore, p. 27, *sq.* The whole district was anciently called Tir-Ailigh (*ibid.*, p. 207); and probably Ross Ailigh was the place now called the Rosses, on the Foyle, near Derry. Erc is said to have passed in peniten-

tial pilgrimage from Tory island to Ross Ailigh, i. e. from one extremity to the other of the district belonging to her race.

<sup>o</sup> *Every two*.—Colgan says: “*Hi octo Erw filii in adeo magnam temporis successu crevere gentem et potentiam, ut ex eis, viginti sex universæ Hiberniæ monarchæ, et omnes Tir-eoganiæ (vulgo Tyroniæ) et Tirconallæ Principes, hi ex Sedna,*

γ κοίνοιον φορρα; γ ιαρ πριόταϊλν̄ν εαγ-  
λυθαέτα ο Cairn̄c̄ δ̄ι ιαριν̄, φαϊόιζ̄  
α πριοπαδ̄ δοc̄um na ḡloipe p̄iorūide.

Θεοαδ̄c̄yρ Cár̄n̄c̄ an maĩḡin̄r̄in,  
con̄a de ainm̄n̄iζ̄t̄r̄ .i. Ceall Earca,  
aĩe ιοηδορ̄c̄aĩr̄ Earc, γ f̄áγbaĩd̄ Cair-  
n̄c̄ coimeú̄d̄ in̄ze .i. Criodan̄ Epp̄cop̄.

Α maĩc̄leab̄ar̄ Lecan̄ Mhec̄ F̄h̄irbi-  
r̄iζ̄ r̄in̄.

Earc, umop̄ro, ap̄ uaĩze p̄loĩnn̄t̄r̄ a  
mac̄ Muĩr̄c̄h̄r̄tāc̄ mac̄ Earc̄a.

Muĩr̄c̄h̄r̄tāc̄ mac̄ Muĩr̄c̄d̄oĩz̄ γ Ear-  
ca, coĩz̄ mec̄ lep̄ .i. F̄h̄ĩγyρ, Doĩnnall̄,  
δaodan̄, Nellin̄, γ Sγan̄bal, am̄uĩl̄ ap̄-  
pear̄t̄,

Coĩz̄ mec̄ Muĩr̄c̄h̄r̄tāiζ̄ go m̄-blaĩd̄  
Mec̄ Muĩr̄c̄d̄aĩz̄ mic̄ Eoḡan̄.

Doĩnnall̄, Nellin̄ γap̄z̄ go n̄-γyρ  
δaodan̄, Sγan̄bal̄ ip̄ F̄h̄ĩγyρ (nō Feop̄-  
γyρ).

Αδ̄ep̄

kings who shall ever reign over Erin shall  
be of thy seed; and the best women, and  
the best clerics, shall be theirs, and suc-  
cess in battle and combat shall be upon  
them. And after ecclesiastical ministra-  
tions from Cairneach, her spirit passed  
into eternal glory.

Cairneach blessed that spot, and hence  
its name, viz., Ceall Earca [Earc's cell],  
where Earc died; and Cairneach left a  
person in charge of the place, viz., Criodan<sup>p</sup>  
the Bishop.

This is from the copy of the Book of  
Lecan Meic Fírbisigh.

Earc then, from her is her son Muir-  
cheartach Mac Earca named.

Muircheartach, the son of Muireadhach  
and of Eare, had five sons, viz., Fearghus,  
Domhnall, Baodan, Nellin, and Scannal,  
as was said,

The five sons of famous Muircheartach,  
The son of Muireadhach, son of Eoghan.  
Domhnall, Nellin, the fierce and puis-  
sant,

Baodan, Sgannal, and Fearghus (or  
Fearghus).

It

illi ex Murchertacho prodierunt."—Vit. S. Car-  
nech, 2 Mart. p. 782, c. 4. And in a note  
he adds: "Hæc colliguntur ex Ketteno, lib. 2,  
ex Quatuor Magistris in Annalibus, Gilda Mo-  
duda in Catalogo Regum Hiberniæ, et aliis pas-  
sim scriptoribus qui de eisdem Regibus agunt.  
Omnes enim numerant 16 Reges ex Eugenii et  
decem ex Conalli posteris oriundos, quorum ge-  
nealogiam referunt ad Murchertachum ex Mure-

dacio, et ad Sednam ex Fergusio Eræ filios."

<sup>p</sup> *Criodan*.—Perhaps this is the same whom  
Colgan mentions as a discip̄ of St. Petroc, or  
Pereuse, abbot of Padstow (i. e. Petrocstowe), in  
Cornwall, who died about A. D. 564. Of Criodan  
Colgan says: "Cridanus . . . colitur in  
Lagenia in ecclesia de Acadh Binnich, die 11  
Maii."—Acta Sanctorum, p. 586. n. 11, 12, 13.

Αδερ πλιοτ πεντεαβαρ cianaopda  
(nac aine a ugdar) clann ele do bež aḡ  
Muircheartač mac Earca; map po ader;  
Ize annpo na ḡrftain aáo ap ḡliočt  
cuinn ceudacataiḡ .i. dia etuḡ Muirčear-  
tač mac [Earca] bean Luirig ḡo puḡ  
ceḡpe maca do .i. Consaitin ḡ Gaidil-  
Fichtē, o etā puirig ḡ rīg ḡreatan Corn,  
ḡ Neillin a quo ui Néllin.

Ni abair an penlebar air acḡ rin.  
ḡioeaḡ ḡibe lenab ail iarrmopačt ap  
ríoḡpaio ḡrftan-Corn feucaid an fonn  
i Saxaib dá n-ḡoirio i Sax *Cornwall*,  
uair aḡrin ḡrftancorn.

There can be very little doubt that "the old book," whose author was unknown, which is spoken of and quoted in the foregoing passage, is the identical legend of St. Carnech, which is for the first time printed above, p. 172, *seq.*; but whether Mac Firbis quoted it from the book of Ballymote, or from an older copy, which contained also other similar matter, we have now no means of ascertaining.

II. The following curious verses will also throw light on the history of Muredach and Erc, the daughter of Loarn. They are taken from a poem beginning Enna oalta Chaibpe éruaid, "Enna, the pupil of hardy Cairbre;" of which there is a very good copy in p. 163 of a manuscript volume of bardic poetry, of great interest and historical value, the property of the late O'Connor Don, by whose kindness it was deposited in trust with the Royal Irish Academy, that its contents might be examined and transcribed by Irish scholars.

Earc inḡean Coáirin ḡan lén  
maḡoir na n-očtar mac moip-érén

Earc, the daughter of unsubdued Loarn,  
The mother of the eight great brave  
sons,

ira

Whose

<sup>1</sup> Only three of the sons are here mentioned; but the fourth, "Scannall, a quo gens Scannail,"

is given above, pp. 187, 189, where the passage here quoted occurs.

irā ríol ir tpeopać éall  
íoeṛ Eoḡan ir Conall.

Tigheṛnać ba tpeṇ a rí  
ir Feapađać ḡo ḡflaiṇṛí  
Muirṇearṭać, Moan meadać  
Clann Eirce ṛe Muireadać.

Clann Tigheṛnaig an tsoib ée  
ríl Tigheṛnaig mic Eirce  
Feapađać féin flaiṇ abaiḡ  
ó táio Cenel Feapaḡaig.

[Cenel Moain co meadaib  
o Moan mac Muireadaig  
Muirṇearṭać co meadair mín  
ir uaḡ aipṛiḡraḡ Oiliḡ.]

Sil ṛin na ḡ-ceiṛe mac mín  
do íág Earc a n-Eoḡan tíṛ  
ṛloinnṛioḡ daib anoir ḡan faill  
ríl mac n-Eirce a ceṛiḡ Conaill.

An Earca irā clanna ṛin  
inḡean Loairn a h-Alban  
tuḡ fearḡur mac Conaill can  
i ar cṛaḡ tairṛir Muireadaig.

Seadna, Feṛḡlimiḡ ṛo fear  
ḡreanainn ir Loairn laiṇḡear  
clann

Whose seed has been powerful within<sup>r</sup>,  
Between Eoghan and Conall<sup>s</sup>.

Tigernach, who ruled with bravery,  
And Fearadhach of kingly power,  
Muircheartach, and Moan, rich in mead,  
Were the sons of Earc by Muireadach.

The race of Tighearnach of rich domains,  
Are the Siol Tighernaigh Mic Eirce,  
Fearadhach too, a full ripe chief,  
From whom are the Cenel Fearadhaigh.

[Cenel Moain<sup>t</sup> of the mead,  
From Moan, son of Muireadhach,  
Muircheartach, the gentle and merry,—  
From him descend the kings of Aileach.]

Those are the descendants of the four  
gentle sons  
Whom Earc left in Tir-Eoghain;  
Now I shall name for you without fail  
The descendants of Earc's sons in Tir  
Chonaill.

The Earc, whose sons these were,  
Was the daughter of Loarn of Alba;  
Whom Fearghus, the son of Conall, took  
To wife, for dowry<sup>u</sup>, after Muireadhach.

Seadna, Feidhlimidh, well do I know,  
Breanainn and Loarn, the right-handed,  
Were

<sup>r</sup> Tall is a Brehon law term, signifying within the tribe or territory.

<sup>s</sup> *Eoghan and Conall*: i. e. Eoghan son of Niall, of the Nine Hostages, the father of Muireadach, her first husband, and Conall Gulban, the father of Fergus, her second husband.

<sup>t</sup> *Cenel Moain*.—The four lines enclosed in brackets are supplied by Mr. Curry from another copy of this poem in the Book of Fenagh.

<sup>u</sup> *For dowry*: i. e. he gave her a dowry; which, according to ancient custom, was the proof of an honourable marriage.

clann Eirce delbgora an dhuin,  
aḡur Fearḡur mic Conuill.

Were the sons of Earc, valorous the  
band,  
And of Fearghus, the son of Conall.

Nir fagaib Feilim do dloinn  
áct Eoḡan beaḡ ir Colum,  
nir fág Breanainn, reim go raé  
áct maó Baoithin friébeartaé (no  
friéctraé).

Feilim left no children,  
Except Eoghan the little, and Colum<sup>v</sup>.  
Breanainn of happy career left not,  
But only Baoithin<sup>w</sup> of the goodly deeds.

Loarn ba laoir a ḡlac  
rob uapal primgeme a mac  
Ronan aḡur na mac meann  
Colman Seighinn ir Laisreann.

Loarn, whose hand was strong,  
Illustrious was the first-born of his  
sons,  
Ronan, the father of the powerful sons<sup>x</sup>,  
Colman, Seighinn, and Laisreann.

Na tri mic rin o'fagaib Earc  
ḡan t-ril áct naoim go naoimneart,  
Seadna aice pé riolaó  
tuat tairieac tréin rioḡraó.

These three sons which Earc left,  
Were without issue<sup>y</sup>, except saints of  
saintly power.  
Seadna was her's for the propagation  
Of people, chiefs, and brave kings.

Seadna mac Fearḡura Fáil  
o fuil riol Seadna raopnáir

Seadna, the son of Fearghus of Fáil<sup>z</sup>,  
From whom descended the Siol Seadna  
noble and brave,

Cinel

Cenel

<sup>v</sup> *Colum*.—This was the celebrated St. Columba, or Columb-Kille. See Colgan, *Trias Th.*, p. 477. Eoghan, his younger brother, was the father of St. Ernan, abbot of Druim-thuama in Tirconnell.—Colgan, *Acta SS.* in 1 Jan. p. 7.

<sup>w</sup> *Baoithin*.—This was the successor of St. Columba in the government of the monastery of Iona, and founder of the church of Tigh-baoithin in Tirconnell.—Colgan, *Trias Thaum.*, p. 480, n. 4.

<sup>x</sup> *Powerful sons* : i. e. saints. For St. Colman, who is also called Columbanus, see Colgan,

*Tr. Th.*, p. 480, n. 8. For St. Seighin, or Segineus, *ibid.* p. 482, n. 38. It is doubtful whether this was the Segineus who was abbot of Bangor, and died A. D. 664, according to the Four Masters ; or the Segineus who was Archbishop of Armagh, and died A. D. 687. For St. Laisreann, see Colgan, *ib.* p. 481, n. 26.

<sup>y</sup> *Without issue* : i. e. Fedlim, Brenainn, and Loarn, left no posterity except saints ; but Seadna was the ancestor of kings and people.

<sup>z</sup> *Fail* : i. e. of Ireland.

Cinel Lughdach in the East<sup>a</sup> and here,  
And the hosts of Fanad<sup>b</sup>, 'tis clearly  
true.

Clann Ciaráin, clann Cronnmaoil  
cáin  
ir clann Loingsigh go riothaib  
ir iaduin go n-ghiom n-ghura  
riol Seadna mic Fearghura.

Síol mic n-Eirce rin gan ail  
a tior Conuill ir Eoghain  
olc réan a ccaipoir boí lá  
eo riol cCormaic mic Enna.

Do éuinigh Eirc comaid cáid  
ar a h-ócar mac mor blair  
feaponn fuíte naé fhuil fail  
riol mic n-Eirce a ccrie Conaill.

Tugrae mic Fearghura di  
Druim Lighean ar a uairle

The Clann Ciarain, and the fair Clann  
Crunnmaoil,  
And the kingly Clann Loingsigh,  
They,—the distinguished for valiant  
deeds,—  
Are the descendants of Seadna, the son  
of Fearghus.

These are the descendants of Eirc's sons  
without reproach,  
In the countries of Conall and of Eo-  
ghan<sup>c</sup>,  
Ill did their friendship work  
To the descendants of Cormac, son of  
Enna.

Eirc besought a noble gift  
From her eight sons of great renown,  
A territory, free of all claim<sup>d</sup>, to de-  
pend,  
From the descendants of Eirc's sons in  
Tir Conaill.

The sons of Fearghus gave unto her  
Druim Lighean<sup>e</sup>, because of its noble-  
ness,

ap

For

<sup>a</sup> *In the East* : i. e. in Scotland ; and here, in Ireland.

<sup>b</sup> *Fanad*.—A territory in the north of Tirconnell, extending from Lough Swilly to Mulroy Lough, and from the sea to Rathmelton. It comprised the parish of Cloondawadoge ; and Rathmullen was its chief residence.

<sup>c</sup> *Eoghan* : i. e. Tir Connell and Tir Eoghain

(Tyrone).

<sup>d</sup> *Free of all claim*.—Fhuil fail, a Brehon law term nearly equivalent to our *fee simple*.

<sup>e</sup> *Druim Lighean*, or Cruachan Lighean, now Drumleene, on the western bank of Lough Foyle, near Lifford, is still the name of a townland in the barony of Raphoe, parish of Clonleigh, or Clonlaodh, county Donegal. A monastery was

αρ α κοιμῶειρ ἀρ τῖρ τὰλλ  
ἰερ Ἑοῖαν ἢ Conall.

For its convenient situation within the  
land,  
Between Tir Eoghain and Tir Conaill.

Ὁο πῖνε α τιμονα πε ν-έξ  
Ἑαρ αλυινν, νί η-ιομαρβρέξ  
α ἐρίος δο Cairneac μῖαο η-ῖαλ  
δο δεαῖμας α δερβρεαζαρ.

She made her will before her death—  
Earc, the beautiful, it is no falsehood—  
*She bequeathed* her territory to the ve-  
nerated, powerful Cairneach,  
The goodly son of her sister.

Α η-εῖς, α η-όρ, α η-έαδας,  
α τιόδλας ἐποικέαςας,  
α φρεαβαλ φόρ αῖ φλεαῖαβ  
υαιτε ἀρ μῖακαῖβ Μυρεαδῶαῖξ.

Her horses, her gold, her apparel,  
Her presents of many heavy hundreds,  
And that he be entertained at ban-  
quets,  
For her, by the sons of Muireadhach.

Α η-εαρραδ ζαὰς βλιαδῶα  
μαρ δο βιαδ βεό πέιμ ριαῖλα  
ἀρ céο δα ζαὶ ἐραδ ἰαρρῖν  
δο Chairneac ó ῖιολ Ἑοῖαν.

Her suit of apparel every year,  
As if she were alive, by strict injunction,  
And an hundred of every kind of cattle,  
To Cairneach, from the seed of Eoghan.

Τυζρατ ριολ Ἑοῖαν ἀν εῖορ  
ρρί πέ Cairnig ζαν ἀέρζιρ,  
αζυρ δο ραδρατ, μῖαο η-ῖαλ,  
ῖνα δῖαῖξ πέ ῖίσιος βλιαδῶα.

The seed of Eoghan paid the tribute  
During Cairneach's life without mur-  
mur,  
And they paid it,—noble deed,—  
After him for the term of twenty years.

Μαρράν ἢ Carrán ἰαρρῖν,  
ὁά comarba δ'εῖρ Cairnig

Massan and Cassan<sup>f</sup> then  
Were the two coarbs after Cairneach ;  
They

τυζρατ

founded by St. Columba at Clonleigh (Colgan, Trias Thaum. p. 435, n. 53), over which St. Carnech perhaps afterwards presided. Colgan, Acta SS. p. 782. See above, p. 241, n. <sup>s</sup>; and O'Donovan's Four Masters, at the year 1522 (p. 1357); 1524 (p. 1371); and 1538 (p. 1813).

<sup>f</sup> *Massan and Cassan*.—Colgan says: "Forte hic Cassanus fuit unus ex quatuor Sanctis Cassanis, de quibus egimus supra hac die [28 Martii]

in vita S. Cassani Episcopi, et fortasse quartus qui 20 Junii colitur. Item eum qui hic Massanus appellatur, existimo esse, qui ab aliis *Assanus* vocatur; et colitur 27 April, secundum Marianum et alios. Solent enim nostrates præfigere particulam *Mo*, vel solum *M* nominibus Sanctorum a vocali incipientibus, ut antea sæpe monui."—Acta SS., p. 783, n. 8.

tucaṛaṛ Druim lighean gan cáin  
ar éioṛ Cairniḡ do éonḡmáil.

They gave away Druim Lighean freely,  
Upon condition of receiving Cairneach's  
tribute.

Tucaṛaṛ clanna Néill co paṛṛ  
gan éioṛ gan feacṛ gan ṛ-pluaig-  
easṛ,  
cib cia po conḡbaíḡ gan ṛ-pal  
éioṛ Cairniḡ a dubṛasaṛ.

The prosperous Clann Neill gave,  
Free of expeditions or of hostings<sup>a</sup>,  
Although they might have kept it  
without reproach,  
Cairneach's tribute as they asked.

Feaḡṡur mac Muirṛcaṛtaig míoṛ  
cona éioinn uapaíl apoimíoṛ  
ḡabṛaṛ an Druim pa éioṛ de  
Fíṛ Droma iasṛ da éipe.

Fearghus, the son of great Muircheartach,  
With his noble, illustrious, great sons,  
Took the Druim<sup>b</sup> subject to this tri-  
bute,  
And hence they were called Fir Droma<sup>i</sup>.

Although the foregoing curious poem was never before published, yet it was not unknown to the indefatigable Colgan<sup>k</sup>; and it evidently forms the authority for the following historical narrative, which he has given in his *Life of St. Carnech*: “Mortuo deinde secundo conjuge Fergusio, Erca a quatuor filiis, quos eidem genuerat, in suæ viduitatis solatium et sustentationem donatur supramemorato prædio nunc *Druim-lighean* nunc Cruchan-lighean appellari solito: quod et ipsa sub mortem condito testamento S. Carnecho sobrino, de filiorum consensu perpetuo legavit; relictâque Murchertacho cæterisque filiis ex priori thoro susceptis suâ regiâ suppellectile, eosdem, ultro ad hoc se offerentes, obligavit ad centum capita ex quolibet armentorum genere eidem S. Carnecho ejusve successori quotannis in perpetuum numeranda. Hæc autem pia et perampla devotæ Principis legata, toto tempore, quo S. Carnechus supervixit, et

<sup>a</sup> *Hostings*.—The successors of St. Carnech, it appears, preferred the tribute to the land, which was at that time burdened with the charges of expeditions and hostings, the maintenance of troops, and also the obligation of serving personally in the wars, from which the ecclesiastical character of the owners did not protect them.

<sup>b</sup> *The Druim*: i. e. Druim Lighean.

<sup>i</sup> *Fir Droma*.—They were called Uí Ethach

Droma Lighean, the descendants of Eochaidh of Druim Lighean, or Fearsa Droma Lighean, the men of Drun-Lighean. See the genealogy of the O'Donnells, who were the chiefs of the Fir Droma, in the Appendix to O'Donovan's *Four Masters*, p. 2426.

<sup>k</sup> Colgan speaks of the author of this poem only under the general terms of “author quidam anonymus, qui videtur ante octingentos vel amplius annos vixisse.”

et annis insuper viginti ab ejus morte, rata et firma manserunt, et fideliter solvebantur. Verum postea Cassanus et Massanus qui S. Carnecho in monasterii regimine successerant, negligentiam aliquam in annuâ illâ armentorum pensione solvendâ, vel jam commissam videntes, vel ne in posterum committeretur metuentes, consenserunt ad dominium prædicti prædii in filios posterosve Muredacii ea conditione transferendum, quod dudum statuta pensio, quotannis, ut olim consuevit, integre solveretur. Hac ergo transactione peracta, Fergusius supra memorato Murchertacho natus, ejusque filii prædictum prædium possidendum susceperunt, et annis pluribus retinuerunt, usque scilicet ad tempora Donnaldi filii Aidi Hiberniæ Monarchæ, qui ex supra memorati Conalli semine oriundus, ab anno Domini 623 ad 639 regnavit.”—Acta SS., p. 782.

From the foregoing documents it would seem that, at the time when Erc became St. Carnech's penitent, he was at Ross-Ailigh. That after the liberal endowments bequeathed to him by Erc, he established a monastery at Druim Lighean, or perhaps enlarged and enriched that which had been founded by St. Columba at Cluain Laodh, now Clonleigh<sup>1</sup>.

There are also some data furnished in the poem for determining the year of St. Carnech's death. The bard tells us that the successors of St. Carnech, twenty years after his death, consented to give up the manor of Druim-Lighean, and that Fergus, the son of Muirheartach, was the sovereign who accepted this surrender, and resumed possession of the Druim, from which his posterity were termed Fir-Droma.

But Fergus, according to O'Flaherty's Chronology, reigned conjointly with his brother Domhnall for one year only, viz., A. D. 565–6. The Four Masters place the commencement of the reign of Domhnall and Fergus in 559, and their death in 561. But the Annals of Ulster favour O'Flaherty's date. It is probable, however, that Fergus entered into possession of Druim-Lighean when he was chief of Tyrone, and before he became king of Ireland. Therefore St. Carnech must have died before the year 545, if we adopt the dates of O'Flaherty; or before the year 539, if we adopt, with Colgan, the chronology of the Four Masters.

There is another St. Carnech mentioned in Irish history, who is said to have been bishop of Tuilen, now Dulane, near Kells, in the county of Meath; but his memory is now altogether forgotten there. Colgan is of opinion that this is not the same as the Carnech who is the subject of the foregoing remarks. For his day is not the 28th of March,

<sup>1</sup> Colgan says: “ Unde cum duæ ecclesiæ, una *Domhnac-mor*, de *Nagh-Ith*, appellata; altera *Cluain Laodh* dicta, sint illi prædio [scil. de *Druim-ligcan*], una ad occidentem, altera ad

septentrionem, satis vicinæ; in alterutra ipsum Abbatis, et per consequens Episcopi munus exerceuisse existimo.”—Acta SS., p. 782, c. 2.

March, but the 16th of May, under which date his death is thus recorded in the Feilire of Aenghus:

### ḂAS CAID CHARNIḂ FIRḂALC.

“The illustrious death of Carnech the truly powerful.”

And the gloss adds:

.i. Cairnech o Tuilen i pail Che-  
nannra, ⁊ do Ḃreacnaib Corn do.

i. e. Carnech of Tuilen, in the neigh-  
bourhood of Cenannas [Kells], and he is of  
the Britons of Corn [Cornwall].

By this it appears that St. Carnech of Tuilen was not a native of Ireland, but of Cornwall, and therefore Colgan supposes him to be the same as St. Cernach or Carantach, whose day in the Calendar of the British Church is the 16th of May, and who flourished about a century before the other St. Carnech, having been, as it is said, a contemporary of St. Patrick.—Trias. Thaum., p. 231. (Acta SS., p. 783, c. 8). It is probable that his memory was introduced into Ireland, and a church dedicated to him at Tuilen, by the three tuathla or septs of the British, i. e. Welshmen, who settled there, according to the topographical poem of O'Dugan, and who were called Com̃t̃ionol CharniḂ, or Cairnech's Congregation.

It is of this Carnech, or Carantoch of Tuilen, that Dudley Mac Firbis probably speaks when he says (p. 749, MS. Royal Irish Academy):

Cairnecc, do Ḃrečnuib Corn do, ap  
uime rin a Ḃřar Cairneč rin .i. Cair-  
neč mac Ćuirečic, mic Ćuirečid, mic Ćha-  
luim, mic Ćečacair, mic Ćlta. Ćr  
anluisid rin ĩurior Ćiolla Caom̃am i  
ḂairiḂ na m-Ḃřřon.

Cairnech, he was of the Britons of  
Corn, and hence he is called Cairnech  
[Cornish]; viz., Cairnech, son of Luitech,  
son of Luighidh, son of Talum, son of  
Jothacar, son of Alt. This is what Giolla  
Caomhain relates in the Histories of the  
Britons.

The History of the Britons by Giolla Caomhain, who died about A. D. 1072, is a work which is not now known to exist, unless it be the same as the Leabhar Breathnach, or Irish version of Nennius, here published: for O'Reilly states (Trans. Ibero-Gælic Society, p. cxxii.), that in the Book of Hy-Many there was a copy of the Leabhar Breathnach, at the head of which was a memorandum stating that Nennius was the author, but that Giolla Caomhain had translated it into Irish. The genealogy of St. Cairnech, however, as quoted by Dudley Mac Firbis, does not now occur in any of the copies of this work which exist in Dublin.—(7')

No. XXIII. *Giraldus Cambrensis on the Picts and Scots.*

In the course of the year 1846, the Second and Third Distinctions of the work of Giraldus Cambrensis, de *Instructione Principis*, have been printed, with only excerpta from the First Distinction. The editors excuse this mode of publication, by alleging that the first portion is chiefly ethical; but the words of the following curious extract shew that some historical notices have been omitted.

*Excerptum* vi. p. 188.

“But since the Picti and Scoti have here been mentioned, I have thought it relevant to explain who these nations were, and whence, and why, they were brought into Britannia, as I have gathered it from divers histories.

“Histories relate that the Picti, whom Virgil also calls Agatirsim, had their dwellings near the Scitic marshes. And Servius, commenting upon Virgil, and expounding that place<sup>n</sup> ‘Picti Agatirsi,’ says: ‘We call the same people Picti whom we call Agatirsi, and they are called Picti as being stigmatized, since they are wont to be stigmatized and cauterized for the abundance of phlegm. And these people are the same as the Gothi. Since, then, the continual punctures superinduce scars, their bodies become, as it were, painted, and they are called Picti from these cauteries overgrown<sup>o</sup> with scars.’

“So, when that tyrant Maximus went over from Britannia to Francia, with all the men and forces and arms of the island, to assume the empire, Gratian and Valentinian, brothers and partners in the empire, transported<sup>p</sup> this Gothic nation, brave and strong in war, either allied or subject to themselves, and [won]<sup>q</sup> by imperial benefits, from the boundaries of Scitia to the northern parts of Britannia, to infest the Britons, and call

<sup>m</sup> Contrariwise, he gives to the Agathyrsi the epithet of Picti.

<sup>n</sup> Neither there nor elsewhere hath the extant Servius (Edit. Masvicii) one syllable of this; nor has he anywhere any mention of the Gothi.

<sup>o</sup> This disfiguring of the features by cicatrization was an entirely distinct practice, and limited to the face. The Hunnish tribes were those who delighted in such deformity. Ammianus says they cicatrized their new-born infants.—xxx. cap. 2. Others relate that they inflicted these scars on occasion of grief and mourning. But

the statements are not incompatible. The poet Sidonius only means *bloody when inflicted* by red,—

“vultuque minaci  
Rubra cicatricum vestigia defodisse.”—*Ad Avitum*, 239.

<sup>p</sup> Manifestly false; for Eumenius of Autun, in the year 297, spoke of the Picti in Britannia. Paneg. Constantio. cap. xi.

<sup>q</sup> Imperialibus . . . . tam beneficiis; *tam* being the last syllable of some passive participle.

call home the tyrant with all the youth of the island, which he had taken away never destined to return.

“ But they, being strong in the warlike valour natural to Goths, nevertheless finding the island stript (as I have said) of men and forces, occupied no small part of its northern provinces, never meaning to revisit their own country, and of pirates becoming settlers.

“ In process of time (having married wives from the neighbouring Hybernia since they could have none from the Britons) they took into alliance the Hybernic nation, also called Scotian; and gave them the maritime part of the land they had occupied, and the nearest to their own country, where the sea is narrow, which is called Galweidia, where they afterwards became unanimous in infesting the Britons, and advancing their own frontiers. And it is of them that Gildas, in his treatise de Excidio Britonum, says: ‘ Then Britannia, destitute of armed soldiers, and deprived of the vigorous young men of the country, who, having followed the above-mentioned tyrant, never returned home, being now entirely ignorant of the use of war, began first to be oppressed and trampled by two very fierce nations, the Picti from the north, and the Scoti from the north-west.’ &c., &c.<sup>s</sup>. And now I will briefly relate how the mighty nation of Picti, after so many victories, has come to nothing.

“ When the Saxons had occupied the island, as I have said, and concluded a stable peace with the Picti, the Scoti (who had been joined to the Picti, and invited by them to inhabit their country) seeing that the Picti (although now fewer<sup>t</sup>, because of the affinity of Hibernia) were yet much their superiors in arms and courage, had recourse to their wonted and, as it were, innate treacheries<sup>u</sup> [*predictiones*], in which they surpass other nations. They invited<sup>v</sup> all the magnates of the Picti to a banquet, and when an excess and profusion of meat and drink had been taken, and they perceived their opportunity, they removed the pegs which supported the planks, whereby they  
all

<sup>r</sup> Galloway. Here Giraldus evinces his complete ignorance of the history and geography of the Scots colony.

<sup>s</sup> The Editor has omitted much of the quotations from Gildas.

<sup>t</sup> If the text is sound, it probably means that the Pictish superiority of numbers was diminished by the succours which the Scots obtained from their mother country.

<sup>u</sup> For this word, *predictiones*, which occurs

twice, and is not intelligible to me, I suppose we ought to read *proditiões*.

<sup>v</sup> This tale, howsoever fabulous, and borrowed from the story of Hengist, puts on its true footing the pretended total extirpation of the Picts by Kenneth M<sup>c</sup>Alpin. It was an extirpation of the *righs*, or royal Picts, in whom the crown was heritable, of the whole tanistry (if I may so term it) of the realm.

all fell, by a wonderful stratagem, up to their hams into the hollow of the benches whereon they were sitting, so that they could by no means rise; and then straightway they slaughtered them all, taken by surprise, and fearing no such treatment from their kinsfolk and confederates, whom they had joined in fealty to their own enfeoffment<sup>w</sup>, and who were their allies in war. In this manner the more warlike and powerful of the two nations entirely disappeared; but the other, in all respects far inferior, having gained the advantage in the moment of so great a treachery [*prædiction*], obtained even unto this day the whole of that country, from sea to sea, which after their own name they called Scotia.”—(H.)

No. XXIV. *Addenda et Corrigenda.*

Page 26, note <sup>m</sup>, “*The Welsh also call themselves Gwydhil, and their country Tir Gwydhil.*” This is a mistake. A part of Anglesea (or the whole) was in the possession of the Irish in the fifth and sixth centuries; and certain monuments there are called *Carrig y Wyddyl*, “Stones of the Gael;” some rude old houses are called *tre’r Wyddelodd*, “Houses of the Gael;” and a prince of Mona living in those times was styled the *Brenin o Wyddelodd*. If there ever was a *Tir y Gwyddyl*, out of Albany, it was probably that colony in Mona. But that places the name in opposition to Cymmry, and not in synonyme with it. The statement that the Welsh call *themselves* Gwyddyl, or their country Tir y Gwyddyl, is altogether a mistake.

P. 30, note <sup>f</sup>, line 18. It is, however, possible that the discreditable sense of the word *havren* may be a secondary and modern one, its older meaning having been void of reproach. During the long time since I penned this note, I have concluded this much, that Geoffrey’s original was neither brought from, nor written in, Armorica.—(H.)

P. 103, note <sup>s</sup>, col. 1, line 8, for “*is usually attributed to the year 473,*” read, “*is variously dated from 456 to 473.*”

P. 111, line 6, “*his shoulder.*” That *ysgwyd*, a shield, was mistaken for *ysgwydd*, a shoulder, is the convincing remark of Mr. Price in his *Hanes Cymru*.—See the notes to Schulz on Welsh tradition, p. 10. This easy mistake was probably further facilitated by the use of both words. Geoffrey says: “*adaptat humeris quoque suis clypeum.*” Two of his Welsh translators have tarian ar *ysgwydd*; but we find poets affecting the gingle of *ysgwyd* ar *ysgwydd*.—(H.)

P. 130, line (of the poem) 18, *am pando Epcail-icbi*. This is very obscure and corrupt; *am pando* is not properly “in the portion,” although it has been so conjecturally

<sup>w</sup> Suo beneficio confœdatis.

jecturally rendered: to be so it ought to be ἰρροῖν, or ἰρρανῶ. Mr. Curry proposes to read *am panō epcalīz bī*, for *am pon epcaleāō ambīz*, “when *first* their existence was discovered.” *Epcaleāō* is an old word which is thus explained in a Glossary in the Library of Trinity College: .i. *eiρneāō*, *uz epz*, *in bī bpeēēam na bī epcalīzēc 7c. ap 17 tpe epcaleāō faillīgēteap ainceap nī beaēāō .i. ap17 tpiā rin epneāō fup1pamaigēteap, no faillīgēteap ainceap in beaēā.* “*Ercaileadh*, i. e. *eirneadh* (solution), as in *the saying*, ‘There will be no judge who will not be able to solve (*ercailtech*), &c. ;’ and, ‘For it is by solution (*ercaileadh*) that all the difficult questions of life are made clear,’ i. e. through *erneadh* (solution), all the questions of life are made clear or explained.”—(*T*).

*Ibid.*, line 22 (of the poem), *ταῖνε*. This word is translated *understood*, on the authority of the following passage from the *Leabhar Breac*, fol. 27, *b. a.*

Ἀλλὶ ὁ εὖρ Ἑβραῖα λῖνγα locutor  
 fuirre arbiṛanṛur. Sed ita ab om-  
 nibus ēē intellecta ea q̄ dca runc q̄ rin-  
 gulur ppopria sua loqueretur. Fapend  
 aile ū. ippeō aōbpeut conio on bepla  
 Ἑβραῖοε nama po labairpēt 7 conio  
 ap1pōe do ēaṛtne aeb a m-bepla dūlur  
 do ēach.

Alii vero eos [sc. Apostolos] Hebraica  
 lingua locutos fuisse arbitrantur. Sed  
 ita ab omnibus esse intellecta ea quæ dicta  
 sunt, quia singulis propria sua loqueretur  
 (*sic*). Others think that they spake in the  
 Hebrew language, and that it sounded  
 with the sweet accent of his own language  
 to each.

The allusion, as the reader will evidently perceive, is to Acts, ii. 4-11.

*Ibid.*, line 26 (of the poem), *ḡnlaēap 3an liun*. In the same glossary already quoted *laēap* is explained by *inōill*, ready prepared: and *liun* by *lean* no *faill*, defect or neglect.—See line 54.

P. 284, note <sup>1</sup>. The word *bpeacaiō* may be the third person plural of the verb *bpeacaim*, to variegate, adorn, illustrate, colour with spots: and the meaning is, that Malcolm was king thirty years, a period that has been celebrated or illustrated, blazoned in poems or verses.—(*T*).

P. liv, Additional Notes, line 26, “*Or silver-hip*.” Observe the strictly analogous names of the Danannian king, Nuadh Silver-hand. Compare also the Druidess Gealcosach, or white-legs, whose tomb is shewn in Inishowen.—(*H*).

P. xlviii, lines 5, 6, “*We read in Lib. Ballymote, that Bruide Cnit. . . was King of Ulster.—Ap. Pinkerton, i. 502-504.*” The passage certainly does so stand in the Book of Ballymote, *Cnit pī ulad*; “Cnit [or Cint], King of Uladh.”—See p. xcii. And it is also stated in the Book of Lecan (see p. lxxvii. *supra*), that Urchal Bruide-pont was

thirty years King of Uladh. But these passages, particularly the former, are so corrupt, that no safe inference can be drawn from them.

There is in the Book of Lecan another copy of the Cruithnian story, besides those given above, p. lxxv. *et seq.*, and p. xciii. *et seq.*; but it is so nearly the same as the others, that it has not been thought worth while to transcribe it, especially as it is very corrupt, and adds nothing to the information given us in the copies which have been printed. It occurs in the history of the reign of Herimon, in a long account of the Milesian invasion of Ireland\*.

The allusion to the King of Uladh, or Ulidia, in this tract, is as follows:

Urcalbruide pont .xxx. b. ippige nut.	Urcalbruide Pont thirty years in the
Ipoe arbearða bpuige fpi gac fear dib	kingdom of Uladh. It is from him the
7 penða na fear.	name of Bruide is given to every man of
	them and to the divisions of their lands.

In this list of the kings the same confused mixture of the Bruides with the other names occurs which has been already noticed in the Book of Ballymote, and originated, probably, in the same cause.—See p. xcii., *supra*.

Hence, although the name is written above Urcalbruide Pont, yet it is clear that two names, Urcal and Bruide Pont, are run together; and that the observation applies properly to Pont, or Bont (see above, p. 156), who is called Bout by Pinkerton.

It will be seen also, that in the reading of this passage, as given above, p. 156, and also in that given from another part of the Book of Lecan (p. xci., *supra*), there is no mention of Uladh. There we find, instead of ippige nut. or nulað, as in the former place, xxx. ano uað, and in the latter, xxx.<sup>a</sup> pig uað, intimating that after Bruide Pont there were thirty kings, who bore the common title of Bruide.

Which of these was the true reading it is now impossible to say; but it is evident that we must be very cautious in drawing any inference from the mention of Uladh in so very corrupt a passage.—(T.)

P. cviii, note <sup>f</sup>, *Massan* and *Cassan*. These saints are mentioned in the poem on the Saints of the Cinel Laeghaire, in a poem beginning *Næm pencap næm innpi* *Faíl* (Book of Ballymote, fol. 126, b. b.).

Beoan, Appan, Capan triup,  
acur Richell a nderbriup,  
Artraigh mic Aedá ain,  
mic peing Libip mic Dallain.

Beoan, Assan, Cassan three,  
and Richell their sister,  
Artraigh, son of noble Aedh,  
son of chaste Liber, son of Dallan.—(T.)

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\* Book of Lecan, fol. 13, b. b.

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# IRISH ARCHÆOLOGICAL SOCIETY.

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AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, on Saturday, the 19th day of December, 1846,

THE MOST NOBLE THE MARQUIS OF KILDARE in the Chair,  
The Secretary read the following Report from the Council :

“ The month of December being the time of the year in which the Council are bound, by the by-law passed on the 10th of July, 1844, to summon a General Meeting of the Society, they beg leave to lay before your Lordship, and the Members here present, a Report of the proceedings during the past year, and to congratulate the Society on being now met together to celebrate its *sixth* anniversary.

“ Since the last General Meeting, held on the 19th of December, 1845, twenty-two new Members have been elected<sup>a</sup> ; whose names are as follows :

His Excellency the Earl of Bessborough,  
Lord Lieutenant of Ireland.  
The Earl of Portarlington.  
Viscount Suirdale.

Rev. Beaver H. Blacker.  
\*Patrick Chalmers, Esq.  
John David Chambers, Esq.  
William Chambers, Esq.

Thomas

<sup>a</sup> Those to whose names an asterisk is prefixed are Life Members.

Thomas Clarke, Esq.

\*Rev. Edward F. Day.

\*William Donnelly, Esq.

John Flanedy, Esq.

John Hyde, Esq.

\*The Right Hon. Henry Labouchere,  
M. P.

The Rev. Daniel M'Carthy.

John Nolan, Junior, Esq.

Denis O'Connor, Esq.

R. More O'Ferrall, Esq., M. P.

Richard O'Reilly, Esq.

Henry Thompson Redmond, Esq.

John Sadleir, Esq.

Rev. Charles Strong.

William Robert Wilde, Esq.

“ The Society has to lament the death, since the last Meeting, of the following seven Members, one of whom was a Member of the Council, and a zealous friend to the Society, at its original formation :

The Bishop of Kildare.

Viscount Templetown.

Sir Aubrey de Vere, Bart.

James Gibbons, Esq.

Thomas Goold, Esq., Master in Chancery.

James A. Maconochie, Esq.

John Smith Furlong, Esq., Q. C.

“ The number of Members on the Books of the Society now amounts to 443, including 60 Life Members.

“ Since the last Annual Meeting, the Council have issued to all Members, who have subscribed for the year 1845, the valuable work edited by Mr. Hardiman, from a MS. in the Library of Trinity College, entitled, A Chorographical Description of West or H-iar Connaught, written, A. D. 1684, by Roderick O'Flaherty, Esq., author of the ‘Ogygia.’ This volume is illustrated with a map of West Connaught, and a fac-simile of O'Flaherty's hand-writing, and extends to 483 pages, including the Introduction.

“ The delay in the publication of this volume was chiefly owing to the editor's absence from Dublin, but also, in some degree, to his having discovered, after the work was far advanced, a great number of original documents connected with the history of West Connaught, which it seemed very desirable to print in the Appendix, as a more favourable opportunity of publishing these important records might not occur hereafter ; the Council, therefore, willingly acceded to Mr. Hardiman's wishes, to whom they take this opportunity of returning their sincere thanks.

“ The volume contains a mass of topographical and historical matter of very unusual interest and value. It is highly creditable to Mr. Hardiman's learning  
and

and research, and the Council are happy to find that it has been most favourably received by the Members of the Society.

“ The Council had hoped to have been able to give, along with the foregoing volume, Cormac’s Glossary. But in this intention, which was announced at the last annual Meeting, they have been doubly disappointed. The unexpected size to which Mr. Hardiman’s Appendix and notes extended, and the consequent expense of the work, render it impossible to put together, as an equivalent for one year’s subscription, two such costly books. O’Flaherty’s West Connaught has actually cost the Society sixteen shillings per copy ; and when to this are added the expenses of delivery, salaries, and other charges of the year, it will be seen that the Council would be wanting in their duty as Trustees of the Society’s funds, if they should persevere in their original intention of giving any additional volume, and especially one so costly as Cormac’s Glossary, to the Members of the year 1845. They hope, therefore, that the Society will perceive the necessity which exists for a change in the arrangement proposed by the Council of that year, and announced in the last Annual Report.

“ Another source of disappointment has arisen from the unexpected obstacles that have been experienced in the preparation of Cormac’s Glossary for the Press. No person who has never actually engaged in such studies can adequately estimate the real difficulties of this work, filled as it is with obsolete words and obscure allusions, fragments of the languages spoken by Northmen, Picts, and British in the tenth century, and quotations from Brehon laws and ancient poems, all of which must be sought for in our manuscript libraries, without the aid of catalogue or index of any kind, except such as the private labours of Mr. O’Donovan and Mr. Curry have provided for themselves. These difficulties are so frequent, and arise so unexpectedly, that the Council feel it to be impossible to say when this important and laborious work will be ready for delivery ; but they can promise that no pains or labour shall be spared to bring it out as speedily as is consistent with the necessary attention to accuracy.

“ The first volume of the Miscellany of the Irish Archæological Society, constituting the book for the present year, is now in course of distribution to the Members.

“ In addition to the contents, as announced in the Report of last year, there have been added some short pieces, particularly The Annals of Ireland, from

the year 1443 to 1468, translated from the Irish, by Dudley Firbisse, or, as he is more usually called, Duaid Mac Firbis, for Sir James Ware, in the year 1666.

“ These Annals, which have been quoted by Ware, Harris, and others, are of considerable value and importance, although never before published. They have been translated from an Irish original, now lost, or at least unknown, which was evidently in the hands of the Four Masters, and has been made use of by them as an authority, for they have frequently transcribed it *verbatim* in their Annals.

“ The Council propose to give for the year 1847, The Irish Version of the ‘ Historia Britonum ’ of Nennius, with a translation and notes, by the Secretary; and additional notes, and an Introduction, by the Hon. Algernon Herbert. A considerable portion of this work is printed, and it is hoped that nothing will prevent its completion in the course of a few months.

“ Of the projected publications of the Society, it will be necessary now to speak very briefly.

“ It was announced in the last Annual Report, that the Council had in view a collection of the Latin annalists of Ireland. Of these there are already in the Press :

“ 1. The Annals, by John Clyn, of Kilkenny, which have been transcribed from a MS. in the Library of Trinity College, Dublin, collated with a copy in the Bodleian Library, Oxford; and will be edited, with notes, by the Rev. Richard Butler.

“ 2. The Annals of Thady Dowling, Chancellor of Leighlin, which will be edited, with notes, by Aquilla Smith, Esq., M.D., from a MS. in the Library of Trinity College, Dublin.

“ 3. The Annals of Henry Marlborough; from a MS. in the Cottonian Library, British Museum, collated with an imperfect copy in the Library of Trinity College, Dublin.

“ To these it is probable that one or two others of the minor Annals may be added, which, although in themselves of little moment, are valuable, as they have been quoted by our principal historians, and are an essential part of the original sources of Irish history.

“ Of the other works proposed for publication, the Council are happy to be able to state that one, which has been long announced, and which has been looked  
for

for by many Members of the Society with much anxiety, is now nearly ready for the printer. The *Macariæ Excidium*, or, Destruction of Cyprus, by Colonel Charles O'Kelly, giving an account of the Civil Wars of Ireland under James II., was one of the first works undertaken by this Society. It was copied from a MS. in the Library of Trinity College, and two or three sheets of it were actually printed, when it was discovered that the work had been advertised, and was then on the eve of publication by the Camden Society of London. Subsequently, however, by the liberality of Professor Mac Cullagh, a Latin copy of the work, in a MS. coeval with its author, was placed at the disposal of the Council, and Denis Henry Kelly, Esq., of Castle Kelly, a descendant of the author, kindly proposed to edit it, and had actually completed a very correct translation of the Latin copy, when another MS., in English (also coeval with the author), was discovered, and a transcript of it procured for the Society by Mr. Kelly. The means were thus supplied for putting forth a much more correct and authentic text than that of the Camden Society; the Council, therefore, resolved to resume their original intention of bringing out this curious work; especially as they were fortunate enough to induce Mr. O'Callaghan to promise his valuable aid in the illustration of it. Within the last fortnight Mr. O'Callaghan has completed his portion of the task, and has placed in the hands of the Council a collection of notes, which cannot fail to prove highly interesting to the student of our history, and for which he is entitled to the warmest thanks of the Society. This work will, therefore, be put to press without delay, as soon as the promised transcript of the English version of it is received from Mr. Kelly. The work will necessarily be expensive, but the Council are resolved to undertake it, in the hope that the great interest of its subject, and the well-known qualifications of its annotator for illustrating that portion of our history, will induce the Irish public so far to support the Society, as to cover the expenses of its publication.

"A second volume of the Irish Archæological Miscellany will also be immediately undertaken. The Council are already in possession of some materials for this work, such as a Latin translation of a portion of the *Annals of the Four Masters*, supposed to be from the pen of Dr. Lynch, author of "*Cam-brensis Eversus*," the *Obits of Lusk*, &c.; but they would earnestly invite other contributions.

"Other works are also in contemplation, which the want of funds compels  
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the Council to defer. Of these the following are ready for immediate publication :

“ I. The Annals of Inisfallen. The original intention was to edit these Annals from a copy preserved in the Library of Trinity College, and partly published, under the name of the Annals of Inisfallen, by Dr. O’Conor. Misled by the high authority of that distinguished scholar, the Council, at the beginning of the present year, engaged Mr. Curry and Mr. O’Donovan in the task of preparing a transcript of the Trinity College MS. for publication. But it was very soon found that this MS. was not at all what Dr. O’Conor had supposed it to be ; it turned out to be a modern compilation from the old Inisfallen Annals and other sources, and, in short, of no authority whatsoever. It has, therefore, been resolved to adopt as a text the real Annals of Inisfallen, preserved in the Bodleian Library. In the preface to the work, the history of the Dublin copy, with the reasons for regarding it as unworthy of credit, will be given at length.

“ II. The History of the Boromean Tribute, from a MS. in the Library of Trinity College, edited, with a translation and notes, by Mr. Eugene Curry, has for some time been nearly ready for the Press. This work relates to an interesting period of Irish history, which is comparatively little known, and of which but very scanty notices occur in our popular historians. But it will be a book of some 300 or 400 pages, and want of funds has hitherto delayed its publication.

“ The same reason also compels the Council to postpone the more expensive publications which have been announced, such as the Annals of Ulster, and the Book of Hymns, although both of them are works of the highest interest, and importance. Some progress, however, has been made in preparing them for the Press. A transcript of the Annals of Ulster, the property of the Secretary, has been placed at the disposal of the Council. It was copied by Mr. Curry from the ancient MS. in the Library of Trinity College, and has been collated with the Bodleian MS. by Mr. O’Donovan, who was sent to Oxford by the Council for the purpose. The Book of Hymns has also been transcribed from the original MS. in the Library of Trinity College ; but the only other copy of it known to exist is said to be in the possession of the Franciscan College of St. Isidore, at Rome, and is consequently beyond the reach of the Society. It is a great pity that the funds for the publication of this valuable manuscript cannot be procured. The Manuscript is itself of the seventh or eighth century, and as

it was, no doubt, transcribed from much earlier documents, it may be taken as representing the doctrine and devotion of the Irish Church in the age of St. Columba, when Ireland was so justly known throughout Europe as "*Insula Sanctorum*." A Hymnarium of the seventh century is a literary treasure that ought not to be left any longer in obscurity.

"Of the other works suggested for publication, the Council have nothing to say in addition to what was stated by their predecessors in the Report of last year; they are precluded by the deficiency of funds from undertaking any such expensive publications as the *Dinnseanchus*, or the *Brehon Laws*, which present difficulties of so peculiar a nature. For such great works, therefore, they can only hope to prepare the way, and they cannot but flatter themselves that the publications of this Society have already done much to awaken a taste for Irish literature, and to arouse the Public to some little sense of the national disgrace which rests upon us, for allowing these invaluable monuments of antiquity to slumber so long on the shelves of our libraries.

"The Council have it in contemplation to publish, as soon as they find it possible, the *Topographical Poems* of O'Dugan and O'Heerin, with illustrative notes by Mr. O'Donovan, a work that cannot fail to prove interesting to the Public; but so many circumstances, over which they have no control, may combine to delay this design, that they cannot undertake as yet to fix the time when this publication may be expected. The same remark applies to *Duald Mac Firbis's Account of the Firbolgs and Danes of Ireland*, and to the *Naemh Seanchus*, or *History of the Saints of Ireland*, attributed to Aengus the Culdee or some of his disciples, and preserved in the *Book of Lecan*. In short, there is the greatest abundance of interesting and important materials, and funds alone are wanting for giving them to the Public.

"It will be remembered by the Society that in former Reports the Council more than once declared that they were overdrawing the funds of the Society, and giving to the Members a higher value for their subscriptions than the disposable means of the Society justified. This was done for the purpose of bringing the Society into notice, and of enabling the Irish public to judge of the great abundance of the materials that exist, as well as of the manner in which it was proposed to render our ancient literature accessible to students. In this there

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<sup>b</sup> See Report for 1842 (prefixed to the *Battle of Magh Ragh*), p. 4. Report for 1845 (prefixed to *O'Flaherty's West Connaught*), p. 6.

is no doubt the Council judged wisely; but the time is now come when a different course must be pursued. The experience of five years, during which the limited number of 500 members has never been obtained, proves clearly the small amount of interest that is felt for the objects of the Society; and it is, therefore, become the duty of the Council to announce, that the number of pages hitherto published in the year must henceforth be very seriously diminished, unless a large accession of additional Members can be obtained. If every Member would engage to procure one new Member in the course of the next year, the means of bringing out the works in preparation would be in a great measure supplied; but if the Society remains at its present limit, Members must be content to perceive a very sensible diminution in the bulk of our annual publications."

The Report having been read, it was moved by the Provost of Trinity College, seconded by Lieutenant General Birch, and

"RESOLVED,—That the Report now read be received and printed, and circulated amongst the Members of the Society."

Moved by N. P. O'Gorman, Esq., seconded by Charles Mac Donnell, Esq., and

"RESOLVED,—That the Rev. Charles Graves, and James M<sup>c</sup>Glashan, Esq., be appointed Auditors for the ensuing year, and that their statement of the accounts of the Society be printed with the Report."

Moved by John O'Callaghan, Esq., seconded by Rev. Dr. Wilson, and

"RESOLVED,—That his Grace the Duke of Leinster be elected President of the Society for the ensuing year; and that the following Noblemen and Gentlemen be the Council:

THE MOST NOBLE THE MARQUIS OF KILDARE, M. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.
THE RIGHT HON. THE EARL OF LEITRIM, M. R. I. A.	THE REV. J. H. TODD, D.D., M.R.I.A.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.	WILLIAM E. HUDSON, Esq., M. R. I. A.
THE REV. SAMUEL BUTCHER, A. M., M. R. I. A.	MAJOR LARCOM, R.E., V. P. R. I. A.
	J. MACCULLAGH, Esq., LL.D., M.R.I.A.
	GEO. PETRIE, Esq., R.H.A., V.P.R.I.A.
	AQUILLA SMITH, Esq., M.D., M. R. I. A.
	J. HUBAND SMITH, Esq., A.M., M.R.I.A.

Moved

Moved by the Rev. Dr. Russell, Vice-President of the College, Maynooth, seconded by John O'Donoghue, Esq., and

“RESOLVED,—That the thanks of the Society be given to the President and Council of the Royal Irish Academy, for their kindness in granting the use of their Board Room for this Meeting.”

The Rev. the Provost of Trinity College having been requested to take the Chair, it was

“RESOLVED,—That the thanks of the Society be given to the Most Noble the Marquis of Kildare, for his conduct in the Chair at this Meeting.”

# REPORT OF THE AUDITORS.

## AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY, FROM THE 20th DAY OF DECEMBER, 1845, TO THE 31st DAY OF DECEMBER, 1846.

<i>Dr.</i>	£.	s.	d.	<i>Cr.</i>	£.	s.	d.
1845, Dec. 23. To Messrs. Hodges and Smith, on account of printing, binding, &c. . . . .	60	0	0	1845, Dec. 19. By balance to credit of Society in last Account, . . . . .	69	16	0
1846, May 9. To Ditto. . . . .	125	0	0	By Life Compositions, Entrance Fees, and Annual Subscriptions received, . . . . .	466	1	0
Oct. 31. To Ditto. . . . .	201	0	0	By half a year's interest on £516 0s. 10d., three-and-a-half per cent. stock to April 10, 1846, . . . . .	8	7	9
Dec. 19. To Ditto. . . . .	194	0	0	By £205 11s. 3d., three-and-a-half per cent. stock sold, . . . . .	201	0	0
May 3. To Mr. O'Donovan, expenses to Oxford, . . . . .	12	0	0	By interest on £310 9s. 7d., three-and-a-half per cent stock, to October 10, 1846, . . . . .	5	0	11
June 1, 1846, . . . . .	30	0	0	By cash from Mr. T. C. Smith, on account of Subscriptions amounting to £78 received by him, as per last Account, . . . . .	34	8	10
July 12. To Mr. O'Donovan, half a year's salary, to July 1, 1846, . . . . .	50	0	0				
Dec. 11. To Mr. Curry, for half a year's salary, to Dec. 1, 1846, . . . . .	30	0	0				
Dec. 16. To Mr. Dobbs, Assistant Secretary, one year's salary, to Oct. 20, 1846, . . . . .	20	0	0				
Dec. 31. To Mr. O'Donovan, five months' salary, to Dec. 1, 1846, . . . . .	41	13	4				
To Secretary, Treasurer, &c., for postage, stationery, carriages of parcels, &c. . . . .	7	1	2				
To representatives of Mr. Gooch, for making Index to O'Flaherty's West Connaught, . . . . .	5	5	0				
To Mr. Graham, for collating Mac Firilis's Manuscript Annals in the British Museum, . . . . .	3	10	0				
To Messrs. Dillon, for lithographing 1500 circulars, . . . . .	2	12	6				
To Messrs. Boyle, Low, & Co., for power of attorney to sell stock, . . . . .	1	0	0				
Dec. 31. To balance to credit of Society, . . . . .	1	12	6				
	£784	14	6				

£784 14s. 6d.

(Signed)

CHARLES GRAVES, }  
JAMES MCGLASHAN, } Auditors.

# IRISH ARCHÆOLOGICAL SOCIETY.

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AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, on Wednesday, the 22nd day of December, 1847,

HIS GRACE THE DUKE OF LEINSTER in the Chair,

The Secretary read the following Report from the Council:

“ The labours of the Irish Archæological Society have now been continued for a period of seven years, and the Council, on laying before you their annual Report of the progress and prospects of the Society, are compelled, with great regret, to abandon the tone of hope with which they have hitherto addressed you.

“ They regret to say that the experience of the last seven years has forced upon them the conviction, that very little interest is felt by the Irish public for the publication of ancient Irish literature, or the preservation of the ancient Irish language. In seven years, during which this Society has been before the public, we have not succeeded in obtaining 500 subscribers, including those resident in England, in any one year, who have been willing to contribute an entrance fee of £3, and an annual subscription of £1, towards the objects of the Society; and yet, before the establishment of the Society, nothing was more common than declamations on the national disgrace of suffering our ancient Irish manuscripts to moulder in oblivion.

“ Since the last Annual Meeting, twenty-five new members have been elected. Their names are as follows :

His Excellency the Earl of Clarendon.

Lord John Manners.

Mons. Le Comte O’Kelly Farrell.

Robert Archbold, Esq.

Rowland Bateman, Esq.

Richard S. Bourke, Esq., M. P.

W. H. Bradshaw, Esq.

John William Browne, Esq.

\*R. Clayton Browne, Esq.

Rev. George Crolly.

Rev. John Dunne.

Sir Thomas Esmonde, Bart.

John Greene, Esq.

Right Rev. Dr. Haly, R. C. Bishop of Kildare and Leighlin.

Rev. James Hamilton.

The Kildare-street Club.

G. A. McDermott, Esq., F. G. S.

Right Rev. Dr. Mc’Nally, R. C. Bishop of Clogher.

Robert Power, Esq.

\*Rev. G. C. Renouard, B. D.

John Reynolds, Esq., M. P.

\*George Smith, Esq., F. R. S.

Michael Staunton, Esq.

Rev. Dr. Walsh.

The Very Rev. Dr. Yore, V. G. Dublin.

“ During the past year the Society has lost, by death, the following Members :

The Duke of Northumberland.

The Earl of Bessborough.

Right Hon. Thomas Grenville.

\*James Mac Cullagh, Esq.

Joseph Nelson, Esq., Q. C.

Daniel O’Connell, Esq., M. P.

The O’Conor Don., M. P.

William Potts, Esq.

Remmy Sheehan, Esq.

Rev. Robert Trail, D. D.

“ The number of Members now on the books of the Society amount to 458, of whom sixty-two are Life Members.

“ To show the progress of the Society, the Council think it right to lay before this Meeting the following tabular view of the number of Members on our books in each year since the commencement of our labours :

Year.	Annual Members.	Life Members.	Total.	Annual Increase.
1841	221	11	232	
1842	239	19	258	26
1843	308	36	344	86
1844	337	48	385	41
1845	373	57	430	45
1846	383	60	443	13
1847	396	62	458	15

“ From

\* Those to whose names an asterisk is prefixed are Life Members.

“From this it appears that during the last two years the annual increase in the number of Members has been very considerably less than in any former year since the foundation of the Society; and although the unparalleled season of distress with which we have been visited during the past year, and the many calls upon the sympathies of the public, may, in part, account for this fact, yet it is greatly to be feared that this is not the whole cause, and that we are also to attribute the falling off to a very general apathy on the part of the Irish public to the objects for which the Society was founded.

“This conclusion is strongly forced upon the Council by the fact, that a large number of the existing Members of the Society are in arrear of their subscriptions, and that the publications of the Society have, therefore, been greatly retarded for want of funds.

“The Council, on the faith of promised subscriptions, did actually undertake several important works, some of which are in the Press, and some ready for publication. These they have been under the necessity of suspending, until the result of the present appeal to the Members of the Society is ascertained. And they have been further compelled to take the still more serious step of discontinuing their engagements with Mr. O'Donovan and Mr. Curry, gentlemen to whose indefatigable exertions and extraordinary acquirements in Irish literature and topography the Society and the learned world are already so deeply indebted.

“Unpromising as the state of our affairs undoubtedly is, the Council are not without hope that the very statement of the facts may have the effect of calling forth the exertions of the friends of Irish literature, and averting the danger which threatens the very existence of the Society. If the Members who are in arrear would promptly pay up their subscriptions, all the existing difficulties of the Society would be removed, and the Council of the ensuing year would be enabled to carry on their labours with confidence and vigour.

“The Council beg leave to recommend to the Society the adoption of two or three changes or modifications in our Fundamental Laws, which, if they receive your approval, may, it is hoped, bring in the subscriptions, and promote the general working of the Society.

“By the seventh law it is enacted, that ‘Any Member who shall be one year in arrear shall be considered as having resigned.’ Instead of these words the Council would propose to substitute the following: ‘Any Member who shall be one year in arrear of his subscription shall be liable to be removed by  
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the Council from the books of the Society, after due notice served upon him to that effect.'

"The Council recommend this change, because many Members have excused themselves from replying to the circulars, and other notices addressed to them by the Treasurer, on the ground that, being more than a year in arrear, they did not consider themselves as any longer Members, as the seventh Fundamental Law declared that they were to be regarded as having resigned. It was impossible, however, for the Council to act generally on so rigid an interpretation of this law, as they would thereby not only run the risk of giving unnecessary offence, but also, in some instances, deprive the Society of valuable and zealous Members, whose absence from the country, or some other accidental circumstance, had caused to fall into arrear. The obvious intention of the rule was merely to enable the Council to remove from the Society's books the names of such Members as had ceased to take an interest in its objects.

"The Council would also recommend the introduction of a rule which would enable them to nominate Vice-Presidents, who shall be *ex officio* Members of the Council. They would propose, therefore, to alter the second Fundamental Law to the following:

"'The affairs of the Society shall be managed by a Council, consisting of a President, three Vice-Presidents, and twelve other Members, to be annually elected by the Society.'

"The Council propose this alteration, because the power of nominating Vice-Presidents will enable the Society to place upon the Council those whose zeal for the welfare of the Society has entitled them to that distinction, although their rank and public duties, or their absence from Dublin, render it impossible for them to be present at all the Meetings of the Council.

"It remains now to give some account of what has been done in reference to the publications of the Society since our last annual meeting. In the Report then laid before you it was stated that the funds at the disposal of the Council rendered it necessary to diminish very considerably the publications issued to Members in exchange for their subscriptions. It was proposed, however, to give to all Members who had subscribed for the year 1847, 'The Irish Version of the *Historia Britonum* of Nennius, with a Translation and Notes by the Secretary, and additional Notes and an Introduction by the Hon. Algernon Herbert.'

"This work, we regret to say, is not yet completed, although it is far advanced.

vanced.\* The delay has been occasioned in a great measure by the necessity of sending each proof sheet, for Mr. Herbert's remarks and corrections, to England; but principally by the discovery of a most interesting ancient historical poem, which was necessary to the illustration of the work, and which the Editor is now adding to it from a MS. of the twelfth century in the Library of Trinity College, Dublin.

“The Council will not anticipate the duty of the Editor by describing more particularly the nature of this document, or the reasons which have induced them to delay the publication for the sake of admitting it. They feel assured that every Member of the Society will agree with them in thinking that it was better to incur the delay than to bring out the work in a less perfect form; they have little doubt that the *Historia* of Nennius in its Irish dress, with the curious illustrations of British, Scottish, and Welsh history with which it is accompanied, will be received by the learned world as a valuable addition to the *sources* of British history.

“The disappointments experienced by the Council from the circumstances already referred to, render it impossible for them to say much on the subject of future publications. For an account of the works already undertaken, and partly in progress, they have nothing to add to what was said in the Report presented to the Society last year. They may add, however, that the *Macarise Excidium*, or Destruction of Cyprus, by Colonel Charles O'Kelly, is now completed, and ready for the press, and as soon as the funds at the disposal of the Council enable them to do so, it shall be placed in the hands of the printer. If any considerable portion of the arrears due to the Society should be collected, the Council would propose to give this work as the Society's publication for the year 1848.

“The Council have received from Mr. Shirley, the Rev. Mr. Graves of Kilkenny, Mr. O'Donovan, and other friends, some valuable contributions to the second volume of the Irish Archæological Miscellany; and they are in a condition, if funds permit, to bring out a fasciculus at least of this work during the ensuing year.

“Since the last meeting of the Society Mr. Reeves has published his Ecclesiastical

\* The volume has been completed since the Annual Meeting was held, and is now in course of distribution to the Members.

siastical Taxation of the Dioceses of Down and Connor and Dromore, in a form exactly similar to the publications of this Society. This may be hailed as a satisfactory proof that the labours of the Society have excited in others, and in the public at large, a thirst for sound historical and topographical information. Mr. Reeves, it will be recollected, has undertaken to edit for the Society the whole of the important document, of which he has already brought out a part in the volume alluded to. We have no hope that the Society's funds will enable the Council to undertake this work for some time to come ; but it may, perhaps, be interesting to the Society to have on record the following account of his intended labours, with which Mr. Reeves has kindly furnished the Council :

“ ‘ *Ecclesiastical Taxation of Ireland, A.D. 1306. Edited from the original Exchequer Rolls, London.* By the REV. WILLIAM REEVES, M. B., M. R. I. A., &c.

“ ‘ This Record notices all the dioceses of Ireland, and the several churches contained in them, arranged under rural deaneries, except the dioceses of Ferns, Ossory, and the upper part of Armagh. The deficiency, however, as far as regards Ossory, may be fully supplied from the Red Book of Ossory, in which are two taxations of the diocese, anterior to 1320. In the Registry of Primate Sweteman is contained a catalogue of the churches in the upper or county of Louth part of Armagh, of about the same date. So that Ferns is the only hiatus, for the repair of which there are no available materials.

“ ‘ Though the recital extends only to the names and incomes of the benefices, so that the notice of each occupies but a single line, the bare text would fill a volume nearly as large as any of those yet published by the Society. It is therefore proposed that the work should appear in four parts, containing severally an ecclesiastical province, with brief notes, identifying each name with the corresponding modern one on the Ordnance Map, and noticing such authorities as illustrate the ancient history and modern condition of the churches.

“ ‘ This arrangement will enable the Editor to put to press the first part, which is the province of Armagh, as soon as the Council think fit ; and at the same time avoid the inconvenience of swelling a single volume to such a size as to be unwieldy, or to monopolize the resources of the Society.

“ ‘ WILLIAM REEVES.

“ ‘ Dec. 16, 1847.’ ”

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The Report having been read, it was moved by the Rev. Richard Mac Donnell, D. D., Senior Fellow of Trinity College, Dublin, and

“RESOLVED,—That the Report now read be received and printed, and circulated amongst the Members of the Society.”

Moved by the Very Rev. L. F. Renehan, D. D., President of the Royal College of St. Patrick, Maynooth, and

“RESOLVED,—That Sir Colman O’Loughlen and Mr. O’Donoghue be appointed Auditors for the ensuing year, and that the statement of the accounts of the Society be printed with the Report.”

Moved by the Rev. James Wilson, D. D., Precentor of St. Patrick’s Cathedral, Dublin, and

“RESOLVED,—That, in accordance with the recommendation of the Council, the following words in the 7th Fundamental Law,—‘Any Member who shall be one year in arrear of his subscription shall be considered as having resigned,’—be omitted; and that the following words be substituted instead thereof: ‘Any Member who shall be one year in arrear of his subscription shall be liable to be removed by the Council from the books of the Society, after due notice served upon him to that effect.’”

Moved by George Petrie, Esq., LL.D., V. P. R. I. A, and

“RESOLVED,—That, in accordance with the recommendation of the Council, the 2nd Fundamental Law be altered to the following: ‘The affairs of the Society shall be managed by a Council consisting of a President, three Vice-Presidents, and twelve other Members, to be annually elected by the Society.’”

Moved by the Rev. Charles Russell, D. D., Professor of Ecclesiastical History in the Royal College of St. Patrick, Maynooth, and

“RESOLVED,—That His Grace the Duke of Leinster be elected President of the Society for the following year: that the Most Noble the Marquis of Kildare, the Right Hon. the Earl of Leitrim, and the Right Hon. the Viscount

Adare, be the Vice-Presidents of the Society; and that the following be elected on the Council:

REV. SAM. BUTCHER, A.M., F.T.C.D., M.R.I.A.	GEO. PETRIE, Esq., LL.D., V.P.R.I.A.
REV. CHAS. GRAVES, A.M., F.T.C.D., M.R.I.A.	REV. WM. REEVES, M.B., M.R.I.A.
JAMES HARDIMAN, Esq., M.R.I.A.	The Very REV. L. F. RENEHAN, D.D., President of Maynooth College.
W. E. HUDSON, Esq., M.R.I.A.	AQUILLA SMITH, Esq., M.D., M.R.I.A.
THOMAS A. LARCOM, Esq., R. E., V.P.R.I.A.	JOSEPH HUBAND SMITH, Esq., M.A., M.R.I.A.
CHARLES MACDONNELL, Esq., M.R.I.A.	REV. J. H. TODD, D. D., F. T. C. D., M. R. I. A."

Moved by John C. O'Callaghan, Esq., and

"RESOLVED,—That the thanks of the Society be voted to the President and Council of the Royal Irish Academy, for their kindness in granting the use of their room for this meeting."

Moved by Sir Colman M. O'Loughlen, Bart., and

"RESOLVED,—That the thanks of the Society be voted to His Grace the Duke of Leinster, for his kindness in accepting the office of President of the Society, and for his conduct in the Chair on this occasion."

# REPORT OF THE AUDITORS.

## AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY,

FROM THE 31ST DAY OF DECEMBER, 1846, TO THE 22ND DAY OF DECEMBER, 1847.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
1847. <i>Feb.</i> 5. To Denis H. Kelly, Esq., for transcript of translation of the "Macarrie Excidium," . . .	3	0	0	1846, <i>Dec.</i> 31. By balance to credit of Society in last Account, . . .	1	12	6
<i>June</i> 7. To Messrs. Hodges and Smith, on account of printing, binding, &c., . . .	90	0	0	By Life Compositions, Entrance Fees, and Annual Subscriptions received, . . .	285	1	0
<i>July</i> 24. To Ditto. . . .	279	14	3	By half a year's interest on £310 9s. 7d., three-and-a-quarter per cent. stock to April 10, 1847, . .	5	0	11
To Mr. Dobbs, Assistant Secretary, one year's salary, to October 20, 1847, . . .	20	0	0	By £310 three-and-a-quarter per cent. stock, sold at 89 $\frac{3}{4}$ , with 110 days' interest, . . .	279	14	3
To Mr. O'Donovan, one year's salary, to Dec. 1, 1847, . .	100	0	0				
To Mr. Curry, one year's salary, to Dec. 1, 1847, . .	60	0	0				
To Secretary, Treasurer, &c., for postage, stationery, carriage of parcels, &c., . . .	9	19	8				
<i>Dec.</i> 22. To balance to credit of the Society, . . .	8	14	9				
	£571	8	8				
					£571	8	8

(Signed)

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1847-1848.

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LIBRARIES ENTITLED TO THE PUBLICATIONS OF THE SOCIETY.

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| British Museum.                | London Library, Pall Mall.           |
| Cambridge Public Library.      | Archbishop Marsh's Library, Dublin.  |
| Cork Library.                  | Oxford and Cambridge Club, London.   |
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## FUNDAMENTAL LAWS OF THE SOCIETY.

I. The number of Members shall be limited to 500.

II. The affairs of the Society shall be managed by a Council, consisting of a President, three Vice-Presidents, and twelve other Members, to be annually elected by the Society.

III. Those Noblemen and Gentlemen who have been admitted Members prior to the first day of May, 1841, shall be deemed the *original Members* of the Society, and all future Members shall be elected by the Council.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. These payments to be made in advance, on or before the first day of January, annually.

V. Such Members as desire it may become Life Members on payment of the sum of thirteen pounds, or ten pounds (if they have already paid their entrance fee), in lieu of the annual subscription.

VI. Every Member whose subscription is not in arrear shall be entitled to receive one copy of each publication of the Society issued subsequently to his admission ; and the books printed by the Society shall not be sold to the Public.

VII. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privilege of a Member ; and any Member who shall be one year in arrear of his subscription, shall be liable to be removed by the Council from the books of the Society, after due notice served upon him to that effect.

VIII. Any Member who shall gratuitously edit any book approved of by the Council, shall be entitled to twenty copies of such book, when printed, for his own use : and the Council shall at all times be ready to receive suggestions from Members relative to such rare books or manuscripts as they may be acquainted with, and which they may deem worthy of being printed by the Society.

IX. The Council shall have power to appoint officers, and to make by-laws not inconsistent with the Fundamental Laws of the Society.

X. No person shall be elected a Member of the Society until the entrance fee and subscription for the current year be paid to the Treasurer or one of the Local Secretaries.

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Noblemen and Gentlemen desirous of becoming Members of the Irish Archaeological Society are requested to forward their names and addresses to the Secretary,

tary, Rev. Dr. Todd, Trinity College, Dublin. Literary Societies and public Libraries may procure the Society's publications by paying an admission fee of £3 and an annual subscription of £1, but without the privilege of compounding for the annual subscription.

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#### PUBLICATIONS FOR THE YEAR 1841.

##### I. Tracts relating to Ireland, vol. i. containing:

1. The Circuit of Ireland ; by Muirheartach Mac Neill, Prince of Aileach ; a Poem written in the year 942 by Cormacan Eigeas, Chief Poet of the North of Ireland. Edited, with a Translation and Notes, and a Map of the Circuit, by JOHN O'DONOVAN, Esq.
2. "A Brife Description of Ireland, made in this year 1589, by Robert Payne, vnto xxv. of his partners, for whom he is vndertaker there." Reprinted from the second edition, London, 1590, with a Preface and Notes, by AQUILLA SMITH, M. D., M. R. I. A.

II. The Annals of Ireland, by James Grace, of Kilkenny. Edited from the MS. in the Library of Trinity College, Dublin, in the original Latin, with a Translation and Notes, by the REV. RICHARD BUTLER, A. B., M. R. I. A.

#### PUBLICATIONS FOR THE YEAR 1842.

I. *Cath Mughu Rath*. The Battle of Magh Rath (Moirá), from an ancient MS. in the Library of Trinity College, Dublin. Edited in the original Irish, with a Translation and Notes, by JOHN O'DONOVAN.

##### II. Tracts relating to Ireland, vol. ii. containing:

1. "A Treatise of Ireland ; by John Dymmok." Edited from a MS. in the British Museum, with Notes, by the REV. RICHARD BUTLER, A. B., M. R. I. A.
2. The Annals of Multifernam ; from the original MS. in the Library of Trinity College, Dublin. Edited by AQUILLA SMITH, M. D., M. R. I. A.
3. A Statute passed at a Parliament held at Kilkenny, A. D. 1367 ; from a MS. in the British Museum. Edited, with a Translation and Notes, by JAMES HARDIMAN, Esq., M. R. I. A.

#### PUBLICATIONS FOR THE YEAR 1843.

I. An Account of the Tribes and Customs of the District of Hy-Many, commonly called O'Kelly's Country, in the Counties of Galway and Roscommon. Edited from  
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the Book of Lecan in the Library of the Royal Irish Academy, in the original Irish; with a Translation and Notes, and a Map of Hy-Many, by JOHN O'DONOVAN, Esq.

II. The Book of Obits and Martyrology of the Cathedral of the Holy Trinity, commonly called Christ Church, Dublin. Edited from the original MS. in the Library of Trinity College, Dublin. By the REV. JOHN CLARKE CROSTHWAITE, A. M., Rector of St. Mary-at-Hill, and St. Andrew Hubbard, London. With an Introduction by JAMES HENTHORN TODD, D. D., V. P. R. I. A., Fellow of Trinity College, Dublin.

#### PUBLICATIONS FOR THE YEAR 1844.

I. "Registrum Ecclesie Omnium Sanctorum juxta Dublin;" from the original MS. in the Library of Trinity College, Dublin. Edited by the REV. RICHARD BUTLER, A. B., M. R. I. A.

II. An Account of the Tribes and Customs of the District of Hy-Fiachrach, in the Counties of Sligo and Mayo. Edited from the Book of Lecan, in the Library of the Royal Irish Academy, and from a copy of the Mac Firbis MS. in the possession of the Earl of Roden. With a Translation and Notes, and a Map of Hy-Fiachrach. By JOHN O'DONOVAN, Esq.

#### PUBLICATION FOR THE YEAR 1845.

A Description of West or H-Iar Connaught, by Roderic O'Flaherty, Author of the *Ogygia*, written A. D. 1684. Edited from a MS. in the Library of Trinity College, Dublin, with copious Notes and an Appendix. By JAMES HARDIMAN, Esq., M. R. I. A.

#### PUBLICATION FOR THE YEAR 1846.

The Miscellany of the Irish Archæological Society. Vol. I. containing:

1. An ancient Poem attributed to St. Columbkille, with a Translation and Notes by JOHN O'DONOVAN, Esq.
2. De Concilio Hiberniæ; the earliest extant record of a Parliament in Ireland; with Notes by the Rev. R. BUTLER.
3. Copy of the Award as concerning the Tolboll (Dublin): contributed by DR. AQUILLA SMITH.
4. Pedigree of Dr. Dominick Lynch, Regent of the Colledge of St. Thomas of Aquin, in Seville, A. D. 1674: contributed by JAMES HARDIMAN, Esq.
5. A Latin Poem, by Dr. John Lynch, Author of *Cambrensis Eversus*, in reply to the Question, *Cur in patriam non redis?* Contributed by JAMES HARDIMAN, Esq.

6. The Obits of Kilcornick, now Frankfort, King's County: contributed by the REV. J. H. TODD.
7. Ancient Testaments: contributed by DR. AQUILLA SMITH.
8. Autograph Letter of Thady O'Roddy: with some Notices of the Author by the REV. J. H. TODD.
9. Autograph Letter of Oliver Cromwell to his son, Harry Cromwell, Commander in Chief in Ireland: contributed by DR. A. SMITH.
10. The Irish Charters in the Book of Kells, with a Translation and Notes by JOHN O'DONOVAN, Esq.
11. Original Charter granted by John Lord of Ireland, to the Abbey of Mellifont: contributed by DR. A. SMITH.
12. A Journey to Connaught in 1709 by Dr. Thomas Molyneux: contributed by DR. A. SMITH.
13. A Covenant in Irish between Mageoghegan and the Fox; with a Translation, and historical Notices of the two Families, by JOHN O'DONOVAN, Esq.
14. The Annals of Ireland, from A. D. 1453 to 1468, translated from a lost Irish original, by Dudley Firbisse; with Notes by J. O'DONOVAN, Esq.

#### PUBLICATION FOR THE YEAR 1847.

The Irish Version of the "Historia Britonum" of Nennius, or, as it is called in Irish MSS., *Leabap Bretna*, the British Book. Edited from the Book of Ballimote, collated with copies in the Book of Lecan, and in the Library of Trinity College, Dublin, with a Translation and Notes by JAMES HENTHORN TODD, D. D., M. R. I. A., Fellow of Trinity College, &c.; and additional Notes and an Introduction by the Hon. ALGERNON HERBERT.

#### WORKS IN THE PRESS.

I. Cormac's Glossary; with a Translation and Notes by JOHN O'DONOVAN and EUGENE CURRY, Esqrs.

II. The Annals of Ireland, by John Clyn, of Kilkenny; from a MS. in the Library of Trinity College, Dublin, collated with another in the Bodleian Library, Oxford. Edited, with Notes, by the VERY REV. RICHARD BUTLER, M. R. I. A., Dean of Clonmacnois.

III. The Annals of Ireland, by Thady Dowling, Chancellor of Leighlin. Edited, with Notes, by AQUILLA SMITH, M. D., M. R. I. A., from a MS. in the Library of Trinity College, Dublin.

## PUBLICATIONS SUGGESTED OR IN PROGRESS.

The following Works are many of them nearly ready for the Press, and will be undertaken as soon as the funds of the Society will permit :

I. The Irish Archæological Miscellany, vol. II.

II. The Annals of Ulster. With a Translation and Notes. Edited from a MS. in the Library of Trinity College, Dublin, collated with the Translation made for Sir James Ware by Dudley or Duaid Mac Firbis, a MS. in the British Museum, by JAMES HENTHORN TODD, D. D., M. R. I. A., and JOHN O'DONOVAN, Esq.

III. The Annals of Innisfallen; from a MS. in the Bodleian Library, Oxford; with a Translation and Notes by JOHN O'DONOVAN, Esq.

IV. Macariæ Excidium, the Destruction of Cyprus; being a secret History of the Civil War in Ireland under James II., by Colonel Charles O'Kelly. Edited in the Latin, from a MS. in the possession of the late Professor Mac Cullagh, with a Translation, by DENIS HENRY KELLY, Esq.; and Notes by JOHN O'CALLAGHAN, Esq.

V. Ecclesiastical Taxation of Ireland, circ. 1500. Edited from the original Exchequer Rolls, in the Carlton-Ride Record Office, London, with Notes, by the REV. WILLIAM REEVES, M. B., of Trinity College, Dublin.

VI. The Liber Hymnorum; from the original MS. in the Library of Trinity College, Dublin. Edited by the REV. JAMES HENTHORN TODD, D. D., M. R. I. A., Fellow of Trinity College, and the REV. WILLIAM REEVES, M. B.

VII. Sir William Petty's Narrative of his Proceedings in the Survey of Ireland; from a MS. in the Library of Trinity College, Dublin. Edited, with Notes, by THOS. A. LARCOM, Esq., Major R. E., V. P. R. I. A.

VIII. Articles of Capitulation and Surrender of Cities, Towns, Castles, Forts, &c., in Ireland, to the Parliamentary Forces, from A. D. 1649 to 1654. Edited, with Historical Notices, by JAMES HARDIMAN, Esq., M. R. I. A.

IX. The Genealogy and History of the Saints of Ireland: from the Book of Lecan. Edited, with a Translation and Notes, by JOHN O'DONOVAN, Esq., and JAMES HENTHORN TODD, D. D.

X. An Account of the Firbolgs and Danes of Ireland, by Duaid Mac Firbis, from a MS. in the Library of Trinity College, Dublin, with a Translation and Notes, by JOHN O'DONOVAN, Esq.

XI. *Ḥopama*. The Origin and History of the Boromean Tribute. Edited from a MS. in the Library of Trinity College, Dublin, with a Translation and Notes, by EUGENE CURRY, Esq.

XII. The Progresses of the Lords Lieutenant in Ireland; from MSS. in the Library of Trinity College, Dublin. Edited by JOSEPH HUBAND SMITH, Esq., A.M., M.R.I.A.,

XIII.

XIII. A Treatise on the Ogham or occult Forms of Writing of the ancient Irish ; from a MS. in the Library of Trinity College, Dublin ; with a Translation and Notes, and preliminary Dissertation, by the REV. CHARLES GRAVES, A. M., M. R. I. A., Fellow of Trinity College, and Professor of Mathematics in the University of Dublin.

XIV. The Topographical Poems of O'Heerin and O'Duggan ; with Notes by JOHN O'DONOVAN, Esq.

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In addition to the foregoing projected Publications, there are many important works in the contemplation of the Council, which want of funds alone prevents the possibility of their undertaking, such as the Brehon Laws, the Dinnseanchus, the Feilire or Festilogium of Aengus the Culdee, the Annals of Connaught, the Annals of Tigernach, &c., &c.











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